

LINGUISTIC SURVEY OF INDIA

LSI

BIHAR



सत्यमेव जयते

LANGUAGE DIVISION
OFFICE OF THE REGISTRAR GENERAL, INDIA
www.censusindia.gov.in

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FOREWORD

Since Linguistic Survey of India was published in 1930, a lot of changes have taken place with respect to the language situation in India. Though individual language wise surveys have been done in large number, however state wise survey of languages of India has not taken place. The main reason is that such a survey project requires large manpower and financial support. Linguistic Survey of India opens up new avenues for language studies and adds successfully to the linguistic profile of the state. In view of its relevance in academic life, the Office of the Registrar General, India, Language Division, has taken up the Linguistic Survey of India as an ongoing project of Government of India.

It gives me immense pleasure in presenting LSI- Bihar volume. The present volume devoted to the state of Bihar has the description of three languages namely Hindi, Maithili, Urdu along with four Mother Tongues namely Bhojpuri, Kurmali Thar, Magadhi/ Magahi, Surjapuri. The volume is organised into three parts: Part I: Languages of Bihar, Part II: Mother Tongues of Bihar, and Part III: Comparative Lexicon.

Bihar is an important state in respect of population, history, religion, geographical position, economy, and politics. The state is bordered by Nepal in the north, by West Bengal in the east, by Uttar Pradesh in the west and by Jharkhand in the south. The state of Bihar finds mention in the Vedas, many Puranas, and ancient Buddhist and Jaina literature. Places in Bihar such as Gaya are associated with Gautama Buddha and the birth and spread of Buddhism throughout the world. It is a sacred place to the Jaina Tirthankaras. In Indian history throughout the ages, Bihar played a very crucial role. Both Bihar and Jharkhand formed part of the Bengal Presidency till 1911, when on 12 December 1911, a separate province of Bihar and Orissa was created. In 1936, Bihar was made a separate province.

Bihar has a rich linguistic heritage where different languages like Hindi, Urdu, Angika, Bajjika, Magahi, Maithili and Bhojpuri are predominantly spoken. On the basis of language-cum-cultural landscape, the present-day Bihar can be divided into three distinct categories of sub-regional identities – Maithili, Bhojpuri, and Magadhi. Grierson has described the languages of Bihar as Bihari, which in his scheme of classification belongs to the Eastern group of Hindi, covering an area of 90,000 square miles and is spoken by the 36,000,000 people from the Himalayas on the north to Singhbhum on the South, and from Manbhum on the South-east to Basti on the north-west. Bihari is bounded on the North by the Tibeto- Burman languages of the Himalayas, on the East by Bengali, on the south by Odia, and on the West by the Chhattisgarhi, Bagheli and Awadhi dialects of Eastern Hindi. It is most western of the languages which form the Eastern Group of the Indo-Aryan Vernacular. Grierson further observes that "it is a direct descendant, perhaps the most direct of the descendants, of the old form of speech known as Magadhi Prakrit". In terms of phonology, grammatical structure and the selection of vocabulary, the Bihari occupies the middle place between Bengali and Eastern Hindi. Further, it has closer ethnic affinities with Uttar Pradesh than with Bengal. The term Bihari refers to a group of related dialects- Maithili or Tirhutia, Magahi, and Bhojpuri. Grierson divides them into two groups viz., Maithili and Magahi on the one hand, and Bhojpuri on the

other. He records local variations in each dialect and on the basis of pronunciation and grammatical forms has indicated three sub-dialects of each. The three dialects are spoken in three geographical regions of Bihar, and they differ from each other on the phonetic, phonemic and grammatical level. In terms of ethnic similarities and dissimilarities, the three linguistic regions refer to three distinct cultural zones of Bihar. While in Mithila, the Brahmanical cultural tradition, based on religious conservatism, dominated the cultural spectrum of social life, the Magadh is connected with the growth, emergence and spread of Buddhism, which rejected the Brahmanical tradition. The medieval period witnessed the infusion of Muslim culture in the Magahi culture and tradition. On the other hand, Bhojpuri region has been referred by Grierson as 'fighting nation of Hindustan'.

Suniti Kumar Chatterji holds the opinion that modern languages like Bengali, Assamese, Oriya, Magahi, Maithili and Bhojpuri are the representative languages of Magadhi Apabhramsa. He classifies the Magadhan speeches into the following three groups:

1. Eastern Magadhan: Bengali, Assamese, Oriya.
2. Central Magadhan: Maithili, Magahi.
3. Western Magadhan: Bhojpuri with Nagpuriya or Sadanji.

Grierson calls languages of group 2 and 3 as the Bihari language". Even at the existential level of language perception of the people of Bihar, there does not exist any language like Bihari. People either identify with standardized and sanskritized Hindi or with their mother tongue or local dialects. Moreover, socio-linguistically, it is not important that a language or dialect belongs to a particular language family, but what is important is that such dialect should help people to imagine and cultivate a linguistic kinship in forming a separate and distinct linguistic community. Linguistic variations also connote the variation and change in tradition and culture. Each dialect of the region, besides having some linguistic affinities with each other, forms a separate language group at the social, cultural and political level.

It is believed the LSI – Bihar volume which presents a comprehensive picture of the language situation of Bihar will fulfil a longstanding gap in the sphere of language science and will occupy an important position in the dialectal and linguistic studies namely language pedagogy, sociolinguistics, language ethnicity, language and politics.

December, 2020

Ali. R.Fatihi
Professor
Department of Linguistics
Aligarh Muslim University, Aligarh.

PREFACE

With the objective to present updated linguistic scenario, taking account of the changes in our society and territorial boundary as well as in our language resources, the “Linguistic Survey of India” project of the Office of the Registrar General, India, Language Division is under operation state by state since the end of the last century. “*Linguistic Survey of India – Bihar*” is a work in descriptive linguistics comprising of descriptions of three Languages and four Mother Tongues surveyed in short spells during a long-time span of 1980 – 2000, before the division of erstwhile Bihar into Bihar and Jharkhand states on November 15, 2000. Considering the present scenario of 2 separate states of Bihar and Jharkhand, 3 Languages and 4 Mother Tongues are being presented in this Bihar Volume based on their regional importance, their speakers’ strength, as well as the location where the Survey was conducted in undivided Bihar. The present project is, in all respect, a supplementation and complementation of the ‘*Linguistic Survey of India*’ by Sir George Abraham Grierson in the pre-Independence India as well as in the first few years of the twentieth century when in the Indian Sub-continent, the present states of West Bengal, Bihar, Jharkhand, Odisha and present-day Bangladesh was part of the same Province called The Bengal Presidency.

In the past, this Division had produced successfully the Volumes on Survey Reports of the states of Odisha (former Orissa), Dadra Nagar Haveli, Sikkim (Part 1 & 2), Rajasthan (Part 1) and West Bengal.

The result of the present survey under “*Linguistic Survey of India – Bihar*” has been presented under following Chapters.

1. Introduction being the first Chapter has discussed
 - a. Bihar as a State, its History, Demography and Administrative Units (Maps related to Administrative Divisions as per latest 2011 Census have been included).
 - b. Festivals, Population Density (District- wise Tables included), Male-Female Ratio (District-wise table included) and Rural Urban Division (Maps related to Rural-Urban Distribution of Languages and Mother Tongues have been provided).
 - c. Educational History of Bihar and the present educational scenario (List of Colleges related to Engineering, Medicine, Pharmacy, Law and others have been included).
 - d. Linguistic Profile of Bihar (Distribution of Scheduled Languages and Non-Scheduled Languages as per 2001 and 2011 Censuses and also District-wise division of both Scheduled Languages and Non-Scheduled Languages as per both the Censuses)
 - e. Status of Bilingualism and Trilingualism of Surveyed Languages
 - f. A Brief Introduction of all the 3 Languages namely Hindi, Maithili, Urdu and 4 Mother Tongues namely Bhojpuri, Kurmal Thar, Magadhi/Magahi and Surjapuri surveyed under the Volume.
2. Following the Introduction, seven consecutive Chapters are presented. Chapters two to eight of the Volume present the grammatical description of three Languages (chapters two to four) and four Mother Tongues (chapters five to eight). The presentation of the Language/Mother Tongue chapters have followed the alphabetic order (Languages- Hindi, Maithili, Urdu and Mother Tongues- Bhojpuri, Kurmal Thar, Magadhi/Magahi, Surjapuri). The information on bibliographical references has been presented separately at the end of each chapter so there has been no general Bibliography for the Volume.

3. At the end of the grammatical descriptions, a Comparative Lexicon containing 500 selected lexical items of all the Languages / Mother tongues described have been appended.

The Language/Mother Tongue descriptions in general under Introduction Chapter and in specific under respective Reports give a glimpse of the dynamics of the linguistic situation, information about the origin of the Language/Mother tongue and also its status and family affiliation.

Regarding the distribution of Languages / Mother tongues, two sets of data have been presented, where required, one for 'Language' and other for 'Mother tongue'. 'Language' and 'Mother tongue' are co-terminus in Census as the Mother tongue data indicates the exclusive data and the Language data includes the variants / Mother tongues grouped under it. The Bilingualism and Trilingualism table based on 2011 Census returns, presented for the relevant Languages/Mother tongues, throws light on the attitude towards language use of the linguistic communities inhabiting Bihar.

For the field surveys, one common questionnaire containing the exhaustive word list, sentence list and story specifically developed by Language Division, Office of the Registrar General, India for the post-Independence Linguistic Survey of India, was canvassed in Bihar.

Coordination of the Reports under Linguistic Survey of India, Bihar was first started by Shri S.P. Ahirwal, Ex-Senior Research Officer (Language) in the year 2012. The field-surveys in respect of all the Languages / Mother tongues had been completed by 2001. Following his superannuation of Dr. S.P. Ahirwal, Ex- Senior Research Officer (Language) supervised the submission and preliminary scrutiny of Reports, being assisted by Dr P. Perumalsamy, Research Officer (Language) and Ms Sucharita Chakraborty, Investigator (L). Dr P Perumalsamy, Research Officer (Language) and Dr. Sibasis Mukherjee, Research Officer (Language) revisited the field to update certain information in the reports of Bhojpuri, Surjapuri Mother Tongue and Maithili Language, Magadhi/ Magahi Mother Tongue respectively. The finalization of the volume under Linguistic Survey of India, Bihar scheme was entrusted to Dr. R Nakkeerar , Research Officer (Language) and Head of Office who carried out the finalization of the present Volume being cooperated by Dr. Sibasis Mukherjee, Research Officer (Language), Shri P. Edward Vedamanickam, Research Officer (Language), Dr. N. Gopalakrishnan, Research Officer (Language) and being assisted by Ms Sucharita Chakraborty, Research Officer (Language), Ms Sarita Panda, Statistical Investigator, Grade I, Ms Aparajita Sen, Investigator (Language), Ms Dipshikha Bose, Investigator (Language), Ms. Soumi Banerjee, Investigator (Language), Ms. Jhuma Ghosh, Investigator (Language), and Deepak Kumar, Investigator (Language).

The Field Surveys under the Volume have been completed under the directions of Dr. C. Chandramouli, Ex-Registrar General and Census Commissioner, India. He has been the regular source of inspiration in completion of the present Volume.

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Acknowledgement is due to Dr Vishwanath, IAS, Controlling Officer (Language Division) and Director, Directorate of Census Operation, West Bengal for finalization of the Volume.

Collection of data on the Languages / Mother tongues surveyed in Bihar under Linguistic Survey of India, Bihar would not have been possible without kind cooperation and help of the Directorate of Census Operations, Bihar and the various District Magistrates as well as other officials of the State of Bihar.

The informants, without whose dedication and deliberation of copious data the Volume could not be compiled, are acknowledged in this Volume with sincere gratitude.

Further, acknowledgements are due to the cooperation, understanding received from the staffs of Language Division during the survey, writing of reports, computerization of the reports, plan for drawing of Maps and finalization of the Volume including the preparation of CRC for submission.

Last but not least, warm thanks are due to the contributors of the Volume who painstakingly collected the data during field investigation with restricted facilities and braving the inclement weather of the region.

I hope this Volume will serve the needs of different sector of populace according to respective purposes in socio-educational-linguistic planning.

DECEMBER, 2020
NEW DELHI

DR. VIVEK JOSHI
REGISTRAR GENERAL &
CENSUS COMMISSIONER, INDIA

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Language Division

Dr R. Nakkeerar	Research Officer (L)
Dr Sibasis Mukherjee	Research Officer (L)
Shri Edward Vedamanickam	Research Officer (L)
Dr N. Gopalakrishnan	Research Officer (L)
Dr. Nishant Lohagun	Research Officer (L)
Ms. Sucharita Chakraborty	Research Officer (L)
Ms. Sarita Panda	Statistical Investigator. Gr.I
Mrs. Pritha Banerjee	Investigator (L)
Ms. Aparajita Sen	Investigator (L)
Ms. Dipshika Bose	Investigator (L)
Ms. Soumi Banerjee	Investigator (L)
Ms Jhuma Ghosh	Investigator (L)
Shri Umesh Chaudhury	Office Superintendent
Shri Naba Roy	Office Superintendent
Shri Sudin Kumar De	Stenographer Gr.I
Shri Pradip Kumar Sen	Upper Division Clerk
Shri Biresh Kumar	Upper Division Clerk
Shri Tapas Das	Assistant Compiler
Shri Rajesh Thapa	Multi-Tasking Staff
Shri Buran Chandra Murmu	Multi-Tasking Staff
Shri Subrata Halder	Multi-Tasking Staff
Shri Gariban Rabi Das	Multi-Tasking Staff

Researchers who were associated with the project but have left the Language Division

Dr J. Rajathi	Ex- Research Officer (L)
Shri S.S. Bhattacharya	Ex- Senior Research Officer (L)
Late S.P. Datta	Ex -Senior Research Officer (L)
Late Balram Prasad	Ex- Research Officer (L)
Late Tapati Ghosh	Ex- Research Officer (L)
Dr S.P. Srivastava	Ex- Research Officer (L)
Dr (Mrs.) Kakali Mukherjee	Ex-Assistant Registrar General (L)
Dr P. Perumalsamy	Ex-Research Officer (L)

Map Division, ORGI

Dr.Kandhai Singh	Ex- Research Officer (Map)
------------------	----------------------------

DIRECTORATE OF CENSUS OPERATIONS, BIHAR

ABBREVIATIONS AND SYMBOLS

Abbreviations

General

DCO	Directorate of Census Operations
F	Female
Govt.	Government
L/lg.	Language
LSI	Linguistic Survey of India
M	Male
MT/mt.	Mother Tongue
P	Person
T	Total
R	Rural
U	Urban
U.Ts	Union Territories
co.	Company
i.e.	That is
ed.	Edited

Abbreviations

Grammatical Descriptions

abl.	Ablative
acc.	Accusative
adj.	Adjective
asp.	Aspirated
Alv.	Alveolar
aux./Aux.	Auxiliary
approx.	Approximate
Al	Alveolar
Bi/BL	Bilabial
Cl	Clause
C/Con/con/c	Consonant
Cont.	Continuous

caus./cau	Causative
Dent/Dt.	Dative
Dem./demon	Demonstrative
e.g.	Example
emp.	Emphatic
Fem/F/f./fem	Feminine
ft./f	Finite
fut.	Future
gen./gen/Gen/geni	Genitive
GL	Glottal
Hon.	Honorific
imp.	Imperative
imperf.	Imperfect
incl.	Inclusive
Loc.	Locative
L.D.	Labio-Dental
Masc./mas/Mas	Masculine
Mar.	Marker
n/N	Noun
neg.	Negative
nom.	Nominative
pass.	Passive
pcpl.	Participle
pr.	Present
pre.	Preposition
pred.	Predicate
PL.	Palatal
Pl	Plural
Pr.t/pr/pre.ten	Present Tense
Pt./PT./Past ten	Past Tense
pr.cont.	Present Continuous
RT/Ret	Retroflex

Relat	Relative
reflex	Reflexive
SOV	Subject+Object+Verb
Sing	Singular
s./sub	Subject
o./obj/ob	Object
vb./v	Verb
Vel.	Velar
V.CL.	Vowel Cluster
PP/p	Pages
L1	First Language
L2	Second Language
viz.	Namely
V/v	Vowel
etc.	Etcetra
Neu	Neuter
Vol/vol	Volume
Pt.	Part
Nf	Non-Finite
VL	Voiceless
VD	Voiced

Symbols Used

I	Front close vowel	J	Palatal voiced stop
E	Open mid front unrounded Vowel / Lower-mid front vowel	C	Palatal voiceless stop
E'	Lower front open mid vowel	c ^h /ch	Palatal voiceless aspirated stop
Y	Vowel glide	Jh	Palatal voiced aspirated stop
O	Mid open back rounded vowel / Low-mid back vowel	K	Velar voiceless stop
A	Mid central unrounded vowel	G	Velar voiced stop
e	Mid front unrounded vowel	k ^h /kh	Velar voiceless aspirated stop
	Low front rounded vowel	g ^h /g ^h	Velar voiced aspirated stop
a	Low back Rounded Vowel	M	Bilabial voiced nasal
o	Mid close back rounded vowel	Mh	Bilabial voiced aspirated nasal
u	High back rounded vowel	n/ <u>n</u>	Alveolar/dental voiced nasal
p	Bilabial voiceless stop	Nh	Alveolar voiced aspirated nasal
p ^h / ph	Bilabial voiceless aspirated stop	B	Bilabial voiced stop
b ^h / bh	Bilabial voiced aspirated stop	Y	Palatal voiced Approximant/Semi vowel
T	Retroflex voiceless stop	s	Voiceless dental fricative / Voiceless alveolar fricative
Th	Retroflex voiceless aspirated stop	L	Alveolar/dental voiced lateral
D	Retroflex voiced stop	R	Alveolar voiced trill
Dh	Retroflex voiced aspirated stop	Z	Voiced alveolar fricative
t ^h / th	Dental voiceless aspirated stop	S'	Voiceless palatal fricative
d ^h /dh	Dental voiced aspirated stop	C	Voiceless alveolar affricate
t	Alveolar voiceless stop	J	Voiced alveolar affricate
d	Alveolar voiced stop	N	Retroflex Nasal
th	Alveolar voiceless aspirated stop	F	Voiceless labial dental fricative
dh	Alveolar voiced aspirated stop	'	Rising tone
M	Velar nasal	`	Falling tone
M'	Palatal nasal	>	indicates "Becomes"
R	Voiced retroflex flap	<	indicates "Comes from"

x	Voiceless velar fricative	/ /	Phonemic representation
C'	Checked consonants	[]	Phonetic representation
h	Voiceless glottal fricative	Φ	Zero morpheme
fi	Glottal voiced fricative	~	Alternation
w	Bilabial voiced Approximant/Semi vowel	~	Nasalised vowel
		V	
Λ	Lower mid back unrounded vowel		
ʔ/ʔ	Glottal stop		
{ }	Conditions on variables		
()	Parenthesis		
=	Equal to		
+	Plus		
:	Length		

MAPS AND FACING PAGES

Bihar Administrative Divisions

Rural-Urban Distribution of languages

Rural-Urban Distribution of Mother Tongues

District-wise Distribution of Surveyed Languages

District-wise Distribution of Surveyed Mother Tongues

Bilingualism and Trilingualism of Surveyed Languages

Scheduled Tribes and their Languages

CHAPTER-I

INTRODUCTION

R NAKKEERAR

I

PRESENT LINGUISTIC SURVEY OF INDIA VOLUME

The present Volume on LSI-Bihar covers 7 Languages/Mother tongues of the State of Bihar in the light of Sir G.A. Grierson's *Linguistic Survey of India*. Among these 3 are Languages and the remaining 4 are Mother Tongues. 'Language' and 'Mother Tongue' are co-terminus in Census as the Mother Tongue data indicates the exclusive data and the Language data includes the variants/Mother Tongues grouped under it. The List of Languages/ Mother tongues is given below and the present-day speakers' strength as per both Census 2001 and Census 2011 is also provided alongside. The Survey was conducted in the then undivided Bihar state based on the questionnaire developed by Language Division, Office of the Registrar General, India.

The Language Division, Office of the Registrar General, India was entrusted with Linguistic Survey of India assignment and accordingly steps were taken to state wise survey the Languages/ Mother Tongues. So far LSI-Orissa, LSI – Dadra & Nagar Haveli, LSI-Rajasthan (Vol.I), LSI-Sikkim (Vol. I & II) and LSI-West Bengal have been completed and published.

List of Languages/ Mother Tongues Included in LSI Bihar			
Serial Number	Language/ Mother Tongue	Figures as per Census 2001	Figures as per Census 2011
LANGUAGES			
1	Hindi	6,06,35,284	8,06,98,466
2	Maithili	1,18,30,868	1,30,63,042
3	Urdu	94,57,548	87,70,002

MOTHER TONGUES			
4	Bhojpuri	2,03,72,983	2,58,81,691
5	Kurmali Thar	3,266	103
6	Magahi	1,21,32,383	1,13,16,313
7	Surjapuri	9,28,458	18,57,930

II

SECTION-I

A. BACKGROUND

1. Bihar as a State

Bihar as a state of Modern India, came into existence on 22 March, 1912 after Thomas Gibson Carmichael's announcement of the split in the Bengal Presidency. Bihar (undivided) was a part of the Bengal Presidency till 1911. In 1936, Bihar was made a separate state. Bihar is situated in the eastern part of the country. It is an important state in respect to population, history, religion, geographical position, economy, mining, and politics. In 2011 Census, Population-wise it is the third largest state with the population of 10,40,99,452 and area-wise it is the twelfth-largest state with an area of 94,163 km². Bihar as a state shares boundary with Uttar Pradesh in the west, Nepal in the north, West Bengal in the east and with Jharkhand and Odisha in the south. On 15th November, 2000 Bihar was splitted into two parts, forming the new state of Jharkhand and Bihar. Bihar was then left out with total 38 districts, the names of which are furnished below.

Araria	Arwal	Aurangabad
Banka	Begusarai	Bhagalpur
Bhojpur	Buxar	Darbhangha
Gaya	Gopalganj	Jamui
Jehanabad	Kaimur (Bhabua)	Katihar
Khagaria	Kishanganj	Lakhisarai
Madhepura	Madhubani	Munger
Muzaffarpur	Nalanda	Nawada

PashchimChampan	Patna	PurbiChampan
Purnia	Rohtas	Saharsa
Samastipur	Saran	Sheikhpura
Sheohar	Sitamarhi	Siwan
Supaul	Vaishali	

The Government of Bihar celebrates March 22 as 'Bihar Diwas'. Each year the Government of Bihar declares this day as a public holiday that applies to companies, offices, and schools that comes under the jurisdiction of the State and Central Government.

Bihar lies mid-way between West Bengal in the east and Uttar Pradesh in the west which provides it with a transitional position in respect of climate, economy and culture.

Bihar is a land of river and the land of religion. It is this place that gave birth to various religions. This is the land where religions like Jainism and Buddhism originated, flourished and spread into the world. Bihar finds mention in the Vedas, many Puranas and ancient Buddhist and Jain literature. Places in Bihar such as Gaya is associated with Gautama Buddha and the birth and spread of Buddhism throughout the world. It is home also to the Jain Tirthankaras. In Indian history throughout the ages, Bihar played a very crucial role. Mahatma Gandhi's first experiment and encounter with Truth happened in Champaran, Bihar. This event changed the entire political scene in India and led us to Independence. Most parts of Bihar are plain and fertile. Ganga is an important river of the state which splits Bihar into two parts usually known as north and south Bihar. Bihar has notified forest area of 6,764.14 km², which is 7.1 per cent of its geographical area.

2. Ancient History of Bihar

The history of the land currently known as Bihar is glorious. It extends to the very dawn of human civilization. Chirand which has its location on the northern bank of the Ganga River, in Saran district, has an archaeological record from the Neolithic age (about 2500–1345 BC). There was a time when Bihar was considered as centre of power, knowledge and culture. We may trace glorious history of Bihar through literature.

In Bihar, Prince Gautam attained enlightenment and became Buddha and the great religion of Buddhism was born. Lord Mahavira was born and attained nirvana (death) and the great religion of Jainism was born. The tenth and last Guru of the Sikhs, Guru Gobind Singh

was born and attained the sainthood of Sikhism. Similarly, earliest myths and legends of Hinduism like the Sanatana Dharma – are associated with Bihar. Sita, the consort of Lord Rama, was a princess of Bihar. She was the daughter of King Janak of Videha. The present districts of Muzaffarpur, Sitamarhi, Samastipur, Madhubani, and Darbhanga, in north-central Bihar, mark this ancient kingdom.

3. Medieval History of Bihar

In Medieval times Bihar lost its prestige as the political and cultural centre of India. During this period, Bihar was administered from Delhi by the Mughals. Sher Shah the only remarkable person of these times in Bihar succeeded to bring some glory to Bihar by Humayun, the son of Babur, twice - once at Chausa and then, again, at Kannauj (in the present state of Uttar Pradesh or U.P.) Through his conquest Sher Shah became the ruler of a territory that, again, extended all the way to Punjab. He was noted as a ferocious warrior but also as a noble administrator - in the tradition of Ashok and the Gupta kings. Several acts of land reform are attributed to him. The remains of a grand mausoleum that he built for himself can be seen in today's Sasaram (Sher Shah's Maqbara).

4. Modern History of Bihar

During most of British India, Bihar was a part of the Presidency of Bengal, and was governed from Calcutta. Rajendra Prasad, native of Ziradei, in the district of Saran became the First President of the Republic of India.

When separated from the Bengal Presidency in 1912, Bihar and Orissa comprised a single province. Later, under the Government of India Act of 1935, by Division, Orissa became a separate Province: and the Province of Bihar came into being as an administrative unit of British India. At Independence in 1947, the State of Bihar, with the same geographic boundary, formed a part of the Republic of India, until 1956. During that time, an area in the southeast predominantly the district of Purulia, was separated and incorporated into West Bengal as part of the Linguistic Reorganization of Indian States.

Resurgence in the history of Bihar came during the struggle for India's Independence. It was from Bihar that Mahatma Gandhi launched his Civil-Disobedience Movement, which ultimately led to India's Independence. At the persistent request of a farmer, Raj Kumar Shukla, from the district of Champaran, in 1917 Gandhiji took a train ride to Motihari, the district headquarters of Champaran. Here he learned first-hand the sad plight of the indigo farmers

suffering under the oppressive rule of the British. Alarmed at the tumultuous reception Gandhiji received in Champaran, the British authorities served notice on him to leave the Province of Bihar. Gandhiji refused to comply, saying that as an Indian he was free to travel anywhere in his own country. The British received, their first “Object Lesson” of the power of Civil Disobedience. It also made the British authorities recognize, for the first time, Gandhiji as a national leader of some consequence. Thus, in 1917, began a series of events in a remote corner of Bihar, which ultimately led to the Freedom of India in 1947.

It was natural that many people from Bihar became leading participants in India's struggle for Independence. Dr Rajendra Prasad was one such eminent person. Another was Jay Prakash Narayan, affectionately called JP. JP's substantial contribution to Modern Indian History continued until his death in 1979. It was he who led a movement that led to massive win of a Non-Congress Government -The Janata Party - at Delhi, for the first time. With the blessings of JP, Morarji Desai became the fourth Prime Minister of India. Sadly, soon after attaining power, bickering began among the leaders of the Janata Party which led to the resignation of Shri Desai as the Prime Minister. JP continued with his call for "total revolution", but he succumbed to kidney failure at a hospital in Bombay in 1979. Subsequent bickering in the Janata Party led to the formation of a breakaway political party - the Janata Dal. This political party was a constituent unit of the then ruling coalition in Delhi, the so called, United Front. It was also from this party that Laloo Prasad Yadav, the Chief Minister of Bihar was elected. The bickering continued. A new party led by Mr. Yadav was formed as - the Rashtriya Janata Dal - which went on to rule for almost 15 years in Bihar.

B. DEMOGRAPHY

Bihar is located in the eastern region of India between latitude 24°-20'-10" N ~ 27°-31'-15" N and longitude 83°-19'-50" E ~ 88°-17'-40" E. It is an entirely land-locked state, in a subtropical region of the temperate zone. Bihar lies between the humid West Bengal in the east and the sub humid Uttar Pradesh in the west, which provides it with a transitional position in respect of climate, economy and culture. It is bounded by Nepal in the north and by Jharkhand in the south. Bihar's land has average elevation above sea level of 173 feet. The total area covered by the state of Bihar is 94,163 km² of which 1,095.49 km² (2324.72) is urban area whereas 94,163.00 km² (91,838.28) is rural. Normal rain fall in Bihar is 1205 mm and the average number of rainy days is 52.5 days.

Bihar, as state witnesses four seasons in a year, locally known as *Garmi* ‘Summer’, *Jara* ‘Winter’, *Barsaat* ‘Monsoon’ and *Patjhar* ‘Fall’. Bihar remains hot during *Garmi* with maximum temperature of 35-45 degree Celsius while remains cold in *Jara*, with the lowest temperatures being around 0–10 degrees Celsius. December and February are the months which witness *Jara*. April to mid-June are the hot months or *Garmi* season. The months of June, July, August, and September fall under *barsaat* and witness a good rainfall.

The major water bodies of Bihar include rivers, waterfall, spring (hydrosphere) and lake. The list of the major rivers, waterfalls, spring (hydrosphere) and lakes are as follows:

Waterfalls	1. Kakolat Waterfall	2. Telhar Waterfall	3. Karkat Waterfall
Spring (Hydrosphere)	1. ManjharKund	2. DhuaKund	3. Sita Kund
	4. Rishi Kund	5. North Tank	
Lakes	1. Anupam Lake	2. Kharagpur Lake	3. Kanwar Lake

The notified forest area of Bihar is 6,764.14 km², which is 7.1 per cent of its geographical area. The sub Himalayan foothill of Someshwar and Dun ranges in Champaran district is another belt of moist deciduous forests. These also consist of shrub, grass and reeds. Here the rainfall is above 1,600 mm and thus promotes luxuriant Sal forests in the favoured areas. The hot and dry summer gives the deciduous forests. These most important trees are Shorea Robusta (Sal), Shisham, Cedrela Toona, Khair, and Semal. This type of forests also occurs in Saharsa district and Purnia district.

Bihar Administrative Units

The state has been divided into 9 divisions for administrative purpose, 38 districts; 101 Sub-divisions; 534 CD Blocks; 8406 Panchayats and; 45103 Revenue villages. Name of all 9 divisions, their headquarters and the districts under those divisions are furnished here:

S. N	Divisions	Headquarters	Districts
1.	Patna	Patna	Bhojpur, Buxar, Kaimur, Patna, Rohtas, Nalanda
	Saran	Chapra	Saran, Siwan, Gopalganj

Tirhut	Muzaffarpur	East Champaran, Muzaffarpur, Sheohar, Sitamarhi, Vaishali, West Champaran
Purnia	Purnia	Araria, Katihar, Kishanganj, Purnia
Bhagalpur	Bhagalpur	Banka, Bhagalpur
Darbhanga	Darbhanga	Darbhanga, Madhubani, Samastipur
Kosi	Saharsa	Madhepura, Saharsa, Supaul
Magadh	Gaya	Arwal, Aurangabad, Gaya, Jehanabad, Nawada
Munger	Munger	Begusarai, Jamui, Khagaria, Munger, Lakhisarai, Sheikhpura

Administrative Division of Bihar – 2011

(with State and District boundaries)

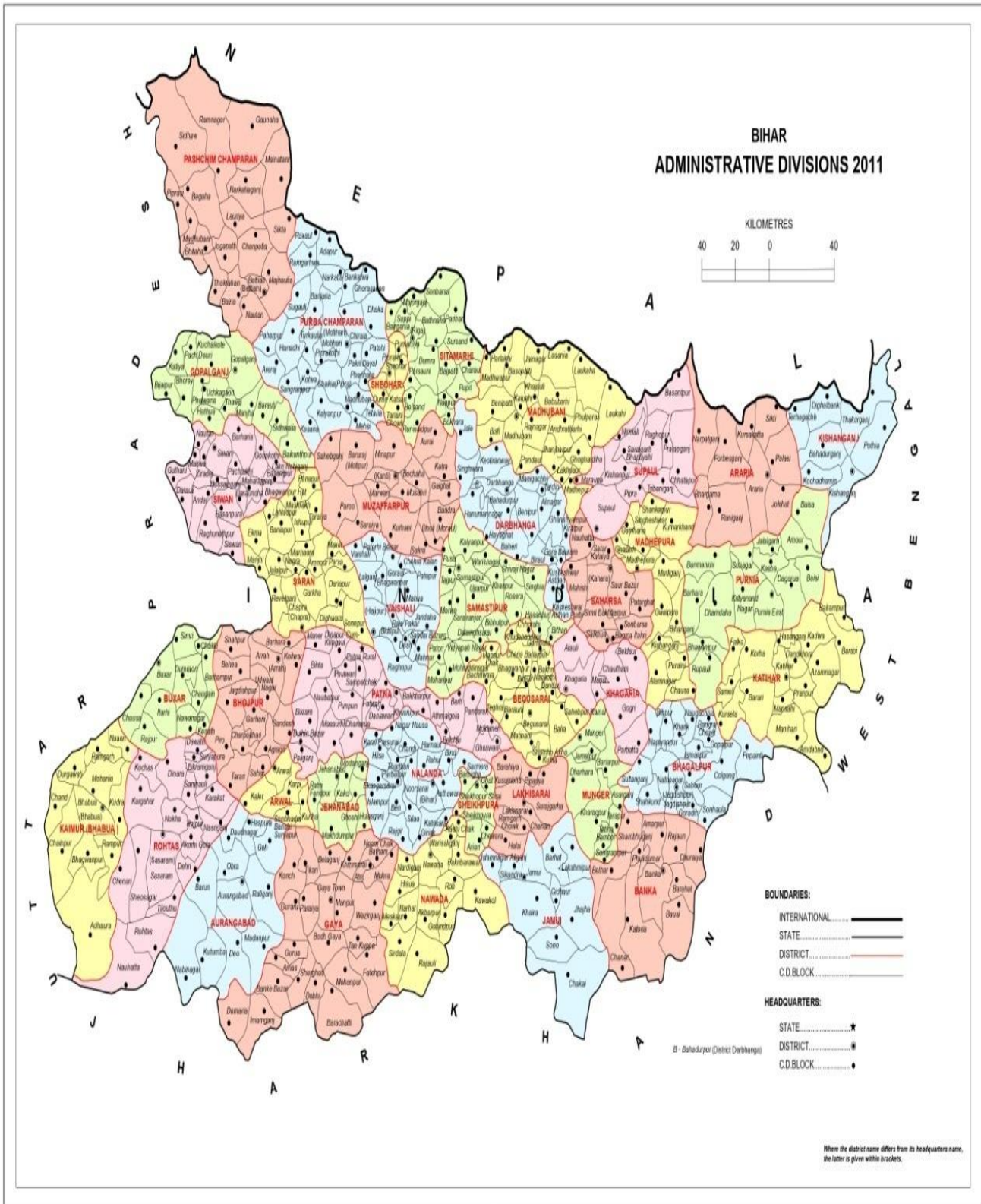
Total Population of Bihar **104099452**

District:

Pashchim Champaran	3935042
Purba Champaran	5099371
Sheohar	656246
Sitamarhi	3423574
Madhubani	4487379
Supaul	2229076
Araria	2811569
Kishanganj	1690400
Purnia	3264619
Katihar	3071029
Madhepura	2001762
Saharsa	1900661
Darbhanga	3937385
Muzaffarpur	4801062
Gopalganj	2562012

Siwan	3330464
Saran	3951862
Vaishali	3495021
Samastipur	4261566
Begusarai	2970541
Khagaria	1666886
Bhagalpur	3037766
Banka	2034763
Munger	1367765
Lakhisarai	1000912
Sheikhpura	636342
Nalanda	2877653
Patna	5838465
Bhojpur	2728407
Buxar	1706352
Kaimur (Bhabua)	1626384
Rohtas	2959918
Aurangabad	2540073
Gaya	4391418
Nawada	2219146
Jamui	1760405

A total number of 853 police stations fall under Bihar of which 813 are civil police stations and 40 railway police stations. All these police stations have been kept under 43 police districts of which 39 are civil police district and 4 railways police districts.



C. FESTIVALS IN BIHAR

People of Bihar celebrate many big and small festivals with enthusiasm. They enjoy widely celebrated festivals such as Basant Panchami, Shivratri, Raksha Bandhan, Holi, Durga Puja, Deepawali, Bakrid, Christmas, etc. They also celebrate local festivals such as Chatth Puja, Sama-Chakeva, Bihula, Madhushravani, etc. Among these, Chatth Puja is an important one. People of all over Bihar have an immense faith in this festival. It is primarily celebrated by Hindu population of Bihar but Muslims and other community of Bihar also celebrate it with their Hindu friends partially.

D. POPULATION DENSITY OF BIHAR

Area-wise Bihar is 10th largest state of India but population-wise it is 3rd most populated state therefore the population density of Bihar is very high in comparison to other states. As per 2011 Census, District-wise distribution of area in sq.km and population density is presented here:

Name of the Districts	Person	Area in sq.km	Density of Population (per sq.km)
Araria	2811569	2830	993
Arwal	700843	638	1099
Aurangabad	2540073	931	2728
Banka	2034763	3020	674
Begusarai	2970541	1918	1549
Bhagalpur	3037766	2569	1182
Bhojpur	2728407	2395	1139
Buxar	1706352	1703	1002
Darbhanga	3937385	2279	1728
Gaya	4391418	3305	1329
Gopalganj	2562012	2033	1260

Jamui	1760405	2494	706
Jehanabad	1125313	3098	363
Kaimur (Bhabua)	1626384	3332	488
Katihar	3071029	3057	1005
Khagaria	1666886	1486	1122
Kishanganj	1690400	1884	897
Lakhisarai	1000912	1228	815
Madhepura	2001762	1788	1120
Madhubani	4487379	3501	1282
Munger	1367765	1419	964
Muzaffarpur	4801062	3172	1514
Nalanda	2877653	2355	1222
Nawada	2219146	4976	446
PashchimChamparan	3935042	5228	753
Patna	5838465	3202	1823
PurbaChamparan	5099371	3968	1285
Purnia	3264619	3229	1011
Rohtas	2959918	3881	763
Saharsa	1900661	1687	1127
Samastipur	4261566	2904	1467
Saran	3951862	2641	1496
Sheikhpura	636342	689	924
Sheohar	656246	349	1880
Sitamarhi	3423574	2294	1492
Siwan	3330464	2219	1501
Supaul	2229076	2425	919
Vaishali	3495021	2036	1717
BIHAR	104099452	94163	1106



E. MALE-FEMALE RATIO

The Male-Female ratio of Bihar is 918 females/ thousand male. Gopalganj district tops the list in the Male-Female ratio with total 1021 female/thousand male, whereas, Munger is in the bottom of the list, with a ratio of 876 female/thousand male. As per 2011 Census, District-wise male-female ratio and their respective population have been given in the following table.

Name of the Districts	Person	Male	Female	Sex-Ratio (Females/ Thousand males)
Araria	2811569	1463333	1348236	921
Arwal	700843	363497	337346	928
Aurangabad	2540073	1318684	1221389	926
Banka	2034763	1067140	967623	907
Begusarai	2970541	1567660	1402881	895
Bhagalpur	3037766	1615663	1422103	880
Bhojpur	2728407	1430380	1298027	907
Buxar	1706352	887977	818375	922
Darbhanga	3937385	2059949	1877436	911
Gaya	4391418	2266566	2124852	937
Gopalganj	2562012	1267666	1294346	1021
Jamui	1760405	916064	844341	922
Jehanabad	1125313	585582	539731	922
Kaimur (Bhabua)	1626384	847006	779378	920
Katihar	3071029	1600430	1470599	919
Khagaria	1666886	883786	783100	886
Kishanganj	1690400	866970	823430	950
Lakhisarai	1000912	526345	474567	902
Madhepura	2001762	1047559	954203	911
Madhubani	4487379	2329313	2158066	926
Munger	1367765	729041	638724	876
Muzaffarpur	4801062	2527497	2273565	900
Nalanda	2877653	1497060	1380593	922

Nawada	2219146	1144668	1074478	939
PashchimChamparan	3935042	2061110	1873932	909
Patna	5838465	3078512	2759953	897
PurbaChamparan	5099371	2681209	2418162	902
Purnia	3264619	1699370	1565249	921
Rohtas	2959918	1543546	1416372	918
Saharsa	1900661	997174	903487	906
Samastipur	4261566	2230003	2031563	911
Saran	3951862	2022821	1929041	954
Sheikhpura	636342	329743	306599	930
Sheohar	656246	346673	309573	893
Sitamarhi	3423574	1803252	1620322	899
Siwan	3330464	1675090	1655374	988
Supaul	2229076	1155283	1073793	929
Vaishali	3495021	1844535	1650486	895
BIHAR	104099452	54278157	49821295	918

F. RURAL-URBAN POPULATION

Bihar is the third most populated state of India with total population of 10,40,99,452. Majority of population in Bihar lives in rural area. Total population living in rural area consist of 9,23,41,436 and in urban area it is 1,17,58,016. The distribution of population as per rural-urban area district-wise can be seen in the following table.

Language Wise Rural – Urban Population

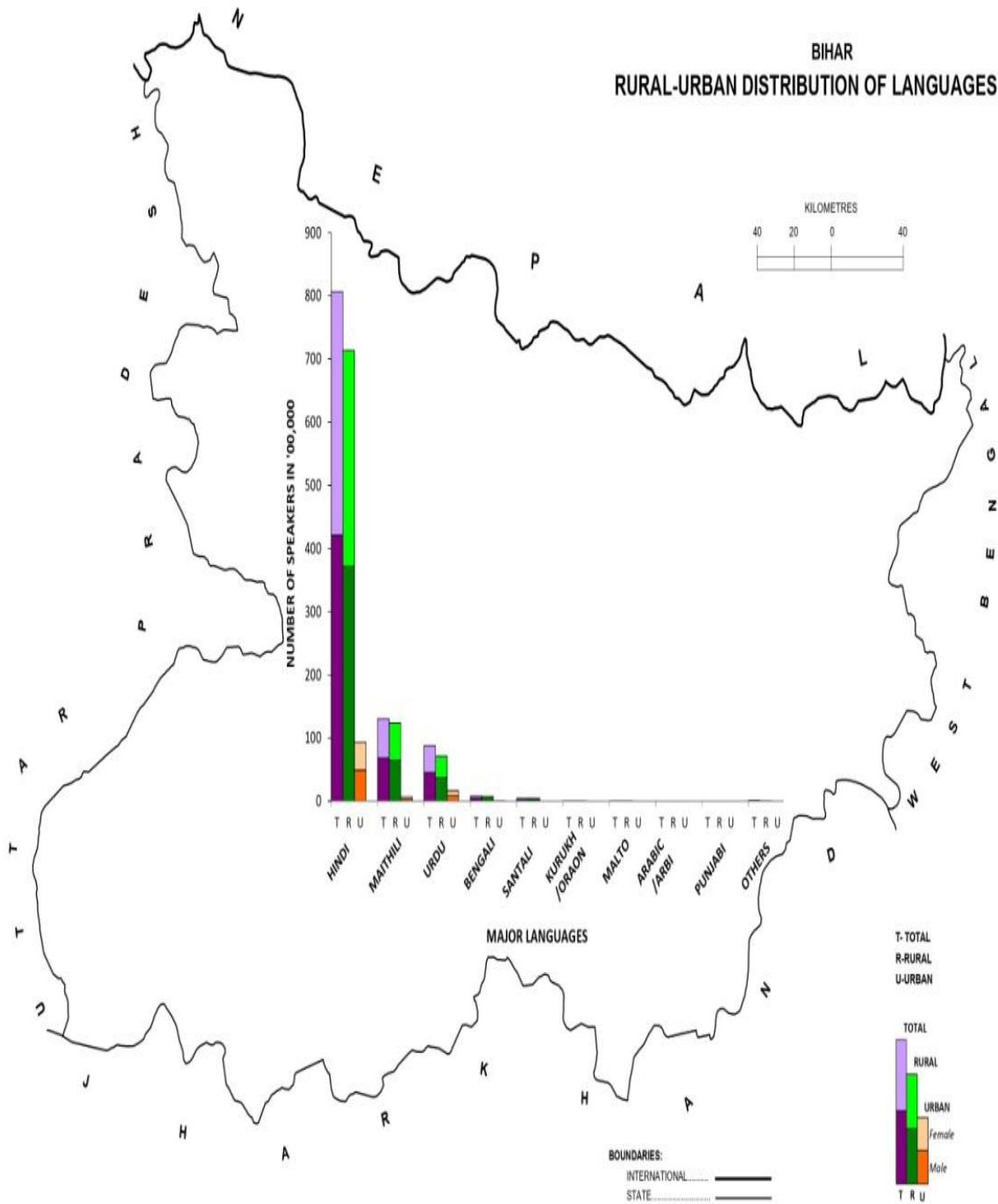
Language Name	Total			Rural			Urban		
	Person	Male	Female	Person	Male	Female	Person	Male	Female
	1	2	3	4	5	6	7	8	9
1 Assamese	2087	1408	679	1447	873	574	640	535	105
2 Bengali	810771	416561	394210	734058	377103	356955	76713	39458	37255
3 Bodo	19	18	1	12	11	1	7	7	0
4 Dogri	254	245	9	150	150	0	104	95	9
5 Gujarati	8297	4372	3925	6711	3476	3235	1586	896	690

6 Hindi	80698466	42112266	38586200	71381862	37186865	34194997	9316604	4925401	4391203
7 Kannada	492	275	217	293	152	141	199	123	76
8 Kashmiri	986	580	406	756	402	354	230	178	52
9 Konkani	23	12	11	6	1	5	17	11	6
10 Maithili	13063042	6816827	6246215	12395984	6463469	5932515	667058	353358	313700
11 Malayalam	1220	680	540	202	132	70	1018	548	470
12 Manipuri	238	208	30	157	145	12	81	63	18
13 Marathi	1975	1152	823	1164	641	523	811	511	300
14 Nepali	5727	2613	3114	3840	1678	2162	1887	935	952
15 Odia	3188	1885	1303	2114	1120	994	1074	765	309
16 Punjabi	10467	5763	4704	2933	1605	1328	7534	4158	3376
17 Sanskrit	3388	1845	1543	3041	1654	1387	347	191	156
18 Santali	458949	233302	225647	447771	227577	220194	11178	5725	5453
19 Sindhi	2227	1135	1092	1041	529	512	1186	606	580
20 Tamil	986	674	312	400	272	128	586	402	184
21 Telugu	1467	955	512	705	449	256	762	506	256
22 Urdu	8770002	4539650	4230352	7122078	3680912	3441166	1647924	858738	789186
23 Adi	44	39	5	23	21	2	21	18	3
24 Afghani/Kabuli/Pashto	5	2	3	5	2	3	0	0	0
25 Anal	1	1	0	1	1	0	0	0	0
26 Angami	2	0	2	1	0	1	1	0	1
27 Arabic/Arbi	25144	14160	10984	22051	12444	9607	3093	1716	1377
28 Balti	108	57	51	108	57	51	0	0	0
29 Bhili/Bhilodi	1448	779	669	1436	772	664	12	7	5
30 Bhotia	15	12	3	6	4	2	9	8	1
31 Bhumij	963	485	478	957	482	475	6	3	3
32 Bishnupuriya	1616	794	822	1616	794	822	0	0	0
33 Chang	123	61	62	41	20	21	82	41	41
34 Coorgi/Kodagu	489	242	247	402	202	200	87	40	47
35 Dimasa	2	2	0	2	2	0	0	0	0
36 English	4,652	2,740	1912	2,498	1544	954	2154	1196	958
37 Gadaba	1	0	1	1	0	1	0	0	0
38 Garo	4	4	0	4	4	0	0	0	0
39 Gondi	21	7	14	5	1	4	16	6	10

40 Halabi	1	1	0	0	0	0	1	1	0
41 Halam	2	1	1	0	0	0	2	1	1
42 Ho	1890	1056	834	1659	935	724	231	121	110
43 Jatapu	5	2	3	0	0	0	5	2	3
44 Kabui	2	2	0	2	2	0	0	0	0
45 Khandeshi	4	4	0	2	2	0	2	2	0
46 Kharia	1600	787	813	1536	754	782	64	33	31
47 Khasi	1	1	0	1	1	0	0	0	0
48 Khezha	237	121	116	236	120	116	1	1	0
49 Khond/Kondh	6	4	2	0	0	0	6	4	2
50 Kinnauri	4	4	0	3	3	0	1	1	0
51 Koch	73	41	32	72	40	32	1	1	0
52 Koda/Kora	468	246	222	392	198	194	76	48	28
53 Konda	3	1	2	0	0	0	3	1	2
54 Konyak	2	1	1	2	1	1	0	0	0
55 Korku	98	54	44	98	54	44	0	0	0
56 Korwa	31	19	12	18	12	6	13	7	6
57 Kuki	7	7	0	4	4	0	3	3	0
58 Kurukh/Oraon	87995	45208	42787	77894	39919	37975	10101	5289	4812
59 Ladakhi	25	25	0	25	25	0	0	0	0
60 Lahauli	26	13	13	12	6	6	14	7	7
61 Lahnda	1	1	0	1	1	0	0	0	0
62 Lakher	10	6	4	8	5	3	2	1	1
63 Lepcha	1	1	0	1	1	0	0	0	0
64 Limbu	2	1	1	2	1	1	0	0	0
65 Lotha	1	1	0	0	0	0	1	1	0
66 Lushai/Mizo	92	64	28	64	37	27	28	27	1
67 Malto	75986	39597	36389	75900	39551	36349	86	46	40
68 Mao	3	1	2	0	0	0	3	1	2
69 Miri/Mishing	4	4	0	2	2	0	2	2	0
70 Mishmi	6	6	0	6	6	0	0	0	0
71 Mogh	6	2	4	5	2	3	1	0	1
72 Monpa	1	1	0	1	1	0	0	0	0
73 Munda	1612	834	778	1472	776	696	140	58	82
74 Mundari	2468	1331	1137	1985	1040	945	483	291	192

75 Nissi/Dafla	14	14	0	6	6	0	8	8	0
76 Nocte	1	1	0	1	1	0	0	0	0
77 Paite	1	1	0	0	0	0	1	1	0
78 Rabha	2	2	0	1	1	0	1	1	0
79 Rai	159	75	84	159	75	84	0	0	0
80 Savara	125	56	69	125	56	69	0	0	0
81 Tangkhul	5	5	0	3	3	0	2	2	0
82 Tangsa	3	3	0	3	3	0	0	0	0
83 Thado	6	4	2	6	4	2	0	0	0
84 Tibetan	20	17	3	3	2	1	17	15	2
85 Tripuri	7	7	0	3	3	0	4	4	0
86 Tulu	434	225	209	409	216	193	25	9	16
87 Yimchungre	1	0	1	1	0	1	0	0	0
88 Others	47092	26488	20604	43431	24415	19016	3661	2073	1588

BIHAR RURAL-URBAN DISTRIBUTION OF LANGUAGES 2011



Mother Tongue Wise Rural – Urban Population

Sl. No	Mother tongue name	Total			Rural			Urban		
		Person	Male	Female	Person	Male	Female	Person	Male	Female
1	2	3	4	5	6	7	8	9	10	11
1	Adi	7	5	2	7	5	2	0	0	0
2	Adi Gallong/Gallong	6	4	2	0	0	0	6	4	2
3	Angami	2	0	2	1	0	1	1	0	1
4	Apatani	2	2	0	1	1	0	1	1	0
5	Arabic/Arbi	25144	14160	10984	22051	12444	9607	3093	1716	1377
6	Are	1	1	0	1	1	0	0	0	0
7	Assamese	2084	1405	679	1444	870	574	640	535	105
8	Awadhi	373	213	160	223	119	104	150	94	56
9	Badaga	14	6	8	5	0	5	9	6	3
10	Bagheli/ Baghel Khandi	26	13	13	0	0	0	26	13	13
11	Bagri	3	3	0	2	2	0	1	1	0
12	Baori	984	535	449	979	531	448	5	4	1
13	Bengali	807743	414891	392852	731331	375605	355726	76412	39286	37126
14	Bharmauri/Gaddi	20	9	11	17	9	8	3	0	3
15	Bhateali	22	13	9	0	0	0	22	13	9
16	Bhatia	848	431	417	831	423	408	17	8	9
17	Bhili/Bhilodi	316	168	148	316	168	148	0	0	0
18	Bhojpuri	25881691	13355365	12526326	23870948	12298184	11572764	2010743	1057181	953562
19	Bhotia	10	8	2	3	2	1	7	6	1
20	Bhuiya/Bhuyan [Ori]	19	8	11	19	8	11	0	0	0
21	Bishnoi	10927	4377	6550	9372	3687	5685	1555	690	865
22	Bodo/Boro	16	15	1	11	10	1	5	5	0
23	Brajbhasha	1602	867	735	1342	727	615	260	140	120
24	Bundeli/Bundel khandi	6	4	2	2	2	0	4	2	2
25	Chakma	18	18	0	3	3	0	15	15	0
26	Chang	123	61	62	41	20	21	82	41	41
27	Chhattisgarhi	130	64	66	119	58	61	11	6	5
28	Chodhari	44	21	23	44	21	23	0	0	0
29	Coorgi/Kodagu	489	242	247	402	202	200	87	40	47
30	Desia	249	125	124	249	125	124	0	0	0

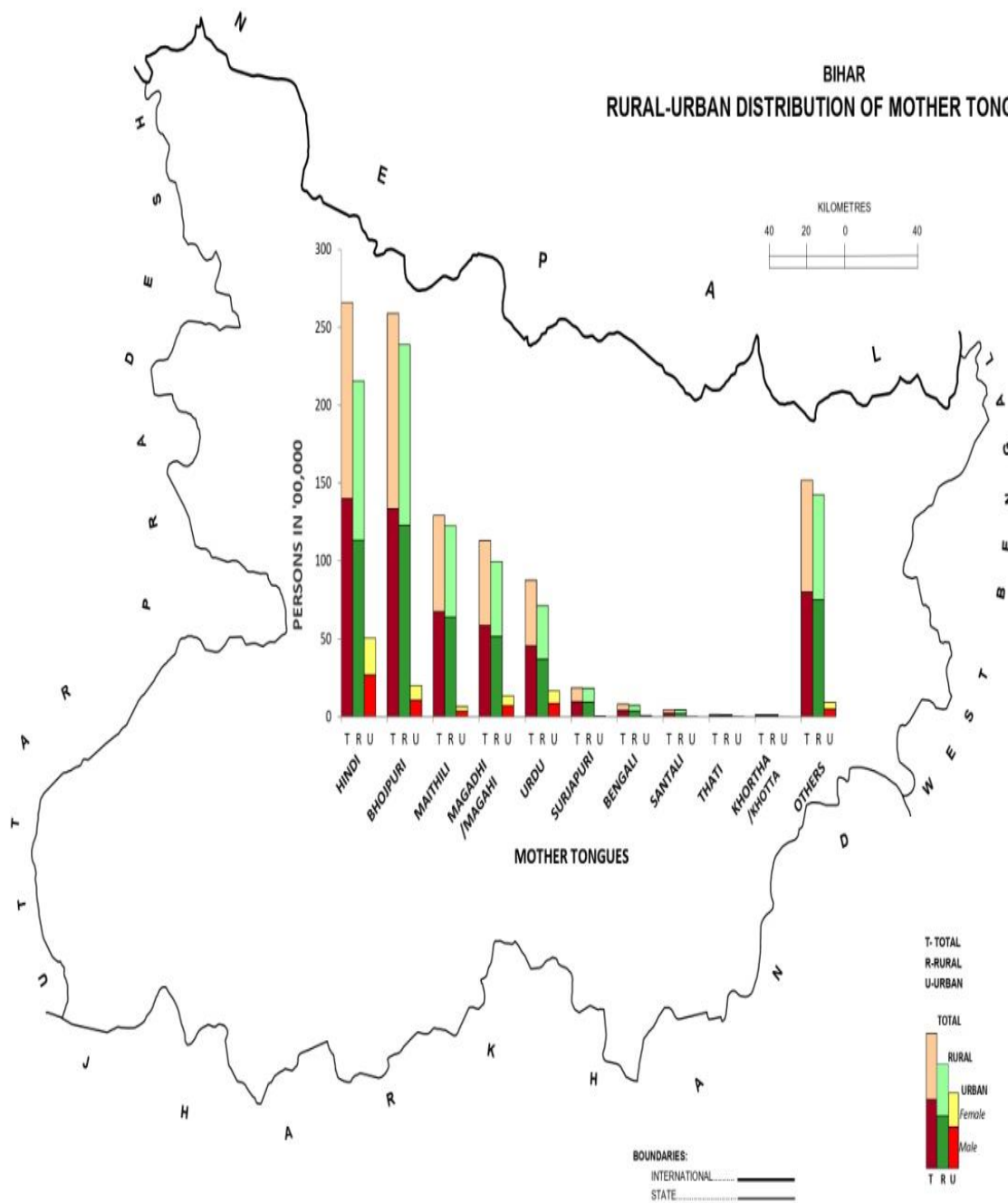
31	Dhundhari	223	83	140	57	26	31	166	57	109
32	Dimasa	1	1	0	1	1	0	0	0	0
33	Dogri	254	245	9	150	150	0	104	95	9
34	English	4652	2740	1912	2498	1544	954	2154	1196	958
35	Gadaba	1	0	1	1	0	1	0	0	0
36	Gamti/Gavit	91	49	42	91	49	42	0	0	0
37	Garhwali	68	61	7	29	26	3	39	35	4
38	Garo	4	4	0	4	4	0	0	0	0
39	Gawari	10040	5234	4806	10003	5216	4787	37	18	19
40	Gojri/Gujjari/Gujar	3	3	0	2	2	0	1	1	0
41	Gujarati	2216	1234	982	668	360	308	1548	874	674
42	Gujari	4	4	0	2	2	0	2	2	0
43	Halabi	1	1	0	0	0	0	1	1	0
44	Handuri	1	1	0	1	1	0	0	0	0
45	Hara/Harauti	1	1	0	1	1	0	0	0	0
46	Haryanvi	809	472	337	218	129	89	591	343	248
47	Hindi	26590625	14007033	12583592	21551655	11334021	10217634	5038970	2673012	2365958
48	Ho	577	292	285	454	229	225	123	63	60
49	Jaunpuri/Jaunsari	1	1	0	1	1	0	0	0	0
50	Kachari	2	2	0	0	0	0	2	2	0
51	Kangri	1	1	0	1	1	0	0	0	0
52	Kannada	226	140	86	151	89	62	75	51	24
53	Karmali	2896	1476	1420	2863	1460	1403	33	16	17
54	Kashmiri	985	579	406	756	402	354	229	177	52
55	Khari Boli	278	145	133	245	127	118	33	18	15
56	Kharia	1600	787	813	1536	754	782	64	33	31
57	Khasi	1	1	0	1	1	0	0	0	0
58	Khezha	236	120	116	236	120	116	0	0	0
59	Khond/Kondh	6	4	2	0	0	0	6	4	2
60	Khortha/Khotta	134395	70225	64170	134235	70147	64088	160	78	82
61	Kinnauri	3	3	0	3	3	0	0	0	0
62	Koch	73	41	32	72	40	32	1	1	0
63	Koda/Kora	468	246	222	392	198	194	76	48	28
64	Kokbarak	4	4	0	2	2	0	2	2	0
65	Kokna/Kokni/Kukna	7	3	4	1	1	0	6	2	4
66	Kol	373	190	183	373	190	183	0	0	0
67	Koli	128	64	64	128	64	64	0	0	0

68	Konda	3	1	2	0	0	0	3	1	2
69	Konkani	3	2	1	1	1	0	2	1	1
70	Konyak	2	1	1	2	1	1	0	0	0
71	Korku	98	54	44	98	54	44	0	0	0
72	Kuki	6	6	0	3	3	0	3	3	0
73	Kulehiya	75776	39489	36287	75690	39443	36247	86	46	40
74	Kumauni	301	170	131	53	49	4	248	121	127
75	Kurmali Thar	103	45	58	103	45	58	0	0	0
76	Kurukh/Oraon	83996	43128	40868	74289	38061	36228	9707	5067	4640
77	Ladakhi	25	25	0	25	25	0	0	0	0
78	Lahauli	1	1	0	1	1	0	0	0	0
79	Lepcha	1	1	0	1	1	0	0	0	0
80	Lohara	1313	764	549	1205	706	499	108	58	50
81	Lotha	1	1	0	0	0	0	1	1	0
82	Lushai/Mizo	92	64	28	64	37	27	28	27	1
83	Magadhi/Magahi	11316313	5866227	5450086	9961576	5154293	4807283	1354737	711934	642803
84	Mahili	26	12	14	26	12	14	0	0	0
85	Maithili	12918324	6741890	6176434	12263376	6394870	5868506	654948	347020	307928
86	Malayalam	1207	673	534	202	132	70	1005	541	464
87	Malvi	5	1	4	1	1	0	4	0	4
88	Malwani	1	0	1	1	0	1	0	0	0
89	Mandeali	456	239	217	452	235	217	4	4	0
90	Manipuri	231	206	25	150	143	7	81	63	18
91	Mao	3	1	2	0	0	0	3	1	2
92	Mara	10	6	4	8	5	3	2	1	1
93	Marathi	1768	1047	721	965	540	425	803	507	296
94	Maria/ Muria	1	0	1	0	0	0	1	0	1
95	Marwari	19167	9972	9195	4693	2517	2176	14474	7455	7019
96	Mech/Mechhia	1	1	0	1	1	0	0	0	0
97	Mewari	1	1	0	0	0	0	1	1	0
98	Miri/Mishing	4	4	0	2	2	0	2	2	0
99	Mishmi	3	3	0	3	3	0	0	0	0
100	Mogh	5	2	3	4	2	2	1	0	1
101	Monpa	1	1	0	1	1	0	0	0	0
102	Munda	1239	644	595	1099	586	513	140	58	82
103	Mundari	2468	1331	1137	1985	1040	945	483	291	192
104	Nagpuria	1235	614	621	1170	582	588	65	32	33
105	Nepali	5715	2606	3109	3838	1676	2162	1877	930	947

106	Nimadi	1	1	0	1	1	0	0	0	0
107	Nissi/Dafla	3	3	0	1	1	0	2	2	0
108	Odia	2905	1741	1164	1840	983	857	1065	758	307
109	Pahari	3843	1962	1881	3767	1901	1866	76	61	15
110	Pahariya	75	39	36	75	39	36	0	0	0
111	Paite	1	1	0	0	0	0	1	1	0
112	Palmuha	43	12	31	43	12	31	0	0	0
113	Panch Pargania	7	2	5	1	0	1	6	2	4
114	Pattani	1113	567	546	1100	557	543	13	10	3
115	Prakritha/Prakritha Bhasha	113	65	48	0	0	0	113	65	48
116	Punjabi	10120	5569	4551	2620	1430	1190	7500	4139	3361
117	Purbi Maithili	5	1	4	5	1	4	0	0	0
118	Rabha	2	2	0	1	1	0	1	1	0
119	Rai	157	74	83	157	74	83	0	0	0
120	Rajasthani	6419	3448	2971	1248	732	516	5171	2716	2455
121	Rajbangsi	941	497	444	911	478	433	30	19	11
122	Rathi	1	1	0	1	1	0	0	0	0
123	Rongmei	2	2	0	2	2	0	0	0	0
124	Sadan/Sadri	4523	2312	2211	4167	2127	2040	356	185	171
125	Sambalpuri	5	5	0	0	0	0	5	5	0
126	Sanskrit	3388	1845	1543	3041	1654	1387	347	191	156
127	Santali	455664	231627	224037	444528	225927	218601	11136	5700	5436
128	Savara	125	56	69	125	56	69	0	0	0
129	Sindhi	1269	645	624	102	48	54	1167	597	570
130	Surgujia	3	2	1	3	2	1	0	0	0
131	Surjapuri	1857930	959997	897933	1824757	942980	881777	33173	17017	16156
132	Tadavi	1	0	1	1	0	1	0	0	0
133	Tagin	6	6	0	3	3	0	3	3	0
134	Talgalo	8	7	1	3	3	0	5	4	1
135	Tamil	975	668	307	400	272	128	575	396	179
136	Tangkhul	5	5	0	3	3	0	2	2	0
137	Telugu	1212	810	402	451	305	146	761	505	256
138	Thado	6	4	2	6	4	2	0	0	0
139	Tharu	38	17	21	38	17	21	0	0	0
140	Thati	144675	74919	69756	132565	68581	63984	12110	6338	5772
141	Tibetan	17	15	2	0	0	0	17	15	2
142	Tikhir	1	0	1	1	0	1	0	0	0
143	Tripuri	2	2	0	1	1	0	1	1	0

144	Tulu	9	4	5	9	4	5	0	0	0
145	Urdu	8769007	4539138	4229869	7121597	3680652	3440945	1647410	858486	788924
-	Others	1487366 2	783184 1	704182 1	1401674 8	737692 7	663982 1	85691 4	45491 4	402000

BIHAR RURAL-URBAN DISTRIBUTION OF MOTHER TONGUES 2011



G. EDUCATION

Educational history of Bihar is very vibrant. Once upon a time Bihar was a center of education and learning. The ancient university of Nalanda which was established in 450 CE and university of Vikramshila which was established in 783 A.D. are examples of Bihar being a center of learning. Unfortunately, those tradition of learning which had its origin from the time of Buddha or perhaps earlier, was lost during the medieval period when it is believed that marauding armies of the invaders destroyed these centers of learning. Bihar saw a revival of its education system during the latter part of the British rule when they established Patna University in 1917. Patna University is the seventh oldest University of the Indian subcontinent.

At present there are hundreds of educational institutions in Bihar. It includes State run universities such as: Aryabhatta Knowledge University, Patna; Patna University, Patna; Chanakya National Law University, Patna; Magadh University, Bodh Gaya; Baba Saheb Bhim Rao Ambedkar Bihar University, Muzaffarpur; Tilka Manjhi, Bhagalpur University, Bhagalpur; Lalit Narayan Mithila University, Darbhanga; Kameshwar Singh Darbhanga Sanskrit University, Darbhanga; Jaiprakash University, Chapra; Bhupendra Narayan Mandal University, Madhepura; Vir Kunwar Singh University, Arrah; Nalanda Open University, Patna; Mazrul Haque Arabi-Farsi University, Patna; Rajendra Agriculture University, Pusa.

Medical Colleges such as Darbhanga Medical College, Laheriasarai; Shree Krishna Medical College, Muzaffarpur; Patna Medical College, Patna; Jawaharlal Nehru Medical College, Bhagalpur; A. N. Magadh Medical College, Gaya; Nalanda Medical College, Patna; Katihar Medical College, Katihar; Mata Gujri Medical College, Kishanganj.

Engineering colleges such as Bihar College of Engineering Patna; Bhagalpur College of Engineering, Bhagalpur; Bihar Institute of Silk and Textile, Bhagalpur; College of Agricultural Engineering, Rajendra Agriculture University, Pusa; Maulana Azad College of Engineering & Technology, Patna; Muzaffarpur Institute of Technology, Muzaffarpur; Sanjay Gandhi Institute of Dairy Technology, Rajendra Agriculture University, Patna; R. P. Sharma Institute of Technology, Patna.

Law Colleges such as B.M.T. Law College, Purnia; T.N.B. Law College, Bhagalpur; S.K.J. Law College, Muzaffarpur; A.M. College, Gaya; Maharaja College, Arrah, Bhojpur; Patna Law

College, Patna; Bidheh Law College, Madhubani; Law College, Samastipur; Shivanand Mandal Law College, Madhepura; M.S. College, Motihari.

Pharmacy Colleges such as Bihar College of Pharmacy, New Bailey Road, Patna; Kishanganj Pharmacy College, Kishanganj; Patliputra College of Pharmacy, Patna; R.L.S.Yadav College of Pharmacy, Reshmi Complex, Kidwaipuri, Patna. Apart from these there are many more other institutes such as Tibbi College, Patna; Astang Ayurvedic College, Bhagalpur; Shiv Kumari Ayurvedic College, Begusarai; Ayurvedic College, Patna; Maharani Rameshwari Mahavidyalay, Darbhanga; Bihar Veterinary College, Patna; Faculty of Veterinary Science & Animal Husbandry, Samastipur; Bihar Agriculture College, Bhagalpur; Tirhut College of Agriculture, Muzaffarpur; Rajendra Agriculture University, Pusa, Samastipur; Faculty of Forestry Science, Samastipur; Govt. College of Arts and Crafts, Patna; National Institute of Physiotherapy and Communication Disorders, Patna.

Literacy of Bihar as per 2011 Census

Name	TOT_P	P_LIT	AVG-P LIT	TOT_M	M_LIT	AVG-M LIT	TOT_F	F_LIT	AVG-F LIT
Araria	2811569	1195768	42.53	1463333	727643	49.73	1348236	468125	34.72
Arwal	700843	386351	55.13	363497	235279	64.73	337346	151072	44.78
Aurangabad	2540073	1466002	57.71	1318684	868733	65.88	1221389	597269	48.9
Banka	2034763	965321	47.44	1067140	590961	55.38	967623	374360	38.69
Begusarai	2970541	1548673	52.13	1567660	918507	58.59	1402881	630166	44.92
Bhagalpur	3037766	1573066	51.78	1615663	937669	58.04	1422103	635397	44.68
Bhojpur	2728407	1599151	58.61	1430380	973486	68.06	1298027	625665	48.2
Buxar	1706352	989807	58.01	887977	593544	66.84	818375	396263	48.42
Darbhanga	3937385	1816634	46.14	2059949	1125566	54.64	1877436	691068	36.81
Gaya	4391418	2297613	52.32	2266566	1368803	60.39	2124852	928810	43.71
Gopalganj	2562012	1382998	53.98	1267666	793905	62.63	1294346	589093	45.51
Jamui	1760405	858588	48.77	916064	534385	58.33	844341	324203	38.4
Jehanabad	1125313	618881	55	585582	374412	63.94	539731	244469	45.29
Kaimur (Bhabua)	1626384	920276	56.58	847006	549923	64.93	779378	370353	47.52

Katihar	3071029	1280190	41.69	1600430	762256	47.63	1470599	517934	35.22
Khagaria	1666886	768028	46.08	883786	461153	52.18	783100	306875	39.19
Kishanganj	1690400	745056	44.08	866970	439921	50.74	823430	305135	37.06
Lakhisarai	1000912	507270	50.68	526345	305182	57.98	474567	202088	42.58
Madhepura	2001762	834577	41.69	1047559	517666	49.42	954203	316911	33.21
Madhubani	4487379	2155338	48.03	2329313	1340085	57.53	2158066	815253	37.78
Munger	1367765	801817	58.62	729041	473741	64.98	638724	328076	51.36
Muzaffarpur	4801062	2509232	52.26	2527497	1487117	58.84	2273565	1022115	44.96
Nalanda	2877653	1519933	52.82	1497060	919558	61.42	1380593	600375	43.49
Nawada	2219146	1091012	49.16	1144668	659474	57.61	1074478	431538	40.16
Pashchim Champan	3935042	1759481	44.71	2061110	1091226	52.94	1873932	668255	35.66
Patna	5838465	3459679	59.26	3078512	2028047	65.88	2759953	1431632	51.87
Purba Champan	5099371	2276957	44.65	2681209	1407603	52.5	2418162	869354	35.95
Purnia	3264619	1332326	40.81	1699370	805261	47.39	1565249	527065	33.67
Rohtas	2959918	1799832	60.81	1543546	1061783	68.79	1416372	738049	52.11
Saharsa	1900661	804996	42.35	997174	506374	50.78	903487	298622	33.05
Samastipur	4261566	2142880	50.28	2230003	1293575	58.01	2031563	849305	41.81
Saran	3951862	2157454	54.59	2022821	1285767	63.56	1929041	871687	45.19
Sheikhpura	636342	328676	51.65	329743	196431	59.57	306599	132245	43.13
Sheohar	656246	283698	43.23	346673	171645	49.51	309573	112053	36.2
Sitamarhi	3423574	1436794	41.97	1803252	885188	49.09	1620322	551606	34.04
Siwan	3330464	1930175	57.96	1675090	1115906	66.62	1655374	814269	49.19
Supaul	2229076	1033283	46.35	1155283	647672	56.06	1073793	385611	35.91
Vaishali	3495021	1926740	55.13	1844535	1152576	62.49	1650486	774164	46.91
BIHAR	104099452	52504553	50.44	54278157	31608023	58.23	49821295	20896530	41.94

H. LINGUISTIC PROFILE OF BIHAR

Bihar is a multilingual state. Everyone in Bihar speaks at least one separate variety other than state official languages that is Hindi and Urdu. Hindi/Urdu is like a lingua franca which people uses throughout the state. Each region of state has its own brand of vernacular. Magahi is spoken in Magadha region which comprises of the districts of Patna, Nalanda and Gaya. It is also spoken in the district of Hazaribagh, on the west it extends to a portion of Palamu, and on the east to proportions of the districts of Munger and Bhagalpur. Bhojpuri is spoken in Bhojpur region of Bihar which comprises the districts of Buxar, Bhojpur, Rohtas and Kaimur. It also includes districts of Saran region such as Saran, Siwan and Gopalganj. Maithili is spoken in Mithila region which majorly includes districts such as Darbhanga, Madhuban and Begusarai, whereas Angika and Bajjika are spoken in Anga and Bajjikanchal regions of Bihar respectively.

Hindi is the language used for educational and official matters in Bihar. Hindi was again given the sole official status through the Bihar Official Language Act, 1950. Urdu became the second official language in the undivided State of Bihar on 16 August, 1989.

Urdu is second official language in Bihar, which is the Mother Tongue of Muslims who form about 17% of state's population. Near 25% people in Bihar read and write Urdu. Bihar has produced many Urdu scholars, such as Saad Azimabadi, Jamil Mazhari, Mollana Hasrat Mohani, Khuda Baksh Khan, Kaif Azimabadi, Rasik Azimabadi and, in these days, Kalim Ajiz.

Apart from Hindi, Urdu, Maithili which are the official languages of the state, and Magahi, Bhojpuri, Angika, Bajjika which are the regional varieties, there are various other languages too which are being spoken in Bihar. It includes Bengali which is spoken in major cities of Bihar by Bengali migrants and by people living on the border of Bihar and Bengal. Nepali is spoken by people of Bihar in the border area of India and Nepal.

Scheduled Languages of Bihar as per 2011 Census

The first 14 Scheduled Languages of Bihar in descending order of strength as per 2011 Census is given below-

Language	Total	Male	Female
Hindi	80698466	42112266	38586200
Maithili	13063042	6816827	6246215
Urdu	8770002	4539650	4230352
Bengali	810771	416561	394210
Santali	458949	233302	225647
Punjabi	10467	5763	4704
Gujarati	8297	4372	3925
Nepali	5727	2613	3114
Sanskrit	3388	1845	1543
Odia	3188	1885	1303
Assamese	2087	1408	679
Marathi	1975	1152	823
Telugu	1467	955	512
Malayalam	1220	680	540

Non- Scheduled Languages of Bihar as per 2011 Census

The first 10 Non- Scheduled Languages of Bihar in descending order of strength as per 2011 Census is given below-

Language	Total	Male	Female
Kurukh/Oraon	87995	45208	42787
Malto	75986	39597	36389
Arabic/Arbi	25144	14160	10984
English	4652	2740	1912
Mundari	2468	1331	1137
Ho	1890	1056	834
Bishnupuriya	1616	794	822
Munda	1612	834	778
Kharia	1600	787	813
Bhili/Bhilodi	1448	779	669

The following table represents the district-wise distribution of the Languages surveyed in the state of Bihar. The data shows 2011 Census data.

Language Name	Total			Rural			Urban		
	Person	Male	Female	Person	Male	Female	Person	Male	Female
1	2	3	4	5	6	7	8	9	10
BIHAR									
Hindi	80698466	42112266	38586200	71381862	37186865	34194997	9316604	4925401	4391203
Maithili	13063042	6816827	6246215	12395984	6463469	5932515	667058	353358	313700
Urdu	8770002	4539650	4230352	7122078	3680912	3441166	1647924	858738	789186
Pashchim Champaran									
Hindi	3747261	1962951	1784310	3392687	1775742	1616945	354574	187209	167365
Maithili	958	479	479	620	305	315	338	174	164
Urdu	117021	61179	55842	83043	43534	39509	33978	17645	16333
Purba Champaran									
Hindi	4708198	2478103	2230095	4372957	2299645	2073312	335241	178458	156783
Maithili	1691	801	890	1309	610	699	382	191	191
Urdu	374023	194196	179827	310693	161018	149675	63330	33178	30152
Sheohar									
Hindi	603008	319318	283690	576871	305495	271376	26137	13823	12314
Maithili	1855	953	902	1524	785	739	331	168	163
Urdu	51036	26226	24810	49452	25382	24070	1584	844	740
Sitamarhi									
Hindi	2832374	1497089	1335285	2665079	1407761	1257318	167295	89328	77967
Maithili	111427	58150	53277	109280	57034	52246	2147	1116	1031
Urdu	477771	247005	230766	457182	236165	221017	20589	10840	9749

Madhubani									
Hindi	134912	71672	63240	117336	62289	55047	17576	9383	8193
Maithili	3772386	1959287	1813099	3659363	1899822	1759541	113023	59465	53558
Urdu	576873	296545	280328	546535	280724	265811	30338	15821	14517
Supaul									
Hindi	286189	150287	135902	269992	141573	128419	16197	8714	7483
Maithili	1701065	880776	820289	1630886	843783	787103	70179	36993	33186
Urdu	207409	106448	100961	188876	96818	92058	18533	9630	8903
Araria									
Hindi	1262492	659084	603408	1175795	613016	562779	86697	46068	40629
Maithili	578391	300861	277530	546357	284050	262307	32034	16811	15223
Urdu	807246	418643	388603	759837	393877	365960	47409	24766	22643
Kishanganj									
Hindi	915168	470290	444878	822488	422056	400432	92680	48234	44446
Maithili	44419	23035	21384	35883	18577	17306	8536	4458	4078
Urdu	551427	282175	269252	506446	258882	247564	44981	23293	21688
Purnia									
Hindi	2030397	1059116	971281	1794915	935122	859793	235482	123994	111488
Maithili	349875	182844	167031	328237	171437	156800	21638	11407	10231
Urdu	607723	315291	292432	561320	291200	270120	46403	24091	22312
Katihar									
Hindi	2269785	1186840	1082945	2051808	1071280	980528	217977	115560	102417
Maithili	18541	9683	8858	13561	7027	6534	4980	2656	2324
Urdu	279870	145671	134199	242957	126449	116508	36913	19222	17691
Madhepura									
Hindi	1108028	581985	526043	1057433	554956	502477	50595	27029	23566
Maithili	769211	401400	367811	739382	385714	353668	29829	15686	14143
Urdu	114300	58927	55373	106577	54997	51580	7723	3930	3793

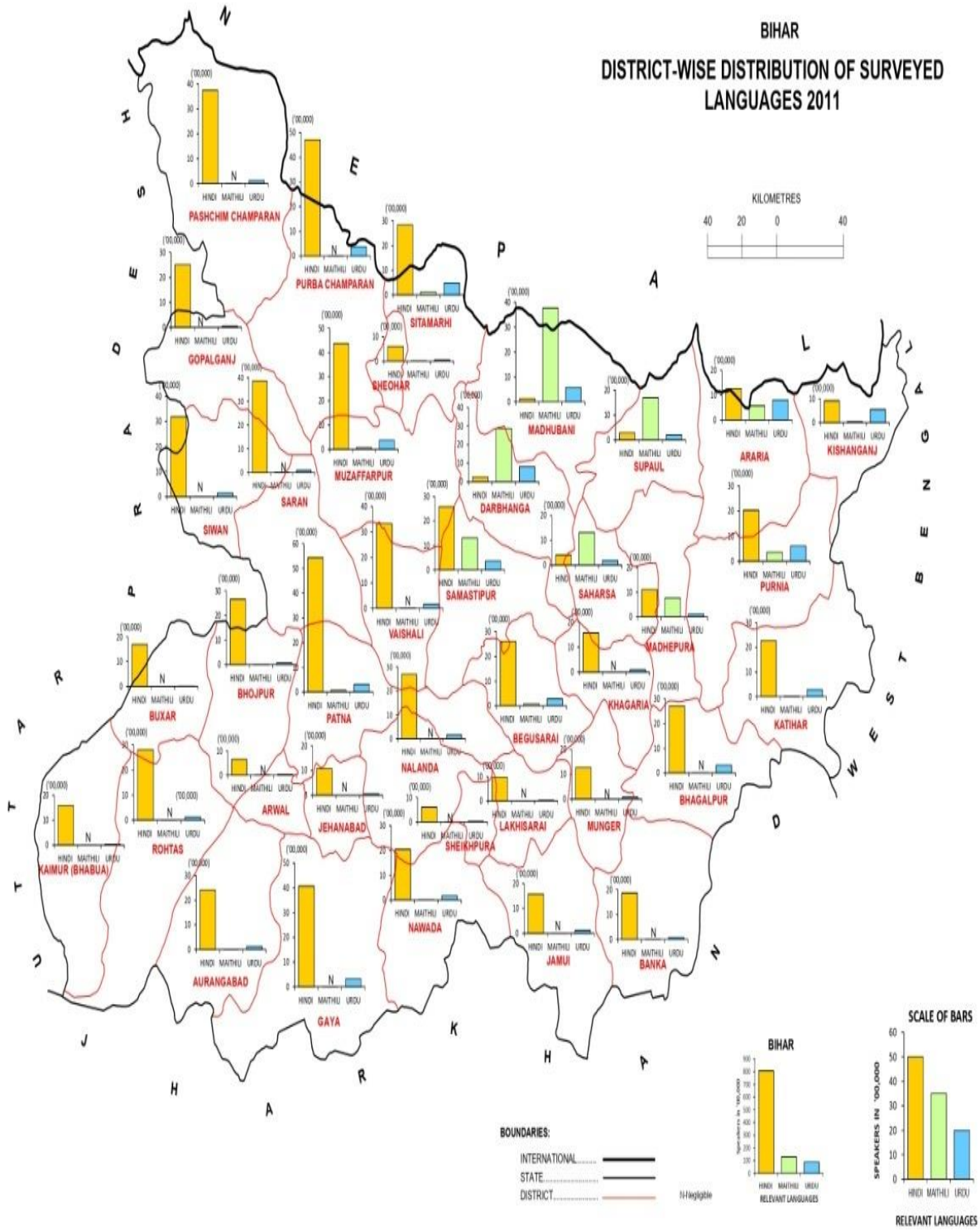
Saharsa									
Hindi	401968	212497	189471	351494	185617	165877	50474	26880	23594
Maithili	1308935	686319	622616	1226401	642249	584152	82534	44070	38464
Urdu	182800	94743	88057	159927	82745	77182	22873	11998	10875
Darbhanga									
Hindi	256408	135436	120972	187838	99234	88604	68570	36202	32368
Maithili	2864405	1504476	1359929	2645795	1389162	1256633	218610	115314	103296
Urdu	813914	418692	395222	719667	369758	349909	94247	48934	45313
Muzaffarpur									
Hindi	4365810	2300392	2065418	3964213	2087607	1876606	401597	212785	188812
Maithili	64028	33365	30663	60274	31165	29109	3754	2200	1554
Urdu	367263	191684	175579	301883	157402	144481	65380	34282	31098
Gopalganj									
Hindi	2509508	1241240	1268268	2352157	1161263	1190894	157351	79977	77374
Maithili	125	77	48	81	51	30	44	26	18
Urdu	45145	22748	22397	40277	20322	19955	4868	2426	2442
Siwan									
Hindi	3182493	1599773	1582720	3023699	1516768	1506931	158794	83005	75789
Maithili	149	75	74	22	12	10	127	63	64
Urdu	143329	72961	70368	119706	60821	58885	23623	12140	11483
Saran									
Hindi	3860699	1976124	1884575	3531536	1803841	1727695	329163	172283	156880
Maithili	564	224	340	228	68	160	336	156	180
Urdu	89911	46126	43785	66558	34052	32506	23353	12074	11279
Vaishali									
Hindi	3323253	1755469	1567784	3114530	1644918	1469612	208723	110551	98172
Maithili	1974	572	1402	1716	447	1269	258	125	133
Urdu	167869	87523	80346	143995	74993	69002	23874	12530	11344

Samastipur									
Hindi	2588644	1358044	1230600	2481968	1301772	1180196	106676	56272	50404
Maithili	1312322	684249	628073	1287608	671306	616302	24714	12943	11771
Urdu	358065	186425	171640	342678	178427	164251	15387	7998	7389
Begusarai									
Hindi	2611357	1379472	1231885	2141288	1130329	1010959	470069	249143	220926
Maithili	72198	38354	33844	60040	31915	28125	12158	6439	5719
Urdu	283084	147655	135429	196833	102620	94213	86251	45035	41216
Khagaria									
Hindi	1564549	829985	734564	1489427	789752	699675	75122	40233	34889
Maithili	2928	1433	1495	2697	1322	1375	231	111	120
Urdu	98285	51737	46548	86651	45658	40993	11634	6079	5555
Bhagalpur									
Hindi	2695822	1436990	1258832	2229690	1188022	1041668	466132	248968	217164
Maithili	1362	698	664	560	245	315	802	453	349
Urdu	312695	163320	149375	181187	94533	86654	131508	68787	62721
Banka									
Hindi	1862428	978772	883656	1796827	943654	853173	65601	35118	30483
Maithili	99	53	46	44	23	21	55	30	25
Urdu	82102	42546	39556	77784	40363	37421	4318	2183	2135
Munger									
Hindi	1266095	675432	590663	933954	499124	434830	332141	176308	155833
Maithili	321	143	178	37	14	23	284	129	155
Urdu	83449	44165	39284	38751	20363	18388	44698	23802	20896
Lakhisarai									
Hindi	973679	511682	461997	834869	438536	396333	138810	73146	65664
Maithili	5176	3223	1953	4049	2527	1522	1127	696	431
Urdu	17266	9018	8248	14988	7788	7200	2278	1230	1048

Sheikhpura									
Hindi	605196	313595	291601	503976	260322	243654	101220	53273	47947
Maithili	155	87	68	154	86	68	1	1	0
Urdu	29893	15431	14462	22347	11486	10861	7546	3945	3601
Nalanda									
Hindi	2693053	1400287	1292766	2351402	1220854	1130548	341651	179433	162218
Maithili	320	191	129	301	178	123	19	13	6
Urdu	163859	84174	79685	49734	25526	24208	114125	58648	55477
Patna									
Hindi	5440139	2866419	2573720	3235194	1696971	1538223	2204945	1169448	1035497
Maithili	72268	41854	30414	34761	21003	13758	37507	20851	16656
Urdu	303234	158269	144965	49575	25879	23696	253659	132390	121269
Bhojpur									
Hindi	2659172	1394320	1264852	2312039	1210738	1101301	347133	183582	163551
Maithili	168	77	91	35	14	21	133	63	70
Urdu	68191	35530	32661	26036	13307	12729	42155	22223	19932
Buxar									
Hindi	1692947	880894	812053	1534499	797211	737288	158448	83683	74765
Maithili	46	28	18	8	6	2	38	22	16
Urdu	12785	6770	6015	6933	3672	3261	5852	3098	2754
Kaimur (Bhabua)									
Hindi	1588775	827422	761353	1530642	796658	733984	58133	30764	27369
Maithili	54	32	22	18	14	4	36	18	18
Urdu	34706	18103	16603	27313	14183	13130	7393	3920	3473
Rohtas									
Hindi	2820075	1470836	1349239	2467556	1284874	1182682	352519	185962	166557
Maithili	148	80	68	34	12	22	114	68	46
Urdu	129820	67481	62339	55784	28808	26976	74036	38673	35363

Aurangabad									
Hindi	2407534	1250480	1157054	2212376	1147899	1064477	195158	102581	92577
Maithili	194	105	89	73	37	36	121	68	53
Urdu	131342	67602	63740	89964	46297	43667	41378	21305	20073
Gaya									
Hindi	4075376	2102484	1972892	3591634	1848069	1743565	483742	254415	229327
Maithili	606	341	265	239	130	109	367	211	156
Urdu	309322	159684	149638	216440	111514	104926	92882	48170	44712
Nawada									
Hindi	2046288	1055491	990797	1881669	968977	912692	164619	86514	78105
Maithili	3784	2038	1746	3624	1943	1681	160	95	65
Urdu	167934	86565	81369	117227	60197	57030	50707	26368	24339
Jamui									
Hindi	1574387	820142	754245	1453412	756559	696853	120975	63583	57392
Maithili	88	41	47	50	20	30	38	21	17
Urdu	119883	62174	57709	96034	49721	46313	23849	12453	11396
Jehanabad									
Hindi	1069940	556803	513137	957698	497405	460293	112242	59398	52844
Maithili	595	304	291	542	272	270	53	32	21
Urdu	54365	28252	26113	31635	16361	15274	22730	11891	10839
Arwal									
Hindi	665059	345050	320009	618914	320956	297958	46145	24094	22051
Maithili	211	119	92	191	104	87	20	15	5
Urdu	34792	17966	16826	29253	15070	14183	5539	2896	2643

BIHAR DISTRICT-WISE DISTRIBUTION OF SURVEYED LANGUAGES 2011



The following table represents the district-wise distribution of the Mother Tongues surveyed in the state of Bihar. The data shows 2011 Census data.

Mother tongue name	Total			Rural			Urban		
	Person	Male	Female	Person	Male	Female	Person	Male	Female
1	2	3	4	5	6	7	8	9	10
BIHAR									
Bhojpuri	25881691	13355365	12526326	23870948	12298184	11572764	2010743	1057181	953562
Hindi	26590625	14007033	12583592	21551655	11334021	10217634	5038970	2673012	2365958
Kurmali Thar	103	45	58	103	45	58	0	0	0
Magadhi/Magahi	11316313	5866227	5450086	9961576	5154293	4807283	1354737	711934	642803
Maithili	12918324	6741890	6176434	12263376	6394870	5868506	654948	347020	307928
Surjapuri	1857930	959997	897933	1824757	942980	881777	33173	17017	16156
Urdu	8769007	4539138	4229869	7121597	3680652	3440945	1647410	858486	788924
Pashchim Champaran									
Bhojpuri	3614989	1891380	1723609	3306304	1728603	1577701	308685	162777	145908
Hindi	130977	70862	60115	85999	46908	39091	44978	23954	21024
Magadhi/Magahi	149	95	54	45	26	19	104	69	35
Maithili	920	462	458	582	288	294	338	174	164
Urdu	117006	61170	55836	83040	43531	39509	33966	17639	16327
Purba Champaran									
Bhojpuri	4215755	2214346	2001409	3954976	2075849	1879127	260779	138497	122282
Hindi	360020	193951	166069	286474	154479	131995	73546	39472	34074
Magadhi/Magahi	190	110	80	39	21	18	151	89	62
Maithili	1691	801	890	1309	610	699	382	191	191
Urdu	374019	194193	179826	310689	161015	149674	63330	33178	30152
Sheohar									
Bhojpuri	1403	745	658	1351	703	648	52	42	10
Hindi	150758	80074	70684	148111	78661	69450	2647	1413	1234
Magadhi/Magahi	11	8	3	2	2	0	9	6	3
Maithili	1855	953	902	1524	785	739	331	168	163

Urdu	51031	26223	24808	49447	25379	24068	1584	844	740
Sitamarhi									
Bhojpuri	2700	1311	1389	1196	523	673	1504	788	716
Hindi	1145368	607981	537387	1056395	560216	496179	88973	47765	41208
Magadhi/Magahi	289	141	148	268	129	139	21	12	9
Maithili	111267	58065	53202	109273	57032	52241	1994	1033	961
Urdu	477767	247002	230765	457182	236165	221017	20585	10837	9748
Madhubani									
Bhojpuri	612	323	289	300	157	143	312	166	146
Hindi	130899	69479	61420	114461	60715	53746	16438	8764	7674
Magadhi/Magahi	715	358	357	680	342	338	35	16	19
Maithili	3772380	1959284	1813096	3659358	1899819	1759539	113022	59465	53557
Urdu	576746	296480	280266	546408	280659	265749	30338	15821	14517
Supaul									
Bhojpuri	3243	1763	1480	2565	1377	1188	678	386	292
Hindi	277107	145450	131657	261875	137302	124573	15232	8148	7084
Magadhi/Magahi	3660	1958	1702	3491	1854	1637	169	104	65
Maithili	1699066	879771	819295	1628911	842791	786120	70155	36980	33175
Urdu	207394	106438	100956	188863	96810	92053	18531	9628	8903
Araria									
Bhojpuri	21127	11127	10000	13148	6881	6267	7979	4246	3733
Hindi	704322	369622	334700	632075	331245	300830	72247	38377	33870
Magadhi/Magahi	9094	4699	4395	8857	4565	4292	237	134	103
Maithili	481668	250950	230718	454402	236622	217780	27266	14328	12938
Surjapuri	53693	27551	26142	53690	27549	26141	3	2	1
Urdu	807159	418588	388571	759753	393824	365929	47406	24764	22642
Kishanganj									
Bhojpuri	20816	10929	9887	15270	7996	7274	5546	2933	2613
Hindi	152991	79597	73394	100752	52140	48612	52239	27457	24782
Kurmali Thar	29	11	18	29	11	18	0	0	0
Magadhi/Magahi	1807	936	871	1307	687	620	500	249	251

Maithili	41885	21727	20158	33410	17300	16110	8475	4427	4048
Surjapuri	720239	368736	351503	689913	353289	336624	30326	15447	14879
Urdu	551422	282171	269251	506444	258880	247564	44978	23291	21687
Purnia									
Bhojpuri	19234	9985	9249	14516	7508	7008	4718	2477	2241
Hindi	1099619	576225	523394	899865	470984	428881	199754	105241	94513
Magadhi/Magahi	8440	4411	4029	6920	3604	3316	1520	807	713
Maithili	326693	170705	155988	307366	160516	146850	19327	10189	9138
Surjapuri	284989	147361	137628	284369	146997	137372	620	364	256
Urdu	607709	315282	292427	561317	291197	270120	46392	24085	22307
Katihar									
Bhojpuri	70235	37052	33183	55770	29314	26456	14465	7738	6727
Hindi	605983	319358	286625	439671	231133	208538	166312	88225	78087
Kurmali Thar	70	32	38	70	32	38	0	0	0
Magadhi/Magahi	8064	4212	3852	6984	3619	3365	1080	593	487
Maithili	15030	7905	7125	10088	5269	4819	4942	2636	2306
Surjapuri	794052	413771	380281	793396	413413	379983	656	358	298
Urdu	279706	145594	134112	242796	126374	116422	36910	19220	17690
Madhepura									
Bhojpuri	821	439	382	545	294	251	276	145	131
Hindi	743588	390715	352873	694053	364239	329814	49535	26476	23059
Magadhi/Magahi	1999	1053	946	1761	923	838	238	130	108
Maithili	762492	397893	364599	737231	384598	352633	25261	13295	11966
Surjapuri	18	10	8	17	10	7	1	0	1
Urdu	114289	58920	55369	106566	54990	51576	7723	3930	3793
Saharsa									
Bhojpuri	354	187	167	8	2	6	346	185	161
Hindi	392491	207561	184930	342809	181090	161719	49682	26471	23211
Magadhi/Magahi	639	329	310	567	294	273	72	35	37
Maithili	1304979	684245	620734	1222542	640227	582315	82437	44018	38419
Surjapuri	4	1	3	4	1	3	0	0	0
Urdu	182401	94557	87844	159927	82745	77182	22474	11812	10662

Darbhanga									
Bhojpuri	1024	539	485	191	88	103	833	451	382
Hindi	234677	124273	110404	170181	90252	79929	64496	34021	30475
Magadhi/Magahi	426	226	200	235	120	115	191	106	85
Maithili	2864246	1504392	1359854	2645645	1389082	1256563	218601	115310	103291
Surjapuri	10	3	7	10	3	7	0	0	0
Urdu	813906	418686	395220	719663	369754	349909	94243	48932	45311
Muzaffarpur									
Bhojpuri	169802	89079	80723	158048	82875	75173	11754	6204	5550
Hindi	2320206	1226384	1093822	2020276	1067467	952809	299930	158917	141013
Magadhi/Magahi	501	274	227	292	168	124	209	106	103
Maithili	63526	33109	30417	59784	30915	28869	3742	2194	1548
Surjapuri	24	12	12	22	10	12	2	2	0
Urdu	367253	191678	175575	301876	157398	144478	65377	34280	31097
Gopalganj									
Bhojpuri	2461733	1216172	1245561	2316345	1142453	1173892	145388	73719	71669
Hindi	47328	24828	22500	35462	18623	16839	11866	6205	5661
Maithili	125	77	48	81	51	30	44	26	18
Surjapuri	3	1	2	3	1	2	0	0	0
Urdu	45145	22748	22397	40277	20322	19955	4868	2426	2442
Siwan									
Bhojpuri	3109288	1561682	1547606	2967558	1487612	1479946	141730	74070	67660
Hindi	71121	37020	34101	54284	28201	26083	16837	8819	8018
Magadhi/Magahi	95	53	42	32	20	12	63	33	30
Maithili	145	73	72	22	12	10	123	61	62
Surjapuri	68	31	37	67	30	37	1	1	0
Urdu	143328	72961	70367	119705	60821	58884	23623	12140	11483
Saran									
Bhojpuri	3681550	1881525	1800025	3409982	1739815	1670167	271568	141710	129858
Hindi	175899	93573	82326	118926	63253	55673	56973	30320	26653
Magadhi/Magahi	1568	578	990	1299	458	841	269	120	149
Maithili	564	224	340	228	68	160	336	156	180

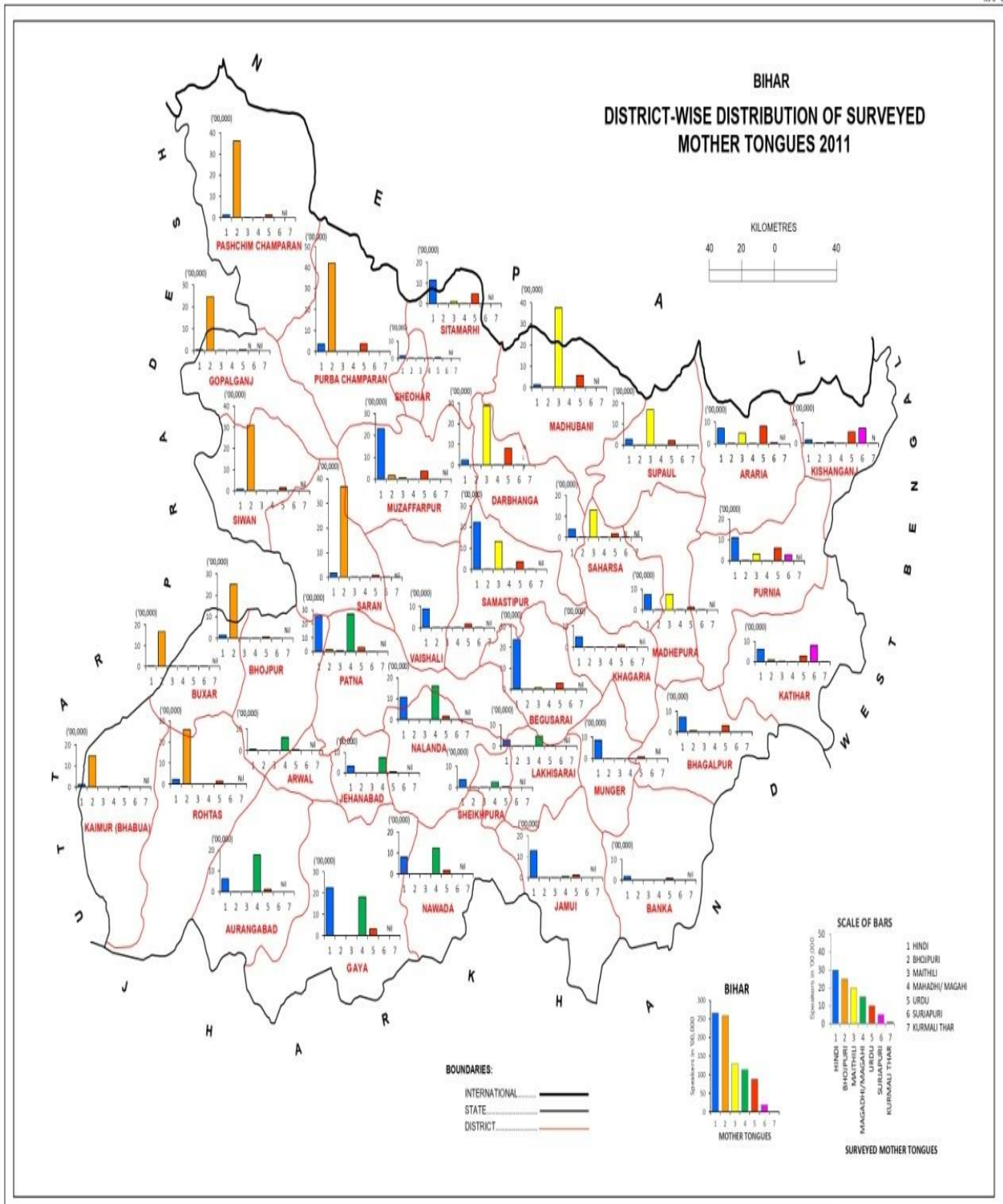
Surjapuri	85	41	44	73	36	37	12	5	7
Urdu	89911	46126	43785	66558	34052	32506	23353	12074	11279
Vaishali									
Bhojpuri	1303	507	796	710	225	485	593	282	311
Hindi	877160	464557	412603	752509	398685	353824	124651	65872	58779
Magadhi/Magahi	1151	184	967	1016	158	858	135	26	109
Maithili	1954	564	1390	1696	439	1257	258	125	133
Surjapuri	213	109	104	199	101	98	14	8	6
Urdu	167866	87521	80345	143994	74993	69001	23872	12528	11344
Samastipur									
Bhojpuri	1531	796	735	1111	561	550	420	235	185
Hindi	2229730	1170925	1058805	2127699	1117086	1010613	102031	53839	48192
Magadhi/Magahi	2881	1526	1355	2760	1463	1297	121	63	58
Maithili	1310399	683245	627154	1285685	670302	615383	24714	12943	11771
Surjapuri	223	110	113	209	103	106	14	7	7
Urdu	358054	186419	171635	342669	178422	164247	15385	7997	7388
Begusarai									
Bhojpuri	733	387	346	184	90	94	549	297	252
Hindi	2369547	1252863	1116684	1965392	1038429	926963	404155	214434	189721
Magadhi/Magahi	2747	1098	1649	2257	856	1401	490	242	248
Maithili	70246	37305	32941	58091	30868	27223	12155	6437	5718
Surjapuri	1134	583	551	523	258	265	611	325	286
Urdu	283048	147633	135415	196816	102608	94208	86232	45025	41207
Khagaria									
Bhojpuri	203	104	99	77	41	36	126	63	63
Hindi	488041	260824	227217	453790	242576	211214	34251	18248	16003
Magadhi/Magahi	563	278	285	479	235	244	84	43	41
Maithili	1816	836	980	1592	729	863	224	107	117
Surjapuri	237	120	117	235	120	115	2	0	2
Urdu	98282	51737	46545	86648	45658	40990	11634	6079	5555
Bhagalpur									
Bhojpuri	63561	34161	29400	61500	33068	28432	2061	1093	968

Hindi	710739	380292	330447	492189	263437	228752	218550	116855	101695
Kurmali Thar	4	2	2	4	2	2	0	0	0
Magadhi/Magahi	895	482	413	577	289	288	318	193	125
Maithili	1263	646	617	461	193	268	802	453	349
Surjapuri	231	128	103	218	118	100	13	10	3
Urdu	312688	163318	149370	181184	94532	86652	131504	68786	62718
Banka									
Bhojpuri	3221	1683	1538	3090	1610	1480	131	73	58
Hindi	169242	89996	79246	161365	85593	75772	7877	4403	3474
Magadhi/Magahi	451	243	208	137	85	52	314	158	156
Maithili	99	53	46	44	23	21	55	30	25
Surjapuri	872	454	418	857	446	411	15	8	7
Urdu	82102	42546	39556	77784	40363	37421	4318	2183	2135
Munger									
Bhojpuri	783	429	354	265	152	113	518	277	241
Hindi	844663	451640	393023	601334	322141	279193	243329	129499	113830
Magadhi/Magahi	2523	1309	1214	2183	1158	1025	340	151	189
Maithili	321	143	178	37	14	23	284	129	155
Urdu	83448	44165	39283	38751	20363	18388	44697	23802	20895
Lakhisarai									
Bhojpuri	273	165	108	161	96	65	112	69	43
Hindi	291145	154557	136588	260038	137809	122229	31107	16748	14359
Magadhi/Magahi	470050	244674	225376	372189	193456	178733	97861	51218	46643
Maithili	5176	3223	1953	4049	2527	1522	1127	696	431
Urdu	17266	9018	8248	14988	7788	7200	2278	1230	1048
Sheikhpura									
Bhojpuri	60	34	26	47	27	20	13	7	6
Hindi	362047	188032	174015	289801	149993	139808	72246	38039	34207
Magadhi/Magahi	242869	125439	117430	213941	110224	103717	28928	15215	13713
Maithili	155	87	68	154	86	68	1	1	0
Urdu	29892	15431	14461	22347	11486	10861	7545	3945	3600
Nalanda									

Bhojpuri	687	353	334	589	306	283	98	47	51
Hindi	1072778	561712	511066	852215	445089	407126	220563	116623	103940
Magadhi/Magahi	1619113	838034	781079	1498233	775308	722925	120880	62726	58154
Maithili	320	191	129	301	178	123	19	13	6
Surjapuri	100	54	46	80	43	37	20	11	9
Urdu	163852	84170	79682	49728	25522	24206	114124	58648	55476
Patna									
Bhojpuri	155919	82023	73896	88478	45948	42530	67441	36075	31366
Hindi	2555331	1355323	1200008	1024801	542462	482339	1530530	812861	717669
Magadhi/Magahi	2705883	1417006	1288877	2107733	1101103	1006630	598150	315903	282247
Maithili	72164	41803	30361	34709	20980	13729	37455	20823	16632
Surjapuri	961	515	446	190	100	90	771	415	356
Urdu	303198	158249	144949	49571	25877	23694	253627	132372	121255
Bhojpur									
Bhojpuri	2511647	1316789	1194858	2206887	1155561	1051326	304760	161228	143532
Hindi	142772	75826	66946	101304	53853	47451	41468	21973	19495
Magadhi/Magahi	3890	1333	2557	3134	1027	2107	756	306	450
Maithili	168	77	91	35	14	21	133	63	70
Surjapuri	277	151	126	238	127	111	39	24	15
Urdu	68184	35523	32661	26036	13307	12729	42148	22216	19932
Buxar									
Bhojpuri	1664969	865819	799150	1516123	787217	728906	148846	78602	70244
Hindi	27345	14785	12560	17903	9785	8118	9442	5000	4442
Magadhi/Magahi	229	116	113	145	72	73	84	44	40
Maithili	46	28	18	8	6	2	38	22	16
Surjapuri	77	46	31	73	43	30	4	3	1
Urdu	12785	6770	6015	6933	3672	3261	5852	3098	2754
Kaimur (Bhabua)									
Bhojpuri	1472657	766211	706446	1432873	745283	687590	39784	20928	18856
Hindi	115679	61024	54655	97358	51201	46157	18321	9823	8498
Magadhi/Magahi	61	27	34	38	16	22	23	11	12
Maithili	54	32	22	18	14	4	36	18	18
Surjapuri	75	30	45	75	30	45	0	0	0

Urdu	34706	18103	16603	27313	14183	13130	7393	3920	3473
Rohtas									
Bhojpuri	2595064	1352106	1242958	2329677	1212151	1117526	265387	139955	125432
Hindi	221077	117005	104072	135602	71849	63753	85475	45156	40319
Magadhi/Magahi	2848	1231	1617	1539	549	990	1309	682	627
Maithili	146	79	67	34	12	22	112	67	45
Surjapuri	345	179	166	296	152	144	49	27	22
Urdu	129820	67481	62339	55784	28808	26976	74036	38673	35363
Aurangabad									
Bhojpuri	10316	3622	6694	8453	2928	5525	1863	694	1169
Hindi	626774	328465	298309	560787	293254	267533	65987	35211	30776
Magadhi/Magahi	1770059	918236	851823	1642785	851573	791212	127274	66663	60611
Maithili	192	105	87	71	37	34	121	68	53
Urdu	131341	67602	63739	89963	46297	43666	41378	21305	20073
Gaya									
Bhojpuri	1695	958	737	1000	591	409	695	367	328
Hindi	2255393	1166806	1088587	1920972	990752	930220	334421	176054	158367
Magadhi/Magahi	1816894	933946	882948	1669034	856355	812679	147860	77591	70269
Maithili	606	341	265	239	130	109	367	211	156
Urdu	309321	159683	149638	216439	111513	104926	92882	48170	44712
Nawada									
Bhojpuri	158	94	64	48	32	16	110	62	48
Hindi	812985	422178	390807	751415	389709	361706	61570	32469	29101
Magadhi/Magahi	1232267	632757	599510	1129504	578861	550643	102763	53896	48867
Maithili	3784	2038	1746	3624	1943	1681	160	95	65
Urdu	167933	86565	81368	117227	60197	57030	50706	26368	24338
Jamui									
Bhojpuri	218	119	99	122	66	56	96	53	43
Hindi	1291556	672949	618607	1177283	612853	564430	114273	60096	54177
Magadhi/Magahi	53968	27961	26007	52344	27114	25230	1624	847	777
Maithili	77	35	42	39	14	25	38	21	17
Urdu	119873	62170	57703	96024	49717	46307	23849	12453	11396

Jehanabad									
Bhojpuri	439	157	282	214	35	179	225	122	103
Hindi	326435	170509	155926	292602	152444	140158	33833	18065	15768
Magadhi/Magahi	742724	385960	356764	664817	344895	319922	77907	41065	36842
Maithili	595	304	291	542	272	270	53	32	21
Urdu	54364	28251	26113	31634	16360	15274	22730	11891	10839
Arwal									
Bhojpuri	1568	264	1304	1266	146	1120	302	118	184
Hindi	56832	29812	27020	53627	28113	25514	3205	1699	1506
Magadhi/Magahi	606459	314858	291601	563840	292592	271248	42619	22266	20353
Maithili	211	119	92	191	104	87	20	15	5
Urdu	34792	17966	16826	29253	15070	14183	5539	2896	2643



I. STATUS OF BILINGUALISM AND TRILINGUALISM

As per the 2011 Census publication on Indian Languages/ Mother Tongues, the bilingualism scenario of 3 major Languages (covered in this volume) of Bihar, is the following.

Bilingualism-Trilingualism to the total population of the surveyed languages of Bihar - 2011							
Name	Persons	1st subsidiary languages			2nd subsidiary languages		
		Bilinguals	Percentage	% to total population	Trilingual	Percentage	% to total population
1	2	3	4	5	6	7	8
Bihar	104099452	16761785	16.10		1682572	1.62	
Hindi	80698466	3824597	4.74	3.67	194660	0.24	0.19
Maithili	13063042	6915814	52.94	8.57	538359	4.12	0.67
Urdu	8770002	5057225	57.67	38.71	832756	9.50	6.37
Others	1567942	964149	4478.6	0.33	116797	2428.84	0.11

Distribution of Monolingual, Bilingual and Trilingual has been given below for survey Languages., Hindi, Maithili and Urdu.

Name	Total Speakers	Monolingual	Bilinguals			Trilinguals		
			Total	Languages of Bilingualism	Strength	Total	Languages of Trilingualism	Strength
1	2	3	4	5	6	7	8	9
BIHAR								
HINDI	80698466	76873869	3824597			194660		
				Assamese	982			
							English	31
							Bengali	21
							Arabic/Arbi	11

						Nepali	4
						Urdu	2
						Gujarati	1
						Maithili	1
						Punjabi	1
						Telugu	1
						Others	2
			Bengali	68145			
						English	2371
						Urdu	457
						Maithili	106
						Sanskrit	82
						Santali	51
						Nepali	44
						Punjabi	33
						Assamese	27
						Odia	16
						Arabic/Arbi	15
						Gujarati	5
						Telugu	5
						Marathi	4
						Kannada	3
						Lushai/Mizo	1
						Others	22
			Bodo	1			
			Dogri	28			
						English	2
			Gujarati	1453			
						English	63
						Urdu	12
						Bengali	8

						Sanskrit	6
						Marathi	4
						Maithili	2
						Assamese	1
						Punjabi	1
						Santali	1
						Others	4
				Kannada	90		
						English	15
						Bengali	1
						Sanskrit	1
						Telugu	1
				Kashmiri	9		
				Maithili	505267		
						English	16575
						Urdu	1748
						Sanskrit	1366
						Bengali	237
						Nepali	123
						Arabic/Arbi	40
						Punjabi	36
						Assamese	28
						Santali	24
						Marathi	11
						Kurukh/Oraon	4
						Telugu	3
						Mundari	3
						Kannada	2
						Odia	1
						Sindhi	1
						Others	234

			Malayalam	87			
						English	9
						Kannada	1
						Maithili	1
						Telugu	1
			Manipuri	22			
						English	4
			Marathi	556			
						English	57
						Gujarati	3
						Maithili	3
						Bengali	2
						Assamese	1
						Punjabi	1
						Sanskrit	1
						Telugu	1
						Urdu	1
						Others	2
			Nepali	4353			
						English	118
						Maithili	52
						Bengali	22
						Urdu	13
						Punjabi	7
						Arabic/Arbi	3
						Sanskrit	2
						Gujarati	1
						Tamil	1
						Others	2
			Odia	447			
						English	22

						Bengali	8
						Urdu	4
						Maithili	1
						Punjabi	1
						Sanskrit	1
						Kurukh/Oraon	1
			Punjabi	3822			
						English	441
						Maithili	30
						Bengali	27
						Sanskrit	12
						Gujarati	10
						Urdu	9
						Assamese	6
						Sindhi	4
						Dogri	3
						Nepali	3
						Odia	1
						Telugu	1
			Sanskrit	54280			
						English	17485
						Maithili	298
						Urdu	47
						Bengali	32
						Punjabi	12
						Santali	12
						Arabic/Arbi	10
						Gujarati	3
						Tamil	2
						Kurukh/Oraon	2
						Assamese	1

						Marathi	1
						Others	10
			Santali	23621			
						English	362
						Bengali	300
						Sanskrit	25
						Maithili	12
						Urdu	11
						Kurukh/Oraon	4
						Punjabi	2
						Odia	1
						Sindhi	1
						Tamil	1
						Others	2
			Sindhi	265			
						English	27
						Urdu	2
						Sanskrit	1
						Kurukh/Oraon	1
			Tamil	191			
						English	19
						Kannada	2
						Malayalam	2
						Telugu	2
						Bengali	1
						Marathi	1
						Odia	1
						Sanskrit	1
						Urdu	1
						Others	1
			Telugu	214			

						English	15
						Bengali	4
						Maithili	2
						Tamil	2
						Kannada	1
						Marathi	1
						Punjabi	1
				Urdu	1236330		
						English	17993
						Arabic/Arbi	14554
						Maithili	1497
						Bengali	840
						Gujarati	150
						Sanskrit	129
						Nepali	35
						Santali	23
						Punjabi	19
						Assamese	6
						Malayalam	5
						Kurukh/Oraon	4
						Telugu	3
						Tulu	3
						Odia	2
						Marathi	1
						Tamil	1
						Others	1003
				Adi	6		
				Arabic/Arbi	16102		
						Urdu	2483
						English	439
						Maithili	28

						Bengali	18
						Sanskrit	18
						Gujarati	11
						Nepali	1
						Punjabi	1
						Others	145
				Bhili/Bhilodi	725		
						English	1
				Bishnupuriya	4		
				Chang	9		
				Coorgi/Kodagu	1		
				Dimasa	3		
				English	1887965		
						Sanskrit	85414
						Maithili	12719
						Urdu	5467
						Bengali	3365
						Punjabi	858
						Santali	678
						Telugu	539
						Arabic/Arbi	364
						Nepali	253
						Gujarati	117
						Marathi	112
						Odia	96
						Tamil	75
						Assamese	72
						Kurukh/Oraon	44
						Sindhi	38
						Malayalam	31
						Kannada	30

							Tulu	20
							Munda	8
							Mundari	6
							Manipuri	2
							Bhili/Bhilodi	2
							Dogri	1
							Konkani	1
							Khezha	1
							Zemi	1
							Others	612
				Gadaba	2			
				Garó	1			
				Gondi	1			
				Halam	3			
							English	3
				Ho	23			
							Urdu	1
							English	1
				Kharia	50			
							English	5
							Maithili	1
				Khasi	6			
							English	2
				Koda/Kora	5			
				Kurukh/Oraon	3009			
							English	33
							Urdu	5
							Nepali	4
							Bengali	3
							Odia	1
							Others	1

				Ladakhi	4		
				Lahnda	1		
				Lakher	1		
				Lushai/Mizo	2		
				Mogh	1		
				Munda	30		
						English	3
				Mundari	428		
						English	30
						Maithili	20
						Bengali	2
				Nissi/Dafla	1		
				Tangsa	1		
				Thado	1		
				Tibetan	9		
				Tulu	167		
						Bengali	1
						Urdu	1
						English	5
				Zemi	2		
						Others	1
				Others	15871		
						English	395
						Urdu	137
						Maithili	84
						Bengali	30
						Arabic/Arbi	24
						Sanskrit	20
						Ho	4
						Marathi	2
						Telugu	2

						Assamese	1
						Punjabi	1
						Tamil	1
						Bhili/Bhilodi	1
						Kurukh/Oraon	1
						Tibetan	1
						Tulu	1
MAITHILI	13063042	6147228	6915814		538327		
				Assamese	59		
						Hindi	6
						Bengali	1
				Bengali	2608		
						Hindi	446
						English	32
						Urdu	7
						Assamese	1
						Nepali	1
						Sanskrit	1
				Bodo	2		
				Dogri	3		
				Gujarati	77		
						Hindi	6
						English	2
						Urdu	1
				Hindi	6787847		
						English	453652
						Urdu	32680
						Sanskrit	10056
						Bengali	3033
						Nepali	1356
						Arabic/Arbi	303

						Punjabi	274
						Santali	199
						Gujarati	84
						Marathi	75
						Assamese	61
						Odia	32
						Kurukh/Oraon	13
						Tamil	11
						Kannada	6
						Tulu	6
						Telugu	5
						Sindhi	4
						Adi	4
						Kharia	3
						Mundari	2
						Kashmiri	1
						Malayalam	1
						Khasi	1
						Kinnauri	1
						Munda	1
						Others	662
				Kashmiri	1		
				Malayalam	4		
						English	1
				Manipuri	6		
				Marathi	20		
						Hindi	4
						English	2
				Nepali	976		
						Hindi	166
						English	15

						Urdu	2
						Bengali	1
				Odia	20		
						Bengali	1
						Hindi	1
						Telugu	1
						English	1
				Punjabi	96		
						Hindi	39
						English	3
						Bengali	1
						Sanskrit	1
				Sanskrit	1749		
						Hindi	679
						English	208
						Urdu	4
						Gujarati	1
						Nepali	1
						Santali	1
						Arabic/Arbi	1
				Santali	273		
						Hindi	116
						English	5
						Urdu	1
						Kurukh/Oraon	1
				Sindhi	4		
						Hindi	2
				Tamil	19		
						Hindi	3
				Telugu	22		
				Urdu	76341		

							Hindi	16913
							English	415
							Arabic/Arbi	333
							Bengali	13
							Nepali	5
							Sanskrit	2
							Marathi	1
							Others	11
				Arabic/Arbi	402			
							Hindi	76
							English	18
							Urdu	14
							Sanskrit	2
							Others	29
				Bishnupuriya	1			
							English	1
				Chang	6			
				English	43394			
							Hindi	14854
							Sanskrit	354
							Urdu	62
							Bengali	28
							Nepali	4
							Marathi	3
							Punjabi	3
							Arabic/Arbi	2
							Gujarati	1
							Chang	1
							Others	7
				Ho	4			
							Others	3

				Kurukh/Oraon	26			
							Hindi	6
							English	2
							Sanskrit	1
				Ladakhi	2			
				Lahauli	1			
				Munda	3			
							Urdu	1
				Mundari	17			
				Nissi/Dafla	1			
				Tripuri	1			
				Tulu	10			
							Hindi	1
				Others	1819			
					6915814		Hindi	860
							Urdu	5
							English	3
							Arabic/Arbi	1
URDU	8770002	3712777	5057225					
				Assamese	58	832756		
							Hindi	29
							Arabic/Arbi	1
							English	4
							Others	2
				Bengali	30490			
							Hindi	10083
							Maithili	1
							Nepali	1
							Punjabi	1
							Sanskrit	1
							Santali	2

						Sindhi	1
						Tamil	1
						Arabic/Arbi	105
						English	67
						Others	4
				Gujarati	1682		
						Hindi	298
						Arabic/Arbi	217
						English	95
						Others	3
				Hindi	4362436		
						Assamese	29
						Bengali	16308
						Gujarati	781
						Kannada	1
						Kashmiri	5
						Maithili	19572
						Malayalam	31
						Marathi	26
						Nepali	195
						Odia	9
						Punjabi	80
						Sanskrit	156
						Santali	98
						Sindhi	1
						Tamil	10
						Telugu	4
						Adi	2
						Arabic/Arbi	179829
						Bhili/Bhilodi	1
						Bishnupuriya	3

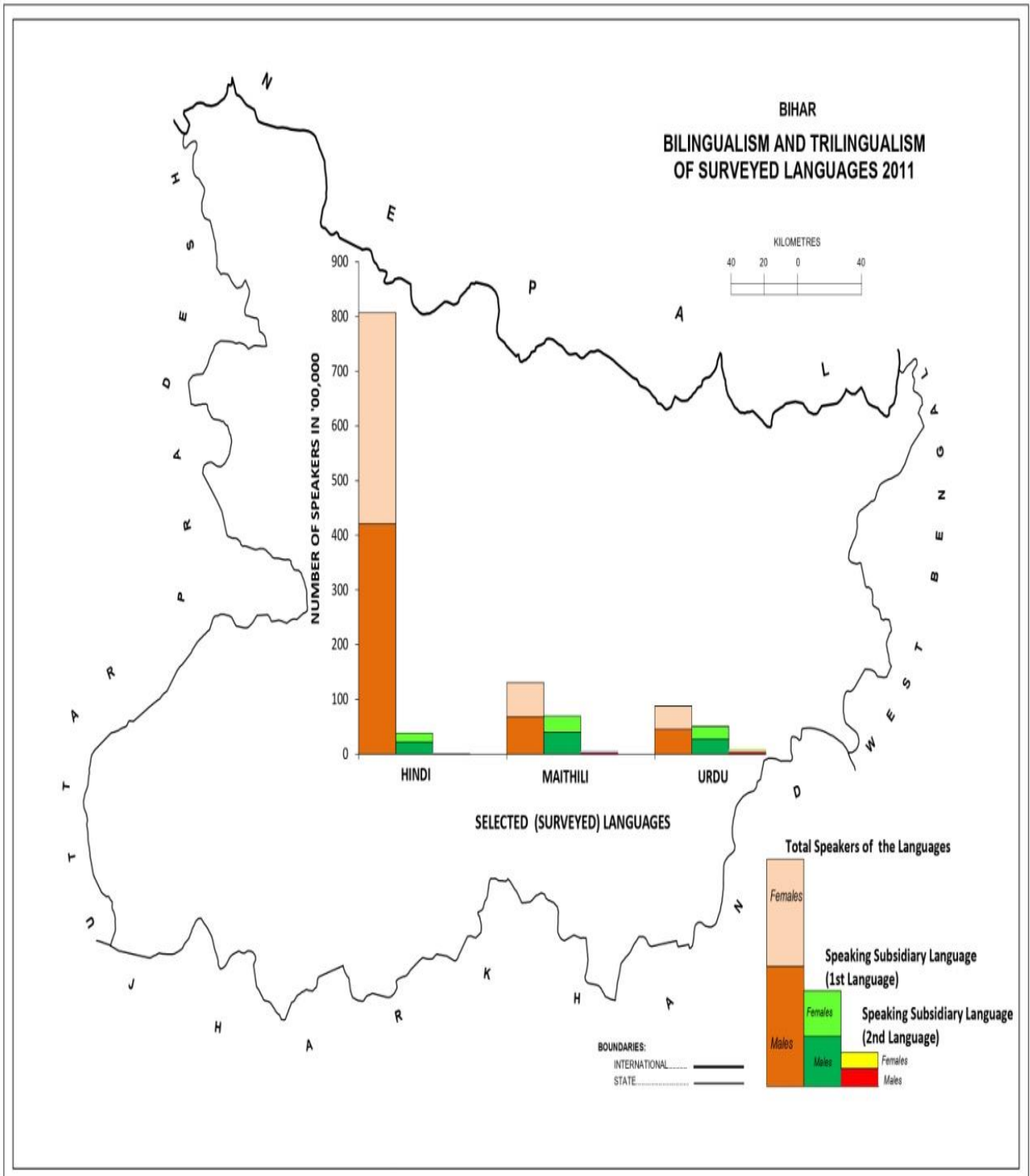
						Chang	1
						English	278866
						Kurukh/Oraon	43
						Lahauli	1
						Mundari	3
						Rabha	2
						Tibetan	1
						Tulu	37
						Others	6808
				Kashmiri	4		
						Hindi	1
				Maithili	67299		
						Assamese	1
						Bengali	12
						Gujarati	4
						Hindi	15623
						Nepali	6
						Sanskrit	4
						Arabic/Arbi	241
						English	261
						Others	31
				Malayalam	69		
						Hindi	44
						English	2
						Others	1
				Manipuri	2		
						Hindi	1
				Marathi	30		
						Bengali	1
						Hindi	8
						Arabic/Arbi	2

						English	3
				Nepali	178		
						Bengali	1
						Hindi	34
						Maithili	2
						Arabic/Arbi	2
						English	1
				Odia	13		
						Hindi	2
				Punjabi	178		
						Hindi	14
						Arabic/Arbi	27
						Others	1
				Sanskrit	349		
						Bengali	1
						Gujarati	1
						Hindi	85
						Arabic/Arbi	5
						English	59
						Others	6
				Santali	348		
						Bengali	3
						Hindi	98
						Arabic/Arbi	5
						English	1
				Sindhi	5		
						Hindi	2
				Tamil	9		
						Hindi	1
				Telugu	8		
						Gujarati	1

						Hindi	2
						English	1
				Arabic/Arbi	511534		
						Assamese	1
						Bengali	465
						Gujarati	1865
						Hindi	235145
						Kashmiri	7
						Maithili	190
						Malayalam	1
						Marathi	4
						Nepali	4
						Punjabi	117
						Sanskrit	14
						Santali	7
						Tamil	2
						Telugu	1
						Adi	1
						Bishnupuriya	3
						English	11626
						Ho	1
						Kurukh/Oraon	1
						Lushai/Mizo	2
						Tulu	8
						Others	19295
				Bishnupuriya	694		
						Hindi	51
						Arabic/Arbi	3
						Others	2
				Chang	1		
				English	66754		

						Assamese	2
						Bengali	37
						Gujarati	44
						Hindi	24670
						Maithili	108
						Marathi	9
						Nepali	3
						Punjabi	5
						Sanskrit	117
						Santali	3
						Arabic/Arbi	2821
						Bhili/Bhilodi	1
						Tibetan	1
						Others	325
				Gondi	1		
						English	1
				Kharia	7		
						Hindi	7
				Khasi	1		
						English	1
				Koya	1		
				Kurukh/Oraon	75		
						Hindi	9
						Santali	1
						English	1
				Mundari	14		
						Assamese	1
						Hindi	3
						Maithili	1
				Rabha	8		
						Hindi	2

				Tulu	47		
						Hindi	3
				Zemi	1		
						Hindi	1
				Others	14929		
						Bengali	4
						Hindi	2850
						Maithili	16
						Punjabi	4
						Sanskrit	2
						Santali	1
						Arabic/Arbi	2114
						English	352



IV

SECTION-III

This section deals with the brief abstract of the Languages/ Mother Tongues included in present survey volume and their treatment in Sir George. A. Grierson's *Linguistic survey of India* and other studies.

HINDI

Hindi is the name given to an Indo-Aryan language, or a dialect continuum of languages spoken in Northern and Central India. According to 2011 Census, 43.63 % of Indian population speaks Hindi or its dialects as Mother Tongues. As defined in the Constitution of India, Hindi is one of the two official languages of communication; English being the other, for India's federal Government and is one of the 22 Scheduled languages specified in the Eighth Schedule of the Constitution. Official Hindi is often described as Standard Hindi, which, along with the English is used for administration of the central government. Hindi is the most widely spoken of India's official languages. It is spoken mainly in northern states of Rajasthan, Haryana, Uttarakhand, Uttar Pradesh, Madhya Pradesh, Chhattisgarh, Himachal Pradesh, Jharkhand and Bihar, and is spoken alongside regional languages like Punjabi, Gujarati, Marathi or Bengali throughout North and Central India. Hindi is also understood in other parts of India.

MAITHILI

Maithili language is mostly spoken in the eastern part of India in the state of Bihar and the eastern region of Nepal. It was earlier considered to be a dialect of Hindi and Bengali. However, Maithili achieved an independent language status in India in the year 2003. This could happen only because of a mass movement that called for providing Maithili an official status through its inclusion in the Eighth Schedule of the Indian Constitution so that it may be used for education, government and other purposes. It is spoken by approximately 4.5 crore people in India. It is the 16th most spoken language in India and 40th most spoken language in the World. It is said that the Maithili language is Eastern Indic in origin, thus different from Hindi, which is Central Indic in origin. The name of the language is derived from the word Mithila that is said to be the ancient kingdom of King Janaka, father of Sita. Though it is said

that in ancient times in Mithila, the scholars for their literary work used Sanskrit and Maithili was the common language of the local folk. The earliest work of Maithili found till now is the Varn Ratnakar by Jyotirishwar Thakur dated about 1224 AD. However, the language got literary prominence in the medieval age when Maithili scholars like Gangesh, Padmanabh, Chandeshwar, Vireshwar, Vidyapati, Vachaspati, Pakshadhar, Ayachi, Udayan and Shankar came up with some magnificent work. Maithili has a rich literature. Earlier, the state language used to be Sanskrit that distanced commoners from the state and its functions. The medieval period of Maithili was during the Karnat Dynasty and literatures like Gangesh, Padmanabh, Chandeshwar, Vireshwar and others were famous during this period. Though poet Vidyapati was a Sanskrit scholar, he wrote many poems on Bhakti and Shringar in the Maithili language. Literary works in the Maithili language have also won several awards.

In the very inception, Maithili used to be written in the Maithili script, which has some resemblance to the Bengali script and is also known by names like Tirhuta and Mithilakshar. Apart from this, the Maithili language was also written in the Kaithi script. However, it is the Devanagari script that is most commonly used for writing Maithili in the present times. A proposal has been drafted to preserve as well as develop the Maithili script by using it in the digital media by encoding the script in the Unicode standard. Maithili grammar is considered to be a very standard Grammar. It is based on the sutras of Sanskrit grammar of Panini.

Maithili has now been listed in VIIIth Schedule of the Indian Constitution and thus now it is one of the 22 Scheduled Languages of India. Maithili was accepted by Sahitya Academy too. Modern Maithili came into its own after Sir George Abraham Grierson, Irish linguist and civil servant, tirelessly researched Maithili folklore and wrote its grammar.

The type of Maithili spoken depends largely on which part of the state you belong to and in general has 2 broad variants, one spoken in the north usually referred to as Maithili and the other spoken in eastern part of Bihar and Jharkhand known as Angika from the former state of Angesh, the modern day district of Bhagalpur and adjoining areas.

URDU

Urdu is one of the Scheduled languages of India and has the official language status in the Indian States of Andhra Pradesh, Bihar, Jammu & Kashmir, Uttar Pradesh and the national capital, New Delhi. Urdu has four recognized dialects: Dakhni, Rekhta, Pinjari and Modern Vernacular Urdu (based on the Khariboli dialect of the Delhi region). Dakhni is spoken in the Deccan region of Southern India, i.e., Maharashtra, Karnataka, Andhra Pradesh and Tamil Nadu. Rekhta is the language of the Urdu poetry.

BHOJPURI

Bhojpuri is spoken in the western districts of Bihar such as Champaran, Saran, Shahabad, Palamau and Ranchi. Although the Ranchi district is mainly populated by Adivasis, the common language of the people is Sadari or Sadani, which is a form of Bhojpuri. Bhojpuri-speakers are also found in northwestern Muzaffarpur and the Pirpanti and Golgong police stations of the Bhagalpur district. There are more than ten million Bhojpuri-speaking people in Bihar. It is spoken also in the Varanasi and Gorakhpur divisions of Uttar Pradesh. Bhojpuri areas have helped much in the growth of Hindi literature. Although Bhojpuri has no such old written literature as Maithili has, the love with which its speakers cherish it is just as great. Bhojpuri is so called after the language of Bhojpur, a pargana of the Shahabad district.

The Bhojpuri people have a distinct and virile tradition and were famous in the past for their bravery. Bhojpuri is spoken in various forms and its grammatical structure differs in many respects from the other two languages in Bihar. It has peculiarities of declension and conjugation not found elsewhere. Overall, its grammar is simpler than that of Maithili and Magahi.

Bhojpuri is written in Kaithi, a script ascribed to the Kayasthas, the scribes of India, but educated people in favour of Devanagari are nowadays giving up this script. The Bhojpuri Language of Bihar is the third largest Indian language spoken outside India. The Bhojpuri language covers a large geographic area crossing state boundaries. Other than Bihar, the language is spoken in the North West part of Jharkhand (that was part of Bihar once), the Purvanchal or eastern part of Uttar Pradesh along with the adjoining area of southern plains of Nepal. Outside India, Bhojpuri is spoken in Guyana, Suriname, Fiji, Trinidad and Tobago and

Mauritius. These are the places where the Bihari community migrated in vast numbers during the British rule to work in sugar plantations.

KURMALI THAR

Kurmali Thar is the traditional language of the Kurmi people. It is an Indo-Aryan language spoken by people who are ethnically Dravidian but have long left their settlement and their tongue and have completely shifted to the Aryan belt. It is generally linked to the Kudumi Mahato community of Bihar, Odisha and West Bengal. The plethora of intriguing, a richly-documented research made by Sir George Abraham Grierson in his pioneer, Linguistic survey of India (during 1898-1927) it has affirmed that the speakers of Kurmali were found in all sides by boarder ranges and deeply fringed by various regions of Jharkhand, Bengal, Odisha and Madhya Pradesh.

Intellectuals claim that Kurmali may be the nearest form of language used in Charyapada. As a trade dialect, it is known as Panchpargania for the "five districts" of the region it covers, or Tamaria. According to R.C. Nigam, "The word originally indicated a speech of the tribals which was not understood by the non-tribals. Later on, the word came to be applied to those speeches also which were spoken by certain tribals or castes in a fashion different from the ordinarily accepted standard of a particular Aryan speech. A form of Magahi (Bihar sub-group of dialects) spoken by the Kurmi caste in Manbhum and Kharswan spoken in Kurmali fashion came to be called Kurmali Thar". (Language Handbook on Mother Tongues in Census, 1971, pp.137). Since Kurmali Thar is mainly spoken in the contact area of Bihar, West Bengal and to some extent of Odisha, the influence of Bengali language runs parallel with that of Hindi and is found in their day-to-day communication which is largely influenced by Bengali ecology. However, it is evident that Kurmali Thar is in use both as a mother tongue and other tongue.

MAGADHI/ MAGAHI

The Magahi language is an Indo Aryan language spoken in India. The ancestor of Magadhi, from which its name derives, Magadhi Prakrit, is believed to be the language spoken by the Buddha, and the language of the ancient kingdom of Magadha. Magadhi is closely related to Bhojpuri and Maithili and these languages are sometimes referred to as a single

language, Bihari. These languages, together with several other related languages, are known as the Bihari languages, which form a sub-group of the Eastern Zone group of Indo-Aryan languages. Magadhi has approximately 13 million speakers. Magahi was legally absorbed under the subordinate label of Hindi in the 1961 Census.

The ancestor of Magadhi, from which its name derives, Magadhi Prakrit was spoken in the eastern Indian subcontinent, in a region spanning what is now eastern India, Bangladesh and Nepal. These regions were part of the ancient kingdom of Magadha, the core of which was the area of Bihar south of the Ganges. It is believed to be the language spoken by Gautama Buddha. It was the official language of the Mauryan court and the edicts of Ashoka were composed in it.

The name Magahi is directly derived from the name Magadhi Prakrit and the educated speakers of Magahi prefer to call it Magadhi rather than Magahi. The development of Magadhi language into its current form is unknown. However, the scholars of language have come to a definite conclusion that Magadhi, Maithili, Bhojpuri, Bengali, Assamese and Odia originated from Magadhi-Prakrit/ Ardh-Magadhi during 8th to 11th century A.D. These different dialects differentiated themselves and took their own course of growth and development. But it is not certain when exactly it took place. It was probably such an unidentified period during which modern Indian languages began to take modern shape. By the end of twelfth century, the development of Apabhramsa reached its climax. Gujarati, Marathi, Bengali, Assamese, Odia, Maithili etc. took a definite shape in their literary writings in the beginning of the fourteenth century. The distinct shape of Magadhi can be seen in the Dohakosha written by Sidh-Sarahapa and Sidh-Kauhapa. Magadhi had a setback due to the transition period of Magadha administration.

Magadhi is spoken in the area which formed the core of the erstwhile ancient kingdom of Magadha - the modern districts of Patna, Nalanda, Gaya, Jehanabad, Aurangabad, Sheikhpura and Nawada. The total geographical area covered by Magahi is much larger today. It is also spoken in some areas of Hazaribagh, Giridih, Palamau, Munger and Bhagalpur, with some speakers in the Malda District of West Bengal. Magadhi is generally written using Devanagari script. A later-developed script of Magadhi is Kaithi, which is almost extinct now. There have been efforts by scholars in Magahi area to explore and identify a literary tradition for Magadhi. Magadhi has a rich tradition of folk literature and in modern times there have

been various activities in the publication of literary writing. Magahi Parishad was established in Patna in 1952, which was renamed Bihar Magahi Mandal. Magadhi, a monthly journal was started at the same time, which was renamed Bihan, meaning "tomorrow" or the coming dawn. Nalanda Open University offers various courses on Magahi

SURJAPURI

Surjapuri is an Indo Aryan mother tongue grouped under Hindi, spoken majorly by the people of Kishangunj of Purnia District of Bihar. Apart from Kishangunj, Surjapuri speakers are commonly found in Katihar, Purnia, Araria and Mithila of Bihar. Grierson reported this mother tongue as Siriapuria and Kishangunjia during his survey of LSI. The speakers of Surjapuri are well versed in Hindi and Urdu languages. Historically, it is said to be closely related to Kamta and Rajbangshi languages (2006 M. Toulmin). The language shares features and lexical items with neighbouring languages like Assamese, Bangla, Bhojpuri and Maithili. The effect of Bangla and Maithili is so strong that according to Grierson, "the dialect in question is, in the main, Bengali with an admixture of Hindi, but it is written in the Kaithi character of Bihar, in which Hindi and not Bengali is written" However Kaithi script is not used any more. Devanagari script is used for writing this language. The language shares feature and lexical items with neighbouring languages like Maithili, Bhojpuri, Bangla and Assamese. However, the language has an interesting feature which is not found in the other Indo-Aryan languages. Surjapuri has a set of classifiers which get attached to not only nouns and numerals but also to modifiers in the presence of noun. Classifier getting attached to modifiers is a rare phenomenon.

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LANGUAGES SURVEYED IN BIHAR

HINDI

S.P. AHIRWAL

1. INTRODUCTION

1.1 HISTORY

The history of Hindi language is very interesting. From the ancient era India is one of the most important commercial markets in Asia. The people from the Middle and West Asia used to come to India from the western frontier of India through the river Sindhu. The people used to refer India as 'Sindh' by the name of the river Sindhu. Among these people, the Iranian and their neighbours could not pronounce 's', so they used to pronounce 'Sindh' as 'Hind' and the people of India as 'Hindu'. The name Hindi was derived from the word 'Hind' meaning a language used by the people 'Hind' or India.

Modern Hindi is derived from 'Khariboli', which is direct descendant of Sauraseni. But Hindi language is influenced by various apabhramshas. According to Amir Khusro, apart from this influence, Persian and Arabic have also influenced Khariboli in the early 13th and 14th centuries A.D. The growth of Urdu by the side of native Hindi resulted in mutual penetration, especially in the field of vocabulary. Later with the establishment of British rule in India and the spread of English on a vast scale, Hindi was also influenced by English. Again, in the last quarter of the 19th century i.e. during the period of the freedom struggle, when Hindi got a new life, it began to draw words from Sanskrit.

1.2 FAMILY AFFILIATION

Hindi, a major language spoken in India belongs to the Indo-Aryan sub-family of Indo-Iranian language family. According to Grierson (1903) the Indo-Aryan sub-family is divided into three branches namely inner sub-branch, mediate sub-branch and outer sub-branch. Further, Hindi language is divided into two categories, namely Eastern Hindi and Western Hindi. Western Hindi languages belonging to the central group of Inner sub-branch, while Eastern Hindi languages are belonging to the mediate sub-branch. Four languages belong to the Western Hindi group; these are Bangaru, Hindustani, Braj Bhasa and Bundeli. While under Eastern Hindi group there are three languages namely Awadhi, Bagheli and Chhattisgarhi. The language spoken in Bihar is referred to as Bihari (also comprises of Bhojpuri, Magahi, Maithili etc.) belongs to the eastern group of outer sub-branch of Indo Aryan family. The other members of the eastern group are Oriya, Bengali and Assamese.

Hoernle (1880) mentioned that the language spoken in Bihar is Eastern Hindi (Bihari) and it is broadly termed as Eastern dialect of South-Eastern dialect (Magadhi dialect) comprising Eastern Hindi, Bengali and Oriya as Eastern and Marathi as Southern. Nigam classifies that Bihari incorporates Bhojpuri, Maithili and Magahi as Eastern group of Indo-Aryan sub-family.

1.3 THE PRESENT STUDY

The present work is a Descriptive Grammar of Hindi language in Bihar State, which is one of the major members of Indo-Aryan languages surrounded by the languages like – Bhojpuri, Maithili, Magahi etc. The present description of Hindi Language has been prepared on the basis of collected data through a prescribed questionnaire containing word list, sentence list and free text from Bihar state.

1.4 SCENARIO OF HINDI IN BIHAR

In Bihar state the following districts have maximum number of Hindi speakers. These districts have more than twenty-five lakhs Hindi language speakers. These districts are Patna, Purba Champaran, Muzaffarpur, Gaya, Saran, Paschim Champaran, Vaishali, Siwan etc.

The districts which have returned four lakhs and above number of Hindi speakers as their Mother Tongue in Bihar are Samastipur, Patna, Begusarai, Muzaffarpur, Purnia, Gaya, Vaishali, Sitamarhi, Araria, Katihar, Nawada, Jamui etc.

Districts map of Bihar



1.5 HINDI IN CENSUS 2011

Bihar

According to the 2011 Census, Hindi Language along with the Mother Tongue grouped under Hindi Language, has the speaker strength of 8,06,98,466 and Hindi as a Mother Tongue have been recorded by 2,65, 90, 625 number of speakers in the State of Bihar. Patna, Purba Champaran, Muzaffarpur, Gaya, Saran districts have thirty lakh speakers of Hindi language. Whereas, Paschim Champaran, Vaishali, Siwan, Rohtas, Nalanda, Sitamarh, Bhagalpur, Gopalganj districts have above twenty lakh Hindi speakers.

The District-wise distribution of Hindi as a Language and Mother Tongue in the State of Bihar respectively as per 2011 Census is as follows-

DISTRICT DISTRIBUTION OF THE HINDI LANGUAGES UNDER LSI BIHAR - 2011									
LANGUAGE	Total			Rural			Urban		
	Person	Male	Female	Person	Male	Female	Person	Male	Female
1	2	3	4	5	6	7	8	9	10
HINDI									
BIHAR	8,06,98,466	4,21,12,266	3,85,86,200	7,13,81,862	3,71,86,865	3,41,94,997	93,16,604	49,25,401	43,91,203
Pashchim Champaran	37,47,261	19,62,951	17,84,310	33,92,687	17,75,742	16,16,945	3,54,574	1,87,209	1,67,365
Purba Champaran	47,08,198	24,78,103	22,30,095	43,72,957	22,99,645	20,73,312	3,35,241	1,78,458	1,56,783
Sheohar	6,03,008	3,19,318	2,83,690	5,76,871	3,05,495	2,71,376	26,137	13,823	12,314
Sitamarhi	28,32,374	14,97,089	13,35,285	26,65,079	14,07,761	12,57,318	1,67,295	89,328	77,967
Madhubani	1,34,912	71,672	63,240	1,17,336	62,289	55,047	17,576	9,383	8,193
Supaul	2,86,189	1,50,287	1,35,902	2,69,992	1,41,573	1,28,419	16,197	8,714	7,483
Araria	12,62,492	6,59,084	6,03,408	11,75,795	6,13,016	5,62,779	86,697	46,068	40,629
Kishanganj	9,15,168	4,70,290	4,44,878	8,22,488	4,22,056	4,00,432	92,680	48,234	44,446
Purnia	2,03,03,397	1,05,91,116	97,12,81	1,79,49,15	9,35,122	8,59,793	2,35,482	1,23,994	1,11,488
Katihar	2,26,97,85	1,18,68,40	1,08,29,45	2,05,18,08	1,07,12,80	9,80,528	2,17,977	1,15,560	1,02,417
Madhepura	1,10,80,28	58,19,85	52,60,43	1,05,74,33	55,49,56	50,24,77	50,595	27,029	23,566
Saharsa	4,01,968	2,12,497	1,89,471	3,51,494	1,85,617	1,65,877	50,474	26,880	23,594
Darbhanga	2,56,408	1,35,436	1,20,972	1,87,838	99,234	88,604	68,570	36,202	32,368
Muzaffarpur	4,36,58,10	2,30,03,392	2,06,54,18	3,96,42,13	2,08,76,07	1,87,66,06	40,15,97	2,12,785	1,88,812
Gopalganj	2,50,95,08	1,24,12,40	1,26,82,68	2,35,21,57	1,16,12,63	1,19,08,94	1,57,351	79,977	77,374
Siwan	3,18,24,93	1,59,97,73	1,58,27,20	3,02,36,99	1,51,67,68	1,50,69,31	1,58,794	83,005	75,789
Saran	3,86,06,99	1,97,61,24	1,88,45,75	3,53,15,36	1,80,38,41	1,72,76,95	3,29,163	1,72,283	1,56,880
Vaishali	3,32,32,53	1,75,54,69	1,56,77,84	3,11,45,30	1,64,49,18	1,46,96,12	2,08,723	1,10,551	98,172
Samastipur	2,58,86,44	1,35,80,44	1,23,06,00	2,48,19,68	1,30,17,72	1,18,01,96	1,06,676	56,272	50,404
Begusarai	2,61,13,57	1,37,94,72	1,23,18,85	2,14,12,88	1,13,03,29	1,01,09,59	4,70,069	2,49,143	2,20,926
Khagaria	1,56,45,49	82,99,85	73,45,64	1,48,94,27	78,97,52	69,96,75	75,122	40,233	34,889
Bhagalpur	2,69,58,22	1,43,69,90	1,25,88,32	2,22,96,90	1,18,80,22	1,04,16,68	4,66,132	2,48,968	2,17,164
Banka	1,86,24,28	97,87,72	88,36,56	1,79,68,27	94,36,54	85,31,73	65,601	35,118	30,483
Munger	1,26,60,95	67,54,32	59,06,63	9,33,954	4,99,124	4,34,830	3,32,141	1,76,308	1,55,833

Lakhisarai	973679	511682	461997	834869	438536	396333	138810	73146	65664
Sheikhpura	605196	313595	291601	503976	260322	243654	101220	53273	47947
Nalanda	2693053	1400287	1292766	2351402	1220854	1130548	341651	179433	162218
Patna	5440139	2866419	2573720	3235194	1696971	1538223	2204945	1169448	1035497
Bhojpur	2659172	1394320	1264852	2312039	1210738	1101301	347133	183582	163551
Buxar	1692947	880894	812053	1534499	797211	737288	158448	83683	74765
Kaimur (Bhabua)	1588775	827422	761353	1530642	796658	733984	58133	30764	27369
Rohtas	2820075	1470836	1349239	2467556	1284874	1182682	352519	185962	166557
Aurangabad	2407534	1250480	1157054	2212376	1147899	1064477	195158	102581	92577
Gaya	4075376	2102484	1972892	3591634	1848069	1743565	483742	254415	229327
Nawada	2046288	1055491	990797	1881669	968977	912692	164619	86514	78105
Jamui	1574387	820142	754245	1453412	756559	696853	120975	63583	57392
Jehanabad	1069940	556803	513137	957698	497405	460293	112242	59398	52844
Arwal	665059	345050	320009	618914	320956	297958	46145	24094	22051

DISTRICT DISTRIBUTION OF THE RELEVANT MOTHER TONGUES UNDER LSI BIHAR - 2011									
MOTHER TOGUE		Total			Rural			Urban	
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
Hindi									
BIHAR	26590625	14007033	12583592	21551655	11334021	10217634	5038970	2673012	2365958
Pashchim Champaran	130977	70862	60115	85999	46908	39091	44978	23954	21024
Purba Champaran	360020	193951	166069	286474	154479	131995	73546	39472	34074
Sheohar	150758	80074	70684	148111	78661	69450	2647	1413	1234
Sitamarhi	1145368	607981	537387	1056395	560216	496179	88973	47765	41208
Madhubani	130899	69479	61420	114461	60715	53746	16438	8764	7674
Supaul	277107	145450	131657	261875	137302	124573	15232	8148	7084
Araria	704322	369622	334700	632075	331245	300830	72247	38377	33870
Kishanganj	152991	79597	73394	100752	52140	48612	52239	27457	24782
Purnia	1099619	576225	523394	899865	470984	428881	199754	105241	94513
Katihar	605983	319358	286625	439671	231133	208538	166312	88225	78087
Madhepura	743588	390715	352873	694053	364239	329814	49535	26476	23059
Saharsa	392491	207561	184930	342809	181090	161719	49682	26471	23211
Darbhanga	234677	124273	110404	170181	90252	79929	64496	34021	30475
Muzaffarpur	2320206	1226384	1093822	2020276	1067467	952809	299930	158917	141013
Gopalganj	47328	24828	22500	35462	18623	16839	11866	6205	5661
Siwan	71121	37020	34101	54284	28201	26083	16837	8819	8018
Saran	175899	93573	82326	118926	63253	55673	56973	30320	26653
Vaishali	877160	464557	412603	752509	398685	353824	124651	65872	58779
Samastipur	2229730	1170925	1058805	2127699	1117086	1010613	102031	53839	48192
Begusarai	2369547	1252863	1116684	1965392	1038429	926963	404155	214434	189721
Khagaria	488041	260824	227217	453790	242576	211214	34251	18248	16003
Bhagalpur	710739	380292	330447	492189	263437	228752	218550	116855	101695

Banka	169242	89996	79246	161365	85593	75772	7877	4403	3474
Munger	844663	451640	393023	601334	322141	279193	243329	129499	113830
Lakhisarai	291145	154557	136588	260038	137809	122229	31107	16748	14359
Sheikhpura	362047	188032	174015	289801	149993	139808	72246	38039	34207
Nalanda	1072778	561712	511066	852215	445089	407126	220563	116623	103940
Patna	2555331	1355323	1200008	1024801	542462	482339	1530530	812861	717669
Bhojpur	142772	75826	66946	101304	53853	47451	41468	21973	19495
Buxar	27345	14785	12560	17903	9785	8118	9442	5000	4442
Kaimur (Bhabua)	115679	61024	54655	97358	51201	46157	18321	9823	8498
Rohtas	221077	117005	104072	135602	71849	63753	85475	45156	40319
Aurangabad	626774	328465	298309	560787	293254	267533	65987	35211	30776
Gaya	2255393	1166806	1088587	1920972	990752	930220	334421	176054	158367
Nawada	812985	422178	390807	751415	389709	361706	61570	32469	29101
Jamui	1291556	672949	618607	1177283	612853	564430	114273	60096	54177
Jehanabad	326435	170509	155926	292602	152444	140158	33833	18065	15768
Arwal	56832	29812	27020	53627	28113	25514	3205	1699	1506

1.6 BILINGUALISM AND TRILINGUALISM

Out of the total 8,06,98,466 speakers of Hindi Language and grouped Mother tongues in Bihar, 38,24,597 speakers are bilingual and 7,68,73,869 speakers are monolingual as per the 2011 Census. 37,91,710 Hindi Language and Mother Tongue speakers reported that they also speak English, Urdu, Maithili, Sanskrit, Bengali, Arabic/Arbi and Santali as their second language. English is preferred as a second language with the strength of 18,87,965 followed by Urdu 12,36,330 and Maithili 5,05,267.

1,94,660 Hindi Language and grouped Mother Tongue speakers reported that they also speak third language. Sanskrit, Maithili, Arabic /Arbi, English etc are preferred third languages. Distribution of Bilingual and Trilingual speakers has been presented below for Hindi language according to the 2011 census.

Name	Total Speakers	Monolingual	Bilinguals			Trilinguals		
			Total	Languages of Bilingualism	Strength	Total	Languages of Trilingualism	Strength
1	2	3	4	5	6	7	8	9
BIHAR								
HINDI	80698466	76873869	3824597			194660		
				Assamese	982			
							English	31
							Bengali	21
							Arabic/Arbi	11
							Nepali	4
							Urdu	2

						Gujarati	1
						Maithili	1
						Punjabi	1
						Telugu	1
						Others	2
				Bengali	68145		
						English	2371
						Urdu	457
						Maithili	106
						Sanskrit	82
						Santali	51
						Nepali	44
						Punjabi	33
						Assamese	27
						Odia	16
						Arabic/Arbi	15
						Gujarati	5
						Telugu	5
						Marathi	4
						Kannada	3
						Lushai/Mizo	1
						Others	22
				Bodo	1		
				Dogri	28		
						English	2
				Gujarati	1453		
						English	63
						Urdu	12
						Bengali	8
						Sanskrit	6
						Marathi	4
						Maithili	2
						Assamese	1
						Punjabi	1
						Santali	1
						Others	4
				Kannada	90		
						English	15
						Bengali	1
						Sanskrit	1
						Telugu	1
				Kashmiri	9		
				Maithili	505267		
						English	16575
						Urdu	1748
						Sanskrit	1366
						Bengali	237
						Nepali	123
						Arabic/Arbi	40
						Punjabi	36
						Assamese	28
						Santali	24
						Marathi	11

						Kurukh/Oraon	4
						Telugu	3
						Mundari	3
						Kannada	2
						Odia	1
						Sindhi	1
						Others	234
			Malayalam	87			
						English	9
						Kannada	1
						Maithili	1
						Telugu	1
			Manipuri	22			
						English	4
			Marathi	556			
						English	57
						Gujarati	3
						Maithili	3
						Bengali	2
						Assamese	1
						Punjabi	1
						Sanskrit	1
						Telugu	1
						Urdu	1
						Others	2
			Nepali	4353			
						English	118
						Maithili	52
						Bengali	22
						Urdu	13
						Punjabi	7
						Arabic/Arbi	3
						Sanskrit	2
						Gujarati	1
						Tamil	1
						Others	2
			Odia	447			
						English	22
						Bengali	8
						Urdu	4
						Maithili	1
						Punjabi	1
						Sanskrit	1
						Kurukh/Oraon	1
			Punjabi	3822			
						English	441
						Maithili	30
						Bengali	27
						Sanskrit	12
						Gujarati	10
						Urdu	9
						Assamese	6
						Sindhi	4

						Dogri	3
						Nepali	3
						Odia	1
						Telugu	1
				Sanskrit	54280		
						English	17485
						Maithili	298
						Urdu	47
						Bengali	32
						Punjabi	12
						Santali	12
						Arabic/Arbi	10
						Gujarati	3
						Tamil	2
						Kurukh/Oraon	2
						Assamese	1
						Marathi	1
						Others	10
				Santali	23621		
						English	362
						Bengali	300
						Sanskrit	25
						Maithili	12
						Urdu	11
						Kurukh/Oraon	4
						Punjabi	2
						Odia	1
						Sindhi	1
						Tamil	1
						Others	2
				Sindhi	265		
						English	27
						Urdu	2
						Sanskrit	1
						Kurukh/Oraon	1
				Tamil	191		
						English	19
						Kannada	2
						Malayalam	2
						Telugu	2
						Bengali	1
						Marathi	1
						Odia	1
						Sanskrit	1
						Urdu	1
						Others	1
				Telugu	214		
						English	15
						Bengali	4
						Maithili	2
						Tamil	2
						Kannada	1
						Marathi	1

						Punjabi	1
				Urdu	1236330		
						English	17993
						Arabic/Arbi	14554
						Maithili	1497
						Bengali	840
						Gujarati	150
						Sanskrit	129
						Nepali	35
						Santali	23
						Punjabi	19
						Assamese	6
						Malayalam	5
						Kurukh/Oraon	4
						Telugu	3
						Tulu	3
						Odia	2
						Marathi	1
						Tamil	1
						Others	1003
				Adi	6		
				Arabic/Arbi	16102		
						Urdu	2483
						English	439
						Maithili	28
						Bengali	18
						Sanskrit	18
						Gujarati	11
						Nepali	1
						Punjabi	1
						Others	145
				Bhili/Bhilodi	725		
						English	1
				Bishnupuriya	4		
				Chang	9		
				Coorgi/Kodagu	1		
				Dimasa	3		
				English	1887965		
						Sanskrit	85414
						Maithili	12719
						Urdu	5467
						Bengali	3365
						Punjabi	858
						Santali	678
						Telugu	539
						Arabic/Arbi	364
						Nepali	253
						Gujarati	117
						Marathi	112
						Odia	96
						Tamil	75
						Assamese	72
						Kurukh/Oraon	44

						Sindhi	38
						Malayalam	31
						Kannada	30
						Tulu	20
						Munda	8
						Mundari	6
						Manipuri	2
						Bhili/Bhilodi	2
						Dogri	1
						Konkani	1
						Khezha	1
						Zemi	1
						Others	612
				Gadaba	2		
				Garó	1		
				Gondi	1		
				Halam	3		
						English	3
				Ho	23		
						Urdu	1
						English	1
				Kharia	50		
						English	5
						Maithili	1
				Khasi	6		
						English	2
				Koda/Kora	5		
				Kurukh/Oraon	3009		
						English	33
						Urdu	5
						Nepali	4
						Bengali	3
						Odia	1
						Others	1
				Ladakhi	4		
				Lahnda	1		
				Lakher	1		
				Lushai/Mizo	2		
				Mogh	1		
				Munda	30		
						English	3
				Mundari	428		
						English	30
						Maithili	20
						Bengali	2
				Nissi/Dafla	1		
				Tangsa	1		
				Thado	1		
				Tibetan	9		
				Tulu	167		
						Bengali	1
						Urdu	1
						English	5

				Zemi	2		
						Others	1
				Others	15871		
						English	395
						Urdu	137
						Maithili	84
						Bengali	30
						Arabic/Arbi	24
						Sanskrit	20
						Ho	4
						Marathi	2
						Telugu	2
						Assamese	1
						Punjabi	1
						Tamil	1
						Bhili/Bhilodi	1
						Kurukh/Oraon	1
						Tibetan	1
						Tulu	1

1.7 SOCIOLINGUISTIC INFORMATION

Hindi is the regional official language of Bihar. It is written in the Devanagari script. It is one of the developed languages and it functions as an official language of the union as well. Presently all societal activities are done through this language.

Hindi is used in religion and ideological writings. Hindu, Muslim and Christian religions use Hindi for preaching and teaching purposes.

Hindi is used in literary purposes as well. Narratives, lyrics, plays, songs etc. are written in Hindi. Short stories and novels are also written in Hindi. Similarly, non-narratives such as informational and scientific materials are also prepared in Hindi language.

Hindi has magazines and periodicals in innumerable number. Hindi language is used in television, radio and for other media as well.

Hindi is used in education, official correspondences, judiciary etc.

Hindi is also used in oral literature such as folk tales, folk songs etc. Hindi mother tongue such as Bhojpuri has its literature, oral tradition etc. as distinct one.

1.8 REVIEW OF LITERATURE

Hoernle (1880) mentioned that the language spoken in Magadhi region is an eastern dialect of old Indo Aryan vernacular and referred it as Bihari i.e. Eastern Hindi. Grierson

(1903) places Bihari in the eastern group alongwith Bengali, Oriya and Assamese languages. Again, he places Bhojpuri, Magahi and Maithili as Bihari languages. Nigam goes along the line of Grierson in classifying the eastern group of languages. Masica (1991) mentions Hindi as Modern Standard Hindi, the standard modern literary language, based on Khari Boli, now the official language of six Indian states (Uttar Pradesh, Madhya Pradesh, Haryana, Himachal Pradesh, Bihar and Rajasthan) and the Union of India.

With the above sociolinguistic background, the linguistic description of Hindi language is presented herewith.

2. PHONOLOGY

Phonology is the study of how sounds are organized and used in natural languages. The phonological system of a language includes an inventory of sounds and their features and rules which specify how sounds interact with each other. Phonemic analysis helps in allotting all the indefinite number of sounds occurring in utterances to a definite and limited set of phonemes contrastive in at least some environment.

The phonological system of Hindi language is presented below based on the data collected data.

2.1 PHONEMIC INVENTORY

Part of the phonological study of a language involves looking at data (phonetic transcriptions of the speech of native speakers) and trying to deduce what the underlying phonemes are and what the sound inventory of the language is. Thus, the phonemic inventory of Hindi shows the distinctive sound units occurring in Hindi speech. Both the segmental and suprasegmental phonemes of Hindi are presented in the following inventory. There are 46 phonemes of which 36 are consonants 10 are vowels. Length and Nasalization is phonemic.

2.1.1 SEGMENTAL PHONEMES

Vowels

Point / Manner	Front	Central	Back
High	<i>ɪ I</i>		<i>ʊ u</i>
Mid	<i>e</i>	<i>A</i>	<i>O</i>
Mid high	<i>ε</i>		<i>o</i>
Low			<i>a</i>

Consonants

Point Manner /	Bi Labial	Labio Dental	Alveolar	Retroflex	Palatal	Velar	Glotal
Stop	<i>p b</i>		<i>t d</i>	<i>T D</i>	<i>c j</i>	<i>k g</i>	<i>q</i>
Aspirated	<i>ph bh</i>		<i>th dh</i>	<i>Th Dh</i>	<i>ch jh</i>	<i>kh gh</i>	
Nasal	<i>M</i>		<i>N</i>	<i>N</i>		<i>M</i>	

Lateral			<i>L</i>				
Flap/Trill			<i>R</i>	<i>r rh</i>			
Fricative		<i>F</i>	<i>s z</i>		<i>S'</i>	<i>x r</i>	<i>h</i>
Semi vowel	<i>W</i>				<i>y</i>		

2.1.2 SUPRASEGMENTAL PHONEMES

Length and Nasalisation features are considered as suprasegmental phonemes.

Length

The length is a supra segmental feature in Hindi the chart mentioned below shows the non-occurrence of the length in Hindi language.

Initial	Medial	Final
<i>i:</i>	<i>a:</i>	<i>a:</i>
<i>e:</i>	<i>e:</i>	<i>e:</i>
<i>o:</i>	<i>o:</i>	<i>o:</i>
<i>Ō:</i>	<i>u:</i>	<i>u:</i>

<i>bi:s</i>	‘twenty’
<i>i:ma:n</i>	‘honesty’
<i>a:j</i>	‘today’
<i>agli:</i>	‘next’
<i>ma:f</i>	‘excuse’
<i>hava:</i>	‘air’
<i>e:k</i>	‘one’
<i>de:s</i>	‘country’
<i>we:</i>	‘they’
<i>o:r</i>	‘direction’
<i>ho:sh</i>	‘conscious’
<i>lo:</i>	‘take’
<i>u:per</i>	‘above’
<i>du:dh</i>	‘milk’
<i>pashu:</i>	‘animal’

Nasalization

Nasalization is realised in Hindi language the below mentioned chart shows the non-occurrence of the nasalization of the Hindi phonemes.

Initial	Medial	Final
<i>Ā</i>	<i>ā</i>	<i>ī</i>
<i>ā</i>	<i>Ā</i>	<i>ē</i>
<i>ū</i>	<i>ū</i>	<i>ē</i>
<i>ō</i>	<i>ō</i>	<i>ō</i>
		<i>ā</i>

I, e, ε, Ō, A, these vowels are not nasalised in the initial position

i, I, e, ε, Ō, A, these vowels are not nasalised in the medial position

I, A, u, Ō, A, these vowels do not occur in the final positions.

	<i>nahĩ</i>	‘not’
	<i>mē</i>	‘in’
	<i>mē</i>	‘I’
	<i>dāya</i>	‘right’
	<i>hĀsi</i>	‘lazy’
	<i>Ādhera</i>	‘dark’
	<i>kū a</i>	‘well’
	<i>sarsō</i>	‘mustard’
	<i>rō a</i>	‘hair of the body’
	<i>yAhā</i>	‘here’
	<i>āsu</i>	‘tears’
	<i>ū ca</i>	‘high’
	<i>ōTh</i>	‘lip’
<i>/a~ā/</i>	<i>sās</i>	‘breath’
	<i>sasu</i>	‘mother-in-law’
<i>/u~ū/</i>	<i>pūch</i>	‘tail’
	<i>pu:ch</i>	‘enquire’

2.1.3 PHONEMIC CONTRAST

A phoneme is the smallest contrastive unit in the sound system of a language. A study of minimal pairs in the data exemplifies the phonemic contrast available in the dialect. These are used to demonstrate that two phones constitute two separate phonemes in the language. Examples of phonemic contrasts in Hindi language are as follows.

Contrasting Pairs in vowels

/i~a/	<i>nani</i>	‘mother’s mother’
	<i>nana</i>	‘mother’s father’
	<i>ulTi</i> <i>ulTa</i>	‘vomit’ ‘opposite’
	<i>mali</i>	‘gardener’
	<i>ma:la:</i>	‘garland’
/i~ũ/	<i>iT</i>	‘brick’
	<i>ũT</i>	‘camel’
/u~a/	<i>p^hul</i>	‘flower’
	<i>p^hal</i>	‘fruit’
/i~e/	<i>kila</i>	‘fort’
	<i>kela</i>	‘banana’
/o~a/	<i>k^holna</i>	‘open’
	<i>k^hal</i>	‘skin’
/u~o/	<i>sunna</i>	‘hear’
	<i>sona</i>	‘sleep’
/e~a/	<i>lena</i>	‘take’
	<i>lana</i>	‘ring’
/a~ã/	<i>sãs</i>	‘breath’
	<i>sasu</i>	‘mother-in-law’
/u~ũ/	<i>pũch</i>	‘tail’
	<i>pu:ch</i>	‘enquire’

Contrasting Pairs in consonants

/k~kh/	<i>kela</i>	‘banana’
	<i>khel</i>	‘games’
/k~g/	<i>ka:ju</i>	‘cashew nut’
	<i>ga:jar</i>	‘carrot’
/k~g ^h /	<i>kar</i>	‘do’
	<i>ghar</i>	‘house’
/k ^h ~g/	<i>ã:kh</i>	‘eye’
	<i>a:g</i>	‘fire’
/t~d/	<i>nati</i>	‘grandson’
	<i>nadi</i>	‘river’
	<i>til</i>	‘sesame’
	<i>dil</i>	‘heart’
	<i>ta:la:</i>	‘lock’
	<i>dal</i>	‘pulse’
/p~b/	<i>pẽ:D</i>	‘tree’
	<i>pẽT</i>	‘belly’
	<i>be:Ta</i>	‘son’
	<i>pa:n</i>	‘supari’
	<i>ban</i>	‘forest’
/k~g /	<i>nak</i>	‘nose’
	<i>Nag</i>	‘cobra’
/T~D /	<i>be:Ti</i>	‘daughter’
	<i>b^heDi</i>	‘sheep’
/kh~h/	<i>de:kh</i>	‘see’
	<i>dẽh</i>	‘body’
/c ^h ~j/	<i>c^hat</i>	‘ceiling’
	<i>ja:ti</i>	‘caste’
	<i>chali</i>	‘skin’
	<i>jal</i>	‘net’

/ch~jh/	<i>c^hori</i>	‘steal’
	<i>jharna</i>	‘fountain’
/t~D/	<i>tab</i>	‘then’
	<i>Dab</i>	‘tender coconut’

2.2 PHONETIC DESCRIPTION AND DISTRIBUTION

Out of 10 vowel phonemes only one vowel phoneme /ε/ does not occur in the initial position.

Vowel

/i/ high front unrounded short vowel occurs in all three positions.

<i>irsyalu</i>	‘jealous’
<i>widhur</i>	‘widower’
<i>eRi</i>	‘heel’

/I/ higher front unrounded short vowel occurs in all three positions.

<i>IlafkArna</i>	‘cure’
<i>cIntIt</i>	‘anxious’
<i>shantI</i>	‘peace’

/e/ mid front unrounded short vowel occurs in all three positions.

<i>eRi</i>	‘heel’
<i>per</i>	‘foot’
<i>ye</i>	‘these’

/ε/ mean mid front unrounded short vowel occurs in the middle and the final position.

<i>bhēs</i>	‘buffalow’
<i>mē</i>	‘I’

/A/ central unrounded short vowel occurs in all three positions.

<i>Ādhera</i>	‘dark’
<i>sAr</i>	‘head’
<i>rAhAsya</i>	‘secret’
<i>kauA</i>	‘crow’

/a/ low back-unrounded short vowel occurs in all three positions.

<i>a:g</i>	‘fire’
<i>na:k</i>	‘nose’
<i>tāba</i>	‘copper’

/O/ mean mid back rounded short vowel occurs in all three positions.

<i>Or</i>	‘and’
<i>cOka</i>	‘kitchen’
<i>jO</i>	‘barley’
<i>sO</i>	‘hundred’
<i>nO</i>	‘nine’

/o/ mid back rounded short vowel occurs in all three positions.

<i>ōTh</i>	‘lip’
<i>kohra</i>	‘fog’
<i>sarsō</i>	‘mustard’

/Ō/ lower high back rounded short vowel occurs in all three positions.

<i>Ōllu</i>	‘owl’
<i>kAchŌwa</i>	‘tortoise’
<i>dhatŌ</i>	‘metal’

/u/ high back rounded short vowel occurs in all three positions.

<i>ūca</i>	‘high’
<i>kutta</i>	‘dog’
<i>Ōllu</i>	‘owl’

Consonants

The phonemes *D*, *M*, *M'*, *R*, *Rh*, and *z* do not occur in the final position.

The *th*, *dh*, *Dh*, and *ph* do not occur in final position.

/p/ voiceless bilabial stop occurs in all three positions.

<i>pet</i>	‘belly’
<i>kApa:s</i>	‘cotton’
<i>bhu:kAmp</i>	‘earth quake’

/b/ voiced bilabial stop occurs in all three positions.

<i>bacca</i>	‘baby’
--------------	--------

<i>kAbutAr</i>	‘pigeon’
<i>nItAmb</i>	‘buttock’

/t/ voiceless alveolar stop occurs in all three positions.

<i>tir</i>	‘arrow’
<i>cita</i>	‘tiger’
<i>deha:t</i>	‘country’

/d/ voiced alveolar stop occurs in all three positions.

<i>du:dh</i>	‘milk’
<i>a:dmi</i>	‘man’
<i>khad</i>	‘manure’

/T/ voiceless Retroflex stop occurs in all three positions.

<i>T ã g</i>	‘leg’
<i>be:Ta</i>	‘son’
<i>peT</i>	‘belly’

/D/ voiced Retroflex stop occurs in the medial and final positions.

<i>heDDi</i>	‘lone’
<i>ThAnD</i>	‘cold’

/c/ voiceless palatal stop occurs in all three positions.

<i>cuRa</i>	‘parched rice’
<i>bacca</i>	‘baby’
<i>reM’menc</i>	‘stage’
<i>cõc</i>	‘bear’

/j/ voiced palatal stop occurs in all three positions.

<i>jula: ha</i>	‘weaver’
<i>bhAti: ja</i>	‘brother’s son’
<i>me:j</i>	‘table’

/k/ voiceless velar stop occurs in all three positions.

<i>kũa:ra</i>	‘bachelor’
<i>pA:kshA</i>	‘fortnight’
<i>Adhik</i>	‘more’

/g/ voiced velar stop occurs in all three positions.

<i>gol</i>	‘bachelor’
<i>gũga</i>	‘dumb’
<i>a:g</i>	‘fire’

/q/ voiceless glottal stop occurs in all three positions.

<i>qa:lam</i>	‘pen’
<i>qism</i>	‘kind’
<i>mauqa</i>	‘opportunity’
<i>sabaq</i>	‘lesson’

/ph/ voiceless aspirated bilabial stop occurs in the Initial and the medial positions

<i>phu:l</i>	‘flower’
<i>gupha</i>	‘cave’

/bh/ voiced aspirated stop occurs in all three positions.

<i>bhÕh</i>	‘eyebrow’
<i>nabhI</i>	‘navel’
<i>ji:bh</i>	‘tongue’

/th/ voiceless aspirated stop occurs in the initial and the medial positions.

<i>thuddhi</i>	‘chin’
<i>nAthuna</i>	‘nostril’

/dh/ voiced aspirated stop occurs in the initial and medial positions.

<i>dha:n</i>	‘paddy’
<i>widhwa</i>	‘widower’

/Th/ voiceless aspirated retroflex stop occurs in all positions.

<i>ThAnDa</i>	‘cold’
<i>muTThi</i>	‘fist’
<i>sa:Th</i>	‘sixty’

/Dh/ Voiced aspirated retroflex stop occurs in the initial and the medial positions.

<i>Dhal</i>	‘shield’
<i>buDdha:</i>	‘old man’

/ch/ voiceless aspirated palatal stop occurs in all three positions.

<i>chipkAli</i>	‘lizard’
<i>bicchu</i>	‘scorpion’
<i>pũ ch</i>	‘tail of animal’

/jh/ voiced aspirated palatal stop occurs in all three positions.

<i>jhil</i>	‘lake’
<i>jhanjhaT</i>	‘trouble’
<i>bojh</i>	‘weight’

/kh/ voiceless aspirated velar stop occurs in all three positions.

<i>khe:t</i>	‘field’
<i>mekkhi</i>	‘bee’
<i>ãkh</i>	‘eye’

/gh/ voiced aspirated velar stop occurs in the initial positions.

<i>ghu:Tna</i>	‘knee’
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/m/ voiced bilabial nasal occurs in all three positions.

<i>mã</i>	‘mother’
<i>camRa</i>	‘skin’
<i>tum</i>	‘you’

/n/ voiced alveolar nasal occurs in all three positions.

<i>nana</i>	‘mother’s father’
<i>bina:</i>	‘without’
<i>jamin</i>	‘earth’

/N/ voiced Retroflex nasal occurs in the medial and final positions.

<i>ThaNDa</i>	‘cold’
<i>dakshiN</i>	‘south’

/M/ voiced velar nasal occurs in the medial and the final positions.

<i>jAMli</i>	‘wild’
<i>pAMkh</i>	‘wings’
<i>jaM</i>	‘thigh’

/l/ voiced alveolar lateral occurs in all three positions.

<i>lARka</i>	‘boy’
<i>jAldi</i>	‘hurry’
<i>khATmAl</i>	‘bed bug’

/r/ voiced alveolar trill occurs in all three positions.

	<i>rona</i>	‘cry’
	<i>OrAt</i>	‘woman’
	<i>widhu:r</i>	‘widower’
<i>/R/</i>	voiced retroflex flap occurs in the medial and the final positions.	
	<i>laRka</i>	‘boy’
	<i>pe:R</i>	‘tree’
<i>/Rh/</i>	voiced retroflex aspirated flap occurs in the medial and the final positions.	
	<i>buRhI</i>	‘old woman’
	<i>baRh</i>	‘flood’
<i>/f/</i>	voiceless labio dental fricative occurs in all three positions.	
	<i>fa:sla</i>	‘distance’
	<i>ka:fi</i>	‘enough’
	<i>ma:f</i>	‘excuse’
<i>/s/</i>	voiceless alveolar fricative occurs in all three positions.	
	<i>sūgh na</i>	‘smell’
	<i>dAsna</i>	‘bite’
	<i>os</i>	‘dew’
<i>/z/</i>	voiced alveolar fricative occurs in the initial and the medial position.	
	<i>zaru:r</i>	‘must’
	<i>intaza:r</i>	‘waiting’
<i>/sh/</i>	voiceless palatal fricative occurs in all three positions.	
	<i>sha:m</i>	‘evening’
	<i>ash a</i>	‘hope’
	<i>khArgo: sh</i>	‘hare’
<i>/x/</i>	voiceless velar fricative occurs in all three positions.	
	<i>xu:d</i>	‘self’
	<i>saxt</i>	‘hard’
	<i>ta:rix</i>	‘date’
<i>/r/</i>	voiced velar fricative occurs in all three positions.	
	<i>rula:m</i>	‘slave’
	<i>barair</i>	‘without’
	<i>ba:r</i>	‘garden’
<i>/h/</i>	voiceless glottal fricative occurs in all three positions.	

<i>hAl</i>	‘plough’
<i>bahAr</i>	‘out’
<i>barah</i>	‘twelve’

/w/ voiced labio dental semi vowel occurs in all three positions.

<i>widur</i>	‘widower’
<i>dwip</i>	‘island’
<i>kowa</i>	‘cuckoo’

/y/ voiced palatal semi vowel occurs in all three positions.

<i>yuwati</i>	‘young lady’
<i>koyla</i>	‘char coal’
<i>hridAy</i>	‘heart’

2.3. MAJOR ALLOPHONIC DISTRIBUTION

There are 3 vowels and 1 consonant phoneme have allophonic variations.

/ε/ mid low front unrounded short vowel has two allophones [æ] and [ε]

[æ] lower mid front unrounded vowel occurs in the monosyllabic words.

[m æ]	/m ε/	‘I’
[m æi]	/m εi/	‘at’

/ε/ mid low front unrounded short vowel occurs else where.

/a/ low back unrounded vowel has two allophones [a] and [a]

[a] low front unrounded vowel occurs between consonants.

[<i>badal</i>]	/ <i>badal</i> /	‘cloud’
[<i>rasta</i>]	/ <i>rasta</i> /	‘road’

[a] low back unrounded vowel occurs else where.

/t/ voiceless alveolar stop has two allophones [t̪] and [t]

[t̪] voiceless Dental stop occurs in the final position .

[<i>dost̪</i>]	/ <i>dost</i> /	‘friend’
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[*parbat*] /*parbat*/ ‘mountain.

[t] voiceless alveolar stop occurs else where.

2.4 CLUSTERS

Diphthong / Vowel Clusters.

There are two Diphthongs / *ai* and *au* /

<i>bha:i</i>	‘brother’
<i>ũcai</i>	‘height’
<i>jAmbhai le:na</i>	‘yawn’
<i>Dha:i</i>	‘two and a half’
<i>kaua</i>	‘crow’
<i>bulau</i>	‘call’
<i>cAlau</i>	‘start’

There are 6 vowel clusters realised such as / *uA*, *ua*, *oi*, *Ai*, *õa*, and *ei* /.

<i>suAr</i>	‘pig’
<i>dhũ a</i>	‘smoke’
<i>rAsoi</i>	‘kitchen’
<i>mAkA:i</i>	‘maize’
<i>rõ a</i>	‘hair of the body’
<i>beima:n</i>	‘dishonest’
<i>jua</i>	‘yoke’

Consonant Clusters

There are four types of consonants clusters realized in Hindi these are Initial two consonant cluster, medial two consonant cluster, final two consonant clusters and a few initial and medial three consonant clusters are realized.

-cc-	<i>bAcca</i>	‘baby’
-cc-	<i>kacca</i>	‘raw’
-Rk-	<i>lARka</i>	‘boy’
-dm-	<i>a:dmi</i>	‘man’
-dhw-	<i>wIdhwa</i>	‘widow’
-DD-	<i>hADDi</i>	‘bone’
-DD-	<i>gaDDi</i>	‘bunch’

-Nj-	<i>pANja</i>	‘claw’
-nn-	<i>kunni</i>	‘elbow’
-hr-	<i>cehra</i>	‘face’
-T Th-	<i>muTThi</i>	‘fist’
-Tn-	<i>ghuTna</i>	‘knee’
-rd-	<i>gArdAn</i>	‘neck’
-sl-	<i>pAsli</i>	‘rib’
-ndh-	<i>kAndha</i>	‘shoulder’
-ndh-	<i>Andha</i>	‘blind’
-ddh-	<i>Addhyan</i>	‘study’
-rr-	<i>jhurri</i>	‘wrinkle’
-yl-	<i>koyla</i>	‘charcoal’
-rt-	<i>dhArti</i>	‘earth’
-Mk-	<i>sayAMkal</i>	‘evening’
-rm-	<i>gArmi</i>	‘heat’
-jl-	<i>bIjli</i>	‘lightning’
-dhy-	<i>mAdhyanh</i>	‘noon’
-sm-	<i>a:sma:n</i>	‘sky’
-rn-	<i>jhArna</i>	‘water fall’
-cch-	<i>guccha</i>	‘bundle’
-hs-	<i>lAhsun</i>	‘garlic’
-nd-	<i>genda</i>	‘marigold’
-nt-	<i>santAra</i>	‘orange’
-nn-	<i>g Anna</i>	‘sugar cane’
-ml-	<i>I mli</i>	‘tamarind tree’
-hn-	<i>Tehni</i>	‘twig’
-nw-	<i>janwar</i>	‘animal’
-mg-	<i>cAMgadAr</i>	‘bat’
-Tm-	<i>khATmAl</i>	‘bed bug’
-tl-	<i>tItli</i>	‘butterfly’
-chR-	<i>bechRa:</i>	‘calf’
-rg-	<i>murga</i>	‘cock’
-kR-	<i>kēkRa</i>	‘crab’
-nD-	<i>AnDa:</i>	‘egg’
-chl-	<i>mAchli</i>	‘fish’
-gn-	<i>jugnu</i>	‘glow work’
-kr-	<i>bAkra</i>	‘goat’
-rg-	<i>khArgosh</i>	‘hare’
-nl-	<i>newla</i>	‘mongose’
-pk-	<i>chipkAli</i>	‘lizard’
-ddh-	<i>giddh</i>	‘vulture’
-pR-	<i>jhōpRi</i>	‘hut’
-sj-	<i>mAsjid</i>	‘mosque’
-mbh-	<i>khAmbha</i>	‘pillar’

-mr-	<i>kAmra</i>	‘room’
-jj-	<i>chAjja</i>	‘terrace’
-md-	<i>bAramda</i>	‘varandah’
-rk-	<i>khIrki</i>	‘widow’
-lT-	<i>balTi</i>	‘basket’
-sl-	<i>ghōsla</i>	‘nest’
-tw-	<i>pAtwar</i>	‘oar’
-mT-	<i>cimTa</i>	‘tongs’
-tg-	<i>patgobi</i>	‘cabbage’
-Mph-	<i>muMphAli</i>	‘ground nut’
-mr-	<i>Amrud</i>	‘guava’
-rk-	<i>shAkArkAnd</i>	‘sweet potato’
-mb-	<i>tAmbaku</i>	‘tobacco’
-ld-	<i>hAldi</i>	‘turmeric’
-ks-	<i>bAksa</i>	‘box’
-kn-	<i>dhAkni</i>	‘bellows’
-Mg-	<i>kAMgan</i>	‘bracelet’
-lh-	<i>dulhIn</i>	‘bride’
-Rh-	<i>bARhAi</i>	‘carpenter’
-pR-	<i>kApRe</i>	‘clothing’
-nd-	<i>bunda</i>	‘ear ring’
-hk-	<i>dahkArm</i>	‘funeral’
-shw-	<i>ishwAr</i>	‘god’
-rgh-	<i>kArgha</i>	‘loom’
-mh-	<i>kumhar</i>	‘potter’
-ss-	<i>rAssi</i>	‘rope’
-rk-	<i>phIrki</i>	‘shuttle’
-rh-	<i>turhi</i>	‘trumpet’
-nd-	<i>sindur</i>	‘vermilion’
-Rk-	<i>laRka</i>	‘son’
-sk-	<i>uska</i>	‘her’
-nk-	<i>unka</i>	‘their’
-mh-	<i>tumhē</i>	‘to you’
-mn-	<i>samne</i>	‘before’
-nd-	<i>AndAr</i>	‘inside’
-ksh-	<i>dAks^hin</i>	‘south’
-shc-	<i>pAshcim</i>	‘west’
-sr-	<i>tisre pAhAr</i>	‘after noon’
-bs-	<i>tAbse</i>	‘since’
-sw-	<i>dAswã</i>	‘tenth’
-pT-	<i>cIpTa</i>	‘flat’
-kR-	<i>TukRa</i>	‘piece’
-nn-	<i>bhInnA</i>	‘different’
-st-	<i>sustA</i>	‘dull’

-chl-	chIchli	‘shallow’
-rj-	wArjIt	‘taboo’
-mj-	kAmjor	‘weak’

2.5 SYLLABLE

A syllable is a unit of organization for a sequence of speech sounds. A syllable is a unit of sound composed of a central peak of sonority (usually a vowel), and the consonants that cluster around this central peak. Syllables are often considered the phonological “building blocks” of words. They can influence the rhythm of a language, its prosody, its poetic meter and its stress patterns.

A syllable which ends with a vowel is called *open syllable* whereas a syllable ending in a consonant is called *closed syllable*.

In Hindi four types of syllabic pattern are realized. These are as follows,

a) Monosyllable

open

stri	cccv	‘woman’
rõa	cvv	‘hair of body’

close

õTh	vc	‘lip’
jaM	cvcc	‘thigh’
dwip	ccvc	‘island’
bArf	cvcc	‘snow’
bãh	cvc	‘arm’
ãkh	vc	‘eye’

b) Disyllable

open

laRka	cvc-cv	‘boy’
ad-mi	vc-cv	‘man’
kũa-ri	cvv-cv	‘widow’
ã-te	v-cv	‘guts’

close

<i>wi-dhur</i>	cv.cvc	‘widower’
<i>hrI – dAy</i>	ccv-cvc	‘heart’
<i>bhu-kAmp</i>	cv-cvcc	‘earth quake’
<i>as-man</i>	vc.cvc	‘sky’
<i>khAT-mal</i>	cvc-cvc	‘bed bug’
<i>su-Ar</i>	cv-vc	‘pig’

c) Trisyllable

open

<i>bA-rA-ni</i>	cv-cv-cv	‘eyelash’
<i>ã-gu-li</i>	v-cv-cv	‘finger’
<i>pur-ni-ma</i>	cvc-cv-cv	‘full moon night’
<i>cAn-dra-ma</i>	cvc-ccv-cv	‘moon’

close

<i>sa-yAM-kal</i>	cv-cvc-cvc	‘evening’
<i>A-dA-rAkh</i>	v-cv-cvc	‘ginger’
<i>cAm-ga-dAR</i>	cvc-cv.cvc	‘bat’

d) Tetra-syllable

close

<i>jA-lA-prA-pat</i>	cv-cv-ccv-cvc	‘water fall’
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3. MORPHOPHONEMICS

It is a possible phonological variation with the addition of some bound morpheme when there is change in the phoneme of the base morpheme, the change is known as morphophonemic change. In Hindi there are such variations realised.

1. / h / is dropped when the present tense verb changes into past.

<i>raho</i>	'live'	>	<i>raoto</i>	'lived'
<i>saha</i>	'tolerate'	>	<i>saoto</i>	'tolerated'

2. The final consonant germinates before a suffix added.

<i>bacca</i>	'child'	>	<i>bacpan</i>	'childhood'
<i>kacca</i>	'raw'	>	<i>kaccapan</i>	'about to ripe'

3. Vowel of the stem is changed or replaced when joining with another vowel.

<i>ba:g</i>	'garden'	<i>bagi:ca</i>	'orchard'
<i>sa:f</i>	'clean'	<i>safa:i</i>	'cleanliness'
<i>likh</i>	'write'	<i>lekha</i>	'account'
<i>bigaR</i>	'spoil'	<i>bagRe:l</i>	'mischievous'

4. MORPHOLOGY

Morphology deals with words and their declensional patterns as well as verbs and their conjugational patterns. Morphology of Hindi is discussed under Noun, Verb, Adjectives and Adverbs.

In other words, Morphology is the study of the grammatical structure of words and the categories realized by them. Morphology studies the smallest grammatical units of language, and their formation into words, including inflection, derivation and compounding. Morphology of Hindi will be discussed as follows:

4.1 NOUN MORPHOLOGY

The Noun is a word class which takes number, gender and case markers. The nouns function as a subject or an object in a construction and it denotes person, place, thing etc. Various functions of the Noun are dealt with in Noun morphology.

4.1.1 WORD FORMATION

A word may be defined as the union of particular meaning in a particular grammatical environment. There are three types of word formation realised in Hindi language. These are, compounding, Reduplication and Derivation.

Compounding

It involves joining of more than one stem either in free or in bound forms.

Noun+Noun

<i>ma+ba:p</i>	‘parents’
<i>ka:m+ka:j</i>	‘work’
<i>pen+cekki</i>	‘pen knife’

Adjective+Noun

<i>ni:l kamal</i>	-	<i>ni:la+kamal</i>	‘blue lotus’
<i>cho:Tbaiya</i>	-	<i>cho:Ta+baiya</i>	‘younger brother’

Reduplication

Reduplicated word is formed by repetition of the identical form in some of the words in Hindi language. Reduplication can be complete, partial or semantic.

Complete Reduplication:

It is a repetition of the same word with or without an intervening particle

Noun

<i>ghar</i>	<i>ghar</i>	<i>me</i>	‘every house’
<i>hathō</i>	<i>ha:t</i>		‘by hand’

Adjective

<i>acche</i>	<i>acche</i>	‘good’
<i>kamse</i>	<i>kam</i>	‘almost’

Pronoun

<i>koi</i>	<i>na</i>	<i>koi</i>	‘some body’
<i>kuc</i>	<i>na</i>	<i>kuc</i>	‘something’

Verb

<i>paRte</i>	<i>paRte</i>	‘reading while’
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Adverb

<i>dhire</i>	<i>dhire</i>	‘slowly’
<i>kabhi</i>	<i>kabhi</i>	‘sometime’
<i>pashi</i>	<i>pas</i>	‘near’
<i>sa:th</i>	<i>hi sa:th</i>	‘with’

Exclamation

<i>ra:m</i>	<i>ra:m</i>	‘ram’
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Partial Reduplication

It is a construction in which the second element is an echo of the first element, and has no independent meaning of its own.

- a) Repetition of the first element with a change of initial consonant.

<i>kursi</i>	<i>ursi</i>	‘chair’
<i>roTi</i>	<i>oTi</i>	‘roti’
<i>mej</i>	<i>wej</i>	‘table’

- b) Repetition of the first element with a change of vowel of the first syllable.

<i>To:D</i>	<i>–ta:R</i>	‘remove’
<i>khoj</i>	<i>–kha:j</i>	‘work’

- c) Addition of a second element, which though rhymes, with the first element is not used separately.

<i>ba:t</i>	-	<i>ci:t</i>	‘talk’
<i>bo:l</i>	-	<i>ca:l</i>	‘singing’

Semantic Reduplication

It is a construction in which the second element is semantically an echo of the first element.

<i>ma:r</i>	-	<i>pit</i>	‘beating’
<i>baRa</i>	-	<i>cho:Ta</i>	‘big or small’
<i>age</i>	-	<i>piche</i>	‘front or back’

Derivation

Derivational affixes one of two types – suffixation and prefixation.

Noun Forming suffixes

- 1) Forming Nouns on Nouns:

-ar	<i>suna:r</i>	‘gold smith’
-ar	<i>luha:r</i>	‘iron maker’
-wala	<i>dudhwa:la</i>	‘milk man’

- 2) Forming Nouns on Verbs

-wa	<i>dewa</i>	‘give’
-wa	<i>lewa</i>	‘take’
-ne+wa:la	<i>ja:ne wa:la</i>	‘who goes’
-ne+wa:la	<i>karne wa:la</i>	‘who does’

- 3) Forming Adjectives on Nouns

-liya	<i>dudhliya</i>	‘milky’
-i	<i>gula:bi</i>	‘lotus’
-ila	<i>nuki la</i>	‘sharp’
-ila	<i>resi la</i>	‘tasty’

- 4) Forming Adjectives on Verbs

-na	<i>rona</i>	‘cry’
-wã	<i>keTwã</i>	‘cutter’
-wã	<i>Dhelwã</i>	‘push’

Prefixation

<i>an-</i>	<i>anpaRh</i>	‘illiterate’
<i>be-</i>	<i>bejor</i>	‘disturb’
<i>bin</i>	<i>bin byaha</i>	‘bachelor’

Causative Formation of Verbs

Primary verb	causal verb (I)	causal verb (II)
<i>perh – na</i> ‘read’	<i>perh-a-na</i> ‘reading’	<i>perh-wa-na</i> ‘making read’
<i>girna</i> ‘fall’	<i>gir-a-na</i> ‘falling’	<i>gir-wa-na</i> ‘making fall’
<i>bejna</i> ‘send’	<i>bej-a-na</i> ‘sending’	<i>bej-wa-na</i> ‘making send’
<i>piTna</i> ‘beat’	<i>pit-a-na</i> ‘beating’	<i>pit-wa-na</i> ‘making – beat’
<i>bol-na</i> ‘tell’	<i>bol-a-na</i> ‘telling’	<i>bol-wa-na</i> ‘making-tell’

4.1.2 NOUN

There are two types of nouns namely simple and derived nouns in Hindi.

The noun, which is not derived from any other word class, is called simple nouns. It is further divided into two categories that is, mass and count noun.

Simple Noun

<i>lARka</i>	‘boy’
<i>Amrud</i>	‘guava’
<i>lAhsun</i>	‘garlic’
<i>AnDa</i>	‘egg’
<i>murga</i>	‘cock’
<i>bAksa</i>	‘box’
<i>cimTa</i>	‘tongs’
<i>cAmgadAr</i>	‘bat’
<i>patgobi</i>	‘cabbage’
<i>kẽkRa</i>	‘crab’

Mass Noun

<i>ag</i>	‘fire’
<i>jAmin</i>	‘land’
<i>dhul</i>	‘dust’
<i>os</i>	‘dew’
<i>badAl</i>	‘cloud’
<i>miTTi</i>	‘clay’
<i>mɛdan</i>	‘field’

Count Noun

<i>kutta</i>	‘dog’
<i>pAtthAr</i>	‘stone’
<i>lARki</i>	‘girl’
<i>buRha</i>	‘old man’

Derived Noun

Noun Forming suffixes

1) Forming Nouns on Nouns

-ar	<i>suna:r</i>	‘gold smith’
-ar	<i>luha:r</i>	‘iron maker’
-wala	<i>dudhwa:la</i>	‘milk man’

2) Forming Nouns on Verbs

-wa	<i>dewa</i>	‘give’
-wa	<i>lewa</i>	‘take’
-ne+wa:la	<i>ja:ne wa:la</i>	‘who goes’
-ne+wa:la	<i>karne wa:la</i>	‘who does’

3) Forming Adjectives on Nouns

-liya	<i>dudhliya</i>	‘milky’
-i	<i>gula:bi</i>	‘lotus’
-ila	<i>nuki la</i>	‘sharp’
-ila	<i>resi la</i>	‘tasty’

4) Forming Adjectives on Verbs

-na	<i>rona</i>	‘cry’
-wã	<i>keTwã</i>	‘cutter’
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Prefixation

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<i>bin</i>	<i>bin byaha</i>	‘bachelor’

Number

Singular is unmarked the plural is marked by /-e and yã: / the numeral is added when the number is marked for the numerals.

<i>tin</i>	<i>OrAtẽ</i>			‘three woman’
three	woman			
<i>tin</i>	<i>kutte</i>			‘three dogs’
three	dogs			
<i>tumhare</i>	<i>kan</i>			‘your ears’
your	ears			
<i>tum</i>	<i>donõ</i>	<i>ke</i>	<i>kan</i>	‘both of your ears’
you	both	of	ears	
<i>kutte</i>	<i>ke</i>	<i>kan</i>		‘dogs of ears’
dogs	of	ears		
<i>kOwe</i>	<i>ke</i>	<i>AnDe</i>		‘crow of eggs’
crow	of	eggs		
<i>mere</i>	<i>hath</i>			‘my hands’
my	hands			
<i>rupaya diya gaya</i>				‘money has been paid’
<i>rupaya liya gaya</i>				‘money has been taken’
<i>khaya gaya</i>				‘food has been eaten’
<i>log-o ko bulaya gaya</i>				‘people have been called’

Gender

Masculine gender is unmarked whereas feminine is generally marked with the high front vowel /i/. However in some cases feminine is marked with different phonemes.

<i>lARka</i>	‘boy’
<i>lARki</i>	‘girl’
<i>buRha</i>	‘old man’
<i>buRhi</i>	‘old woman’
<i>jAwan</i>	‘young man’
<i>yuwAti</i>	‘young lady’

Case

10 cases are realised in Hindi namely, Nominative, Accusative, Dative, Instrumental, Locative, Genitive, Ablative, Sociative and Benefactive case.

Nominative Case

The nominative case has no separate marker.

<i>ram</i>	<i>ma:rkeT</i>	<i>gaya</i>	‘Rama went to the market’
ram	market	went	

<i>ram</i>	<i>kutta</i>	<i>laya</i>
ram	dog	got

Accusative Case

The suffix / - ko / is realised as an accusative case which occurs with the noun.

<i>mε</i>	<i>kutta</i>	<i>ko</i>	<i>dekhta hũ</i>
I	dog	the	see

‘I see the dog’

<i>mε</i>	<i>ga:i</i>	<i>ko</i>	<i>ma:rta hũ</i>
I	cow	the	beat

‘I beat the cow’

Dative Case

The dative case has no separate marker.

<i>wɛ</i>	<i>mandir</i>	<i>jata</i>	<i>hɛ</i>
she	temple	go	to

‘she goes to the temple’

<i>wɛ</i>	<i>sku:l</i>	<i>ja raha hɛ</i>
he	school	goes to the

‘he goes to the school’

Instrumental Case

/dwara/ is the Instrumental case is realised.

<i>mɛ</i>	<i>phal</i>	<i>chaku</i>	<i>dwara</i>	<i>kaTa</i>
I	fruit	knife	with	cut

‘I cut the fruit with the knife’

<i>me</i>	<i>lakari</i>	<i>ko</i>	<i>ara</i>	<i>dwara</i>	<i>kaTa</i>
I	wood	the	saw	with	cut

‘I cut the wood with the saw’

Genetive Case

There are different suffixes realised as a gender case marker. The genetive case marker is /ra, re, ka and ki / conditioned by the gender.

<i>hAmare</i>	<i>ghAr</i>	‘our houses’
our	houses	

<i>tumhara</i>	<i>kutta</i>	‘your dog’
your	dog	

<i>mere</i>	<i>hath</i>	‘my hands’
my	hands	

<i>mere</i>	<i>pIta</i>	‘my father’
my	father	

<i>uska</i> his	<i>kutta</i> dog	‘his dog’
<i>us ka</i> her	<i>pati</i> husband	‘her husband’
<i>uski</i> his	<i>kitab</i> book	‘his book’
<i>Ramki</i> Ram’s	<i>kitab</i> book	‘Ram’s book’

Locative Case

There are different suffixes like /mẽ/ ‘in’ /par/ ‘on’ realised as a locative case marker.

wAh ghAr mẽ hε
she house in is

‘she is in the house’

gIlAhAri peD PAr rAhti hε
squirrel tree in lives

‘the squirrel lives in a tree’

laRke pAr
‘on the boy’

larkõ par
‘on the boys’

Ablative Case

The suffix /se/ ‘from’ is realised as an ablative case marker.

peRse pAttiyã girti hε
tree + from leaves fall aux.vb.

‘leaves fall from the tree’

phal PeRse girti hε
 fruits tree from fall

‘fruits fall from the tree’

Sociative Case

The sociative case is realised by the suffixes /ke sa:t/ ‘with’

mε apne ma ke sa:t rahta hũ
 I my mother with live

‘I live with my mother’

mε apne mitr ke sa:t ka:m karta hũ
 I my friend with work

‘I work with my friend’

Benefactive Case

The benefactive case is realised as the suffix /-ko/ ‘for’

ga:i apni bacce ko dud dete hε
 cow its cubs milk gives

‘cow gives milk for its cubs’

kutta cor ko bhokta hε
 dog thief bark does

‘the dog barks at thief’

sher mans ko khata hε
 lion meat eat does

‘lion eats man’

Possessive Case

The suffix /ka/ is realised as a possessive case.

sā tare ka da:m
orange of the price

‘the price of the orange’

ra:m ka pencil mez par hε
ram’s pencil table on the is

‘Ram’s pencil is on the table’

sita ki do do bahanē ab ghar mē nahī haī
sita two sisters house in not are

‘Sita two sisters are not in the house now’

Post positions

The post position is realised by separate morphemes.

pani pAr
‘on the water’

pani mē
‘with water’

pAtthAr ke pas
stone the near

‘near the stone’

pAtthAr ke nice
stone the under

‘under the stone’

peRke paR
tree the beyond

‘beyond the tree’

mAkan nAdi ke pas hε
house river the near is

‘the house is near the river’

lAkRi pani pAr tērti hē
 woods water on floats the

‘woods floats on the water’

4.1.3 PRONOUN

A pronoun is a pro-form which functions like a noun. It can also take number, gender and case markers like the noun. But the functional difference between a noun and a pronoun is that the pronoun cannot take any determiner and pronoun can be used in all persons whereas a noun always refers to the third person. There are five types of pronouns realised in Hindi language, namely, personal pronouns, Demonstrative pronouns, Reflective pronouns, Interrogative pronouns and Indefinite pronouns.

Ist person pronoun	singular <i>mē</i> ‘I’	plural <i>ham</i> ‘we’
II nd person pronoun	<i>tum</i> ‘you’	<i>tum</i> ‘you’ (pl) <i>a:p</i> ‘you ;polite’
III rd person pronoun	<i>wAh</i> ‘he’, ‘she’ <i>yah</i> ‘it’	<i>we</i> ‘they’

Personal Pronoun

mē jAldi ja rAha hū
 I early going am

‘I am going early’

tumhara kutta
 ‘your dog’ (sl)

mere pas ek kutta hē
 I have a dog

‘I have a dog’

uske pa:s kutte hē
 he has dogs

‘he has dogs’

uski pa:s kutte hẽ
she has dogs

‘she has dogs’

unke pa:s dadi hẽ
they have grand mother

‘they have grand mother’

Demonstrative Pronoun

The demonstrative pronoun is realised in the beginning of the sentences.

yah mere kutta hẽ
this my dog is

‘this is my dog’

wah mere ghar hẽ
that my house is

‘that is my house’

ye mere bacca hẽ
this my baby is

‘this is my baby’

we mera kutta hẽ
those mine dog are

‘those dog are mine’

Interrogative Pronoun

The interrogative pronoun is realised in two ways for the tag question it is realised in the word beginning of the sentence and the rest of the sentences the interrogation is realised before the main verb.

kya ra:m ghar pAr hε?
ram home at is

Is ram at home?

mohan pa:kista:n kab gaya:
mohan pakistan when did go

when did mohan go to Pakistan?

sunit bharat kyō gaya:
sunit India why did go

why did sunit go to India?

Indefinite Pronoun

The indefinite pronoun is realised by different lexicon, which occurs before the main verb.

kuẽ mẽ kuch pani hε
well there in some water is

‘there is some water in the well’

sita ke ghAr mẽ koi khaRa tha:
sita’s house in some one standing was

‘some one was standing in sita’s home’

4.1.4 ADJECTIVE

An adjective is a word that belongs to a class whose members modify nouns. An adjective specifies the properties or attributes of a noun referent. In Hindi adjectives precedes the noun and remain unchanged for any change in gender and number. For example,

There are two types of Adjectives realised in Hindi namely Qualitative and Quantitative. The adjective either precedes or follows the noun.

do chOTi lARkiyā
two small girls

‘two small girls’

lARki dubli hε
girl slim is

‘the girl is slim’

meri lARki lAM’gRi hε
my daughter lame is

‘my daughter is lame’

bAhut-se Acche ghAr
many good house

‘many good houses’

mera ghAr Accha hε
my house good is

‘my house is good’

Adjectives in Hindi may be used either predicatively or attributively.

Numeral Adjective

do admi
‘two men’

tin admi
‘three men’

kuch admi
‘some men’

admi vahā khaRa hai
the man there standing is

‘the man is standing there’

khara admi madan hai
the standing man madan is

‘the standing man is madan’

4.1.5 NUMERAL

There are two types of numerals used namely; cardinals and ordinals.

Cardinal Numerals

The cardinal numerals are divided into two a group that is; free and bound forms. Generally the numerals one to ten and tens 20, 30 and etc are free forms.

<i>e:k</i>	‘one’
<i>do</i>	‘two’
<i>ti:n</i>	‘three’
<i>cha:r</i>	‘four’
<i>pãc</i>	‘five’
<i>che</i>	‘six’
<i>sa:t</i>	‘seven’
<i>a:T</i>	‘eight’
<i>nau</i>	‘nine’
<i>das</i>	‘ten’
<i>bi:s</i>	‘twenty’
<i>ti:s</i>	‘thirty’
<i>cha:lis</i>	‘forty’
<i>pa:chas</i>	‘fifty’
<i>nabbe</i>	‘ninety’
<i>sou</i>	‘hundred’

Compounding the proper bound form forms Numbers from 11 to 99.

48 will be	Eight + Forty = 48
	<i>aR + ta:lis = aRta:lis</i>
44 will be	Four + Forty = 44
	<i>chow + a:lis = chowa:lis</i>
47 will be	Seven + Forty = 47
	<i>san + ta:lis = santa:lis</i>

With the exceptions of 89 and 99, 19, 29 and etc which are formed as $-1 + 20 = unni:s$ i.e. (19). Number greater than 100 are expressed on the phrase level order of constituents will be

/ *sou* / ‘hundred’

/haza:r/ ‘thousand’

/lakho / ‘lakh’

/ koro:r / ‘crore’

Ordinals

The ordinal numerals are realised by the suffix /-la / and /-ja/ with the stem.

To denote ‘first’ the suffix /-la / is affixed with the stem /pahe-/

pahe + la = ‘first’

du + ja = ‘second’

di + ja = ‘third’

Fractions

The fractions are realised by separate morphemes.

- | | | |
|----|----------------------|--|
| 1. | <i>chautha hissa</i> | ‘quarter’ ($\frac{1}{4}$) |
| 2. | <i>a:dda</i> | ‘half’ ($\frac{1}{2}$) |
| 3. | <i>po:na</i> | ‘one third’ ($\frac{1}{3}$) |
| 4. | <i>swa:ya</i> | ‘one and a quarter’ ($1\frac{1}{4}$) |
| 5. | <i>dewRa</i> | ‘one and a half’ ($1\frac{1}{2}$) |

4.2 VERB MORPHOLOGY

Verb is a word class that marks Tense-Aspect- Modal- Personal markers distinguished by number and gender. Verb Morphology deals with the forms and classification of verbs, and their pattern in association etc. Various functions of the verb are studied under the verb morphology.

4.2.1 VERB

Verb is a class of word inflected for the categories of Tense and mood verb stems may either be simple or complex in nature.

4.2.1.1 FINITE VERB

A finite verb is a verb form which occurs in an independent clause and is fully inflected according to the inflectional categories marked on verbs in the language. The

structure of Finite Verb shows a stem followed by tense, aspect and mood markers (TAM), in Hindi the Finite Verb are formed by adding different suffixes to the verb according to the tenses, persons, numbers and genders. Further, verbs in Hindi can be studied with respect to their Finiteness, Non-Finiteness, Negation, Causativization, Passivization and Transitivity.

wε muje dekta hε
he me sees

‘he sees me’

pakshi uRta hε
birds fly
‘the birds fly’

Tense

Tense indicates the time of action. In Hindi three types of tenses are realized. These are as follows

Present Tense

/ε/ the suffix /-ta/ is realised to denote as a present tense.

mεε apko/tumko dekhta hũ
I you see

‘I see you’

mε udhar jata hũ
I there go

‘I go there’

mε roTi khata hũ
I bread eat

‘I eat bread’

Past Tense

The suffix /-a/ is realised as a past tense marker which is suffixed with the main verb.

mε roTi khaya tha
I bread ate

‘I ate bread’

mε udhar gEya tha
I there went

‘I went there’

mε apko/tumko dekha tha
I you saw

‘I saw you’

Future Tense

The suffix / - *wu:Mga*/ denotes the tense which occurs with the main verb.

mε apko/tumko dekhuM'ga
I you see will

‘I will see you’

mε roTi khauM'ga
I bread eat will

‘I will eat bread’

mε udhar jauM'ga
I there go will

‘I will go there’

Aspect

Aspect is a grammatical category associated with verbs that expresses a temporal view of the event or state expressed by the verb. Aspect does not refer to a specific point as the tense. Aspect is related with duration, perfection, habituality etc. Hindi language has mainly three types of aspects namely

1. Perfective.
2. Imperfective or durative.
3. Habitual.

1. Perfective aspect

The present perfective aspect expresses the completion of an action which is just finished. For the past, the perfective aspect describes an action either completed or supposed to be completed. The action to be completed in near future is expressed in future perfect. In Hindi language examples of perfective aspect in present, past and future tense are presented below with the following structure.

Present Perfective aspect:

The present perfect aspect is realised by the suffix /-a/.

mε roTi khaya
I bread eaten have

‘I have eaten bread’

mε cor ko dekha
I thief seen have

‘I have seen the thief’

mε mondir geya
I temple gone have

‘I have gone to the temple’

Past Perfective aspect

The past perfect aspect is realised by the suffix /-yatha/

mε kal subah roTi khaya tha
I yesterday morning bread eaten had

‘I had eaten bread yesterday morning’

mε kal cor ko dekha tha
I yesterday thief seen had

‘I had seen the thief yesterday’

mε pichle hopte mondir gEya tha
I last week temple gone had

‘I had gone to the temple last week’

Future Perfective aspect

The future perfect aspect is realised by */-luM'ga/*.

<i>mε</i>	<i>kal</i>	<i>sam</i>	<i>7 baje tOk</i>	<i>pEesa</i>	<i>luM'ga</i>
I	tomorrow	evening	7 pm	by money	taken will

‘I will have taken the money tomorrow by 7 pm’

<i>mε</i>	<i>kal</i>	<i>5 baje</i>	<i>mOntri ko</i>	<i>miluM'ga</i>
I	tomorrow	5 pm	minister	meet will have

‘I will have met the minister tomorrow at 5 pm’

2. Imperfective or durative aspect:

Imperfective aspect is an aspect that expresses an event or state, with respect to its internal structure, instead of expressing it as a simple whole. It describes an action which is regarded as continuous in the past or present or future tenses. Thus the structure of the finite verb with durative or imperfective aspect is:

Present Imperfective

The suffix */-raha/* is realised as present imperfective marker which occurs with the main verb.

<i>mε</i>	<i>apko/tumko</i>	<i>dekh raha hũ</i>
I	you	seeing am

‘I am seeing you’

<i>mε</i>	<i>udhar</i>	<i>ja raha hũ</i>
I	there	going am

‘I am going there’

<i>mε</i>	<i>roTi</i>	<i>kha raha hũ</i>
I	bread	eating am

‘I am eating bread’

Past Imperfective

The suffix */-raha tha/* is realised a past imperfective.

<i>mε</i>	<i>apko/tumko</i>	<i>kal</i>	<i>samko</i>	<i>dekh raha</i>	<i>tha</i>
I	you	yesterday	evening	seeing	was

‘I was seeing you yesterday evening’

<i>mε</i>	<i>kal</i>	<i>subah</i>	<i>mondir</i>	<i>ja raha</i>	<i>tha</i>
I	yesterday	morning	temple	going	was

‘I was going to the temple yesterday morning’

<i>mε</i>	<i>kal</i>	<i>samko</i>	<i>roTi</i>	<i>kha raha</i>	<i>tha</i>
I	yesterday	evening	bread	eating	was

‘I was eating bread yesterday evening’

Future Imperfective

The future imperfective is realised by the suffix */-uMga/*

<i>mε</i>	<i>apko</i>	<i>aj</i>	<i>samme</i>	<i>miluM’ga</i>
I	you	today	evening	seeing will

‘I will be seeing you today evening’

<i>mε</i>	<i>aj</i>	<i>rat me</i>	<i>roTi</i>	<i>khauM’ga</i>
I	today	night	bread	eating will

‘I will be eating bread today night’

<i>mε</i>	<i>aj</i>	<i>samme</i>	<i>mondir</i>	<i>jauM’ga</i>
I	today	evening	temple	going will

‘I will be going to the temple today evening’

One category of perfect durative formation (in present- past-future) is also realised from the collected data where the main action verb becomes verb stem followed by substantive verb root *rəh-* with tense wise personal markers.

Present Perfect Continuous

Present Perfect Continuous is realised by the suffix /-raha/

mε pichle kuch salose tumko/apko dekh raha hũ
I last since year you seeing have been

‘I have been seeing you since last year’

mε eKHi gan pichle kuch salose ga raha hũ
I same song last since year song have been

‘I have been singing the same song since last few years’

mε 1992 se kam kOr raha hũ
I 1992 since job doing have been

‘I have been doing the job since 1992’

Past Perfect Continuous

Past Perfect Continuous is realised by /-raha tha/

mε pichle 10 sal se byakaran likh raha tha
I last 10 years since grammar writing been had
‘I had been writing the grammar since last 10 years’

mε 1992 se is dOftOr me kam kOr raha tha
I 1992 since this office in working been had
‘I had been working in this office since 1992’

Future Perfect Continuous

Future Perfect Continuous is realised by /-rohuMga/

mε do ghAnTa tAk ciTThi likhta rahuM’ga
I two hours for letter writing will have been

‘I will have been writing letter for two hours’

wε do ghAnTe me kam khatAm kArta rahega
he two hours in job completing will have been

‘he will have been completing the job in two hours’

3. Habitual aspect:

The Habitual Aspect denotes the action of the verb that takes place in habitual manner or in regular basis. In Hindi language there are two types of habitual present habitual and past habitual. These are as follows:

Present habitual

In Hindi language the present habitual aspect is marked by *verb stem- + -hε*, for example,

phal peRse girti hε
fruits tree from fall

‘fruits fall from the tree’

suraj pureb disame uThta hε
the sun in the east rises

‘the sun rises in the east’

Past habitual:

In Hindi language past habitual aspect formation is marked by *verb stem + -ya + kArte + the*. For example,

<i>/mε jaya kArte the/</i>	“I used to go”
<i>/hAm jaya kArte the/</i>	“we used to go”
<i>/tum jaya kArte the/</i>	“you(sg.) used to go”
<i>/ap sAb jaya kArte the/</i>	“you(pl.) used to go”
<i>/wAh jaya kArte the/</i>	“he/she used to go”
<i>/wε jaya kArte the/</i>	“they used to go”

Mood

Mood expresses the speaker’s point of view about the occurrence of the event. It is the mode and manner, which is used to express a statement, a command, a question or doubt.

There are five moods realised such as Indicative mood, Imperative mood, and Interrogative, Subjunctive and Probability mood.

Indicative Mood

Indicative mood has no separate marker.

ye e:k kutta hε
this a dog is

‘this is a dog’

yahã e:k billi hε
here a cat is

‘here is a cat’

ye mera pustakõ hε
these my books are

‘these are my books’

Imperative Mood

The Imperative mood is realised by the intonations.

mera ghar jau
my house go to

‘go to my house’

idhAr aw
‘come here’

pani lau
‘bring water’

Interrogative mood

The Interrogation made by intonation or by a separate morpheme, which occurs before the main verb.

a:p ko:n hε
you who are

who are you?

a:p kab jayeM'ge
you when going are

when you are going?

a:p ke sa:t koun a raha hε
you with who come will

‘who will come with you’

pani mē kya: hai
water in what is

‘what is there in the water?’

kya ra:m ghar par hε
what ram home at is

Is ram at home?

Subjunctive mood

The subjunctive mood is realised in the beginning of the sentence.

yAdi wo kisibhi muskil me paD ja yē t^ho a:p muje bata:iye ga
if he difficulties is you me inform will

‘If he is difficulties, you will inform me’

yAdi kAl ThAND hui to mē nAhĩ jauM'ga
if tomorrow cold is it I not go shall

‘If it is cold tomorrow I shall not go’

Probability Mood

The probability mood is realised in the beginning of a sentence.

sa:yat mε kal a:p ke ghar awu:M'ga
 may I tomorrow your to house come

‘I may come tomorrow to your house’

we sa:yat pakshi ko mara
 he may bird the kill

‘he may kill the bird’

Optative Mood

use ghAr jane do
 him house go let

‘let him go house’

4.2.1.2 NON-FINITE VERB

A Non-Finite verb is a verb that does not function as the predicate verb in a clause. While some non-finite verbs take the form of past or present participles, they are generally not inflected—that is, they don’t have mood, tense, number, aspect, gender, or person. However, in case of the Non-Finite verb formation in Hindi language, person and number of its subject do not condition the verb

Infinitive verb

The infinitiveness is realised by a separate morphemes.

mε ja:ne hi va:la tha ki uske mere yahā pahūce
 I go to just about was when she me come to

‘I was just about to go when she came to me’

wε chahtat^ha sãp ko pakADna lekin sãp b^ha:ggAya
 he liked snake to catch but snake ran away

‘he liked to catch the snake but it ran away’

Verbal noun

The verb function as noun called verbal noun. The suffix / - na / is functioning as verbal noun in Hindi.

puja karne ke liye mandir jawo
worship to the to temple go

‘go to the temple to worship god’

maidan me daurne ke karan uska swasth acca hua
field on running on by he health good gained

‘he gained good health by running on the field’

ek lambi samay se ro raha hai usay uska biscuit mila
a long time for crying he his biscuit got

‘crying for a longer time he got his biscuit’

wah jooth bolke usne apne acca dost ko guae
he lies telling he his good friend has lost

‘telling lies, he has lost his good friend’

Gerund

A gerund is a verbal noun. Since it is a kind of noun, it may be the subject to some verb or the object to some verb. For example,

subah me paDna yadast ke liye acca hai
morning in reading memorise to better is

‘reading in the morning is better to memorise’

sam me khelna swasth ke liye acca hai
evening in playing health for good is

‘playing in the evening is good for health’

tairna swasth ke liye acca hai
swimming health for good is

‘swimming is good for health’

Participle

A participle is verbal adjective. It is so called because the adjectival/attributive unit has been derived from a verbal base. For example

Present Participle

hamlog ne dekha ki ek larki ko jhuri bharti phul le jate hue
we saw a girl basket flower carrying
'we saw a girl carrying basket of flower'.

andar Ane ke liye we jor se darwaje par khaT khaTa raha tha
admission demanded he loudly gate at knocking
'loudly knocking at the gate, he demanded admission'

Past Participle

disahin andhi ke karan we taklif may par gaya
blinded dust storm by they disorder fell into

'blinded by a dust storm, they fell into disorder'.

uske dosto ne dhoka देने ke karan wah sab asae kho baitha
his friends deceived by he all hope lost

'deceived by his friends, he lost all hope'

Perfect Participle

aram ke bad hamlogone hamari yatra jari rakha
rested having we our journey continued

'having rested, we continued our journey'.

4.2.1.3 CAUSATIVE VERB

The suffix / *taiyar* / is realised as a causative marker.

mai usay taiyar kar raha hu tumko ek kitab देने ke liye
I her making am to you a book give

'I am making her give a book to you'

maine use taiyar kiya sAman lene ko lekin usne pasand nahi hua
 I her make luggage take to but she like does not

‘I make her take the luggage but she does not like to’

parab ke utsav me maine rajani ko taiyar kiya ek gana gane ke liye
 festival occassion on I rajani making a song sing

‘I make Rajani sing a song on the festival occasion’

4.2.1.4 AUXILIARY VERB

The auxiliary verb is realised by separate morphemes.

pAhar ũci hε
 hill high is

‘the hill is high’

mε lAmba hũ
 I tall am

‘I am tall’

mε ye peD ko kat sakta hũ
 I this tree cut can

‘I can cut this tree’

yAh lARki Or bhi tej cAl sakti hε
 this girl faster walk can

‘this girl can walk faster’

4.2.1.5 NEGATIVE VERB

The negativeness is realised by the separate morphemes.

wAh wAstrA pila nahĩ hε
 that cloth yellow not is

‘that cloth is not yellow’

ham capa:tiyā nahī kha:te
we chappatis do not eat

‘we do not eat chappatis’

itni jaldi bistar mein mat jao
So soon bed to do not go

‘do not go to bed so soon’

mera paitrik jagah maine kabhi nahi choda
my native place I never left

‘I never left my native place’

4.2.1.6 COMPOUND VERB

A combination of noun and verb or verb and verb gives the sense of a single meaning is called compound verb.

nigalna ‘swallowed’
wapas ana ‘returned’
khatam karna ‘destroy’

4.2.1.7 PASSIVE FORMATION

Passiveness is realised by the suffixes /-ya / and /duara /

ram ne ek pAtra likha
Oram a letter wrote

‘Ram wrote a letter’

ram se pAtra likhaya gAya
ram is letter written by

‘letter is written by ram’

sarkar duara garibō ko paisa baTa gaya
government by poor to money given

‘money is given to the poor by the government’

4.2.1.8 TRANSITIVITY

Transformation of the verb is studied in transitivity. The transitivity is realised by the suffix / *na* /

pani ubalna
'water boils'

mei pani ubal raha hũ
I water boil the

'I boil the water'

hawa bahAna
wind blow

'wind blow'

4.2.2 ADVERB

Adverbs are the classes of words, which are used to modify the verb. Adverbs are semantically divided into different groups in Hindi language. They are as follows.

Adverb of Place

Adverb of place is realised after the noun or pronoun.

ciRiya pe:R uper baiThi:hε
birds tree on sits the

'bird sits on the tree'

we pe:R ke ni:che so raha hε
he tree the under sleeps

'he sleeps under the tree'

pe:R ra:sta ke uspa:r hε
tree road of on that side is

'the tree is on that side of the road'

Adverb of Manner

Adverb of manner is realised by separate morpheme.

dhire bo:lina
slowly talk

‘speak slowly’

saph likho
neatly write words

‘write words neatly’

jo:R se mat bo:lina
loudly do not speak

‘do not speak loudly’

Adverb of time

Adverb of time is realised before or after the noun or pronoun.

<i>kal</i>	<i>me</i>	<i>gaũ</i>	<i>jawũ ga</i>
tomorrow	I	village	shall go to the

‘tomorrow I shall go to the village’

<i>wε</i>	<i>kal</i>	<i>a:ya:taphir</i>	<i>chalaqAya</i>
he	yesterday	came and	went away

‘he came yesterday and went away’

<i>a:j</i>	<i>hamara</i>	<i>ka:m khAtAm</i>	<i>ho jayega</i>
today	our	work completed	will be

‘Today our work will be completed’

4.2.3 PARTICLE

The particle / *bhi* / also is used in Hindi to include the sense of too, also or even there four types of particles realised these are conjunctive, emphatic, negative and correlative particle.

ram bhi hindi bolta:hai
ram also hindi speaks

‘Ram also speaks Hindi’

we us larki ko bhi dekha he
he that girl also sees

‘he sees that girl also’

Conjunctive Particle

The conjunctive particle helps to join the subordinate and the main clause.

we thi waha lekin jaldi chaligai
she was there but soon went

‘she was there but went soon’

yah bagal se mujhe kuc bhi do
this besides me some thing else give

‘besides this give me something else’

tum me se koi jao aur pani lao
you let of some go and water fetch

‘let some of you go and fetch water’

Emphatic Particle

Emphatic particle is realised after the main verb.

mujhe Aj mandir mē jana he
I today temple to go must

‘I must go to the temple today’

we dawaiyō ko sada leti he
she medicine to regularly take has

‘she has to take the medicine regularly’

Negative Particle

Negative particle is realised after the noun.

wAh wAstrApila nahĩ hε
that cloth yellow not is

‘that cloth is not yellow’

ham capa:tiyã nahĩ kha:te
we chapptis not eat

‘we do not eat chappatis’

itni jaldi bistar mein mat jao
so soon bed to do not go

‘do not go to bed so soon’

mera paitrik jagah maine kabhi nahi choda
my native place I never left

‘I never left my native place’

Correlative Particle

Correlative particle is realised after the subject noun.

jaise ghanti baje laDke jaldi se bhag gae
as bell ring boys soon as run away

‘as soon as the bell ring boys run away’

we ek acca kavi hai jaise ek acca gayek bhi
he a good poet is as a well singer as

‘he is a good poet as well as a singer’

jab tak tum yaha par ho wa rota rahega
as long you here as are he cry will

‘he will cry as long as you are here’

4.2.4 ECHO WORD

The repetition of the same formation in the second component is called echo formation. Generally, in Hindi the second component of the base noun changes into the high back rounded vowel / u / to denote echo formation.

<i>chawal</i>	<i>ual</i>	‘rice’
<i>ghar</i>	<i>war</i>	‘house’
<i>p^hal</i>	<i>phul</i>	‘fruit’
<i>pakS’i</i>	<i>ukSi</i>	‘bird’
<i>sabji</i>	<i>ubji</i>	‘vegetable’
<i>pani</i>	<i>uni</i>	‘water’

5. SYNTAX

Syntax is the study of the principles and rules for constructing phrases and sentences in natural languages and rules governing the order of combining the words to form sentences in a language. The syntax of Hindi is discussed below. Hindi is an SOV that means subject + object + verb-based language.

5.1. ORDER OF WORDS IN SENTENCES

The basic order of a Hindi sentence is subject-object-verb

<i>ra:m</i>	<i>hindi</i>	<i>bolta: hε</i>
ram	hindi	speak
subject	object	verb

‘Ram speaks Hindi’

The negative marker *nahĩ* and question words precede the verb.

<i>widya:rthi</i>	<i>sku:l</i>	<i>mē</i>	<i>nahĩ</i>	<i>hai</i>
student	school	in	not	is

‘the student is not in the school’

<i>widya:rthi</i>	<i>sku:l</i>	<i>mē</i>	<i>kyō</i>	<i>hai</i>
student	school	in	why	is

why is the student in school?

The yes/no question word stands at the beginning of the sentence.

<i>kya:</i>	<i>widya:rthi</i>	<i>sku:l</i>	<i>mē</i>	<i>hai?</i>
the	student	school	in	is

is the student in school?

The Adverbials of various sorts tend to occur towards the beginning of a sentence either before the subject or immediately after it.

<i>kya: ab</i>	<i>mohan</i>	<i>agra</i>	<i>mē</i>	<i>hai</i>
now	mohan	agra	in	is

Is mohan in Agra now?

Modifier of nouns precedes the noun. The numerals are also considered as nominal modifiers, which also precede to the noun.

<i>accha:</i>	<i>a:dmi</i>	‘the good man’
good	man	

<i>ek</i>	<i>accha:</i>	<i>a:dmi</i>	‘one good man’
one	good	man	

5.2 DESCRIPTION OF TYPES OF SENTENCES

There are five types of sentences realised those are interrogative, imperative, negative, causative and coordinate sentence.

Interrogative sentence

The Interrogation made by intonation or by a separate morpheme, which occurs before the main verb.

<i>a:p</i>	<i>ko:n</i>	<i>hε</i>
you	who	are
who are you?		

<i>a:p</i>	<i>kab</i>	<i>jayeM'ge</i>
you	when	going are

when you are going?

<i>a:p</i>	<i>ke</i>	<i>sa:t</i>	<i>koun</i>	<i>a</i>	<i>raha</i>	<i>hε</i>
you	with	who	come	will		

‘who will come with you’

<i>pani</i>	<i>mē</i>	<i>kya:</i>	<i>hai</i>
water	in	what	is

‘what is there in the water?’

<i>kya ra:m</i>	<i>ghar</i>	<i>par</i>	<i>hai</i>
ram	home	at	is

‘is ram at home’?

Imperative sentence

The Imperative sentence is realised by the intonations.

mera ghar jau
my house go to

‘go to my house’

idhAr aw
here come

‘come here’

pani lau
water bring

‘bring water’

Negative sentence

The negation is realised by different markers like / *nahĩ*, *mat* and *kabhi nahĩ* /

wAh wAstrA pila nahĩ hε
that cloth yellow not is

‘that cloth is not yellow’

ham capa:tiyā nahĩ kha:te
we chappatis do not eat

‘we do not eat chappatis’

itni jaldi bistar mein mat jao
So soon bed to do not go

‘do not go to bed so soon’

mera paitrik jagah maine kabhi nahi choda
my native place I never left

‘I never left my native place’

Causative sentence

The causative is realised either after noun or pronoun.

mai usay taiyar kar raha hu tumko ek kitab dene ke liye
I her making am to you a book give

‘I am making her give a book to you’

maine use taiyar kiya sAman lene ko lekin usne pasand nahi hua
I her make luggage take to but she like does not

‘I make her take the luggage but she does not like to’

parab ke utsav me maine rajani ko taiyar kiya ek gana gane ke liye
festival occassion on I rajani making a song sing

‘I make Rajani sing a song on the festival occasion’

Coordination

The conjunction particles coordinate the main or subordinates clauses.

we thi waha lekin jaldi chaligai
she was there but soon went

‘she was there but went soon’

yah bagal se mujhe kuc bhi do
this besides me some thing else give

‘besides this give me something else’

tum me se koi jao aur pani lao
you let of some go and water fetch

‘let some of you go and fetch water’

5.3 DESCRIPTION OF PATTERNS OF SENTENCES

There are three patterns of sentences realised namely simple, complex and compound.

Simple sentences

The simple sentences consist of a nominative subject and a finite verb as predicate. It is a sentence which contains one independent clause and no dependent clauses. The examples are shown from the imperative, interrogative, affirmative and negative sentences.

<i>mera</i>	<i>ghar</i>	<i>jau</i>
my	house	go to

‘go to my house’

<i>mε</i>	<i>kutta</i>	<i>ko</i>	<i>dekha hũ</i>
I	dog	the	see

‘I see the dog’

<i>mε</i>	<i>ga:i</i>	<i>ko</i>	<i>ma:rta hũ</i>
I	cow	the	beat

‘I beat the cow’

<i>jo:R</i>	<i>se mat bo:lna</i>
loudly	do not speak

‘do not speak loudly’

<i>wAh</i>	<i>wAstrApila</i>	<i>nahĩ</i>	<i>hε</i>
that	cloth	yellow not	is

‘that cloth is not yellow’

<i>kya ra:m</i>	<i>ghar</i>	<i>pAr</i>	<i>hε</i>
Ram	home	at	is

‘is ram at home’?

<i>mohan</i>	<i>pa:kista:n</i>	<i>kab</i>	<i>gaya:</i>
Mohan	Pakistan	when	did go

‘when did mohan go to Pakistan’?

sunit bharat kyō gaya:
sunit India why did go

‘why did sunit go to India’?

Complex sentence

A complex is a sentence having one principle clause followed by one or more subordinate clause (s) is known as a complex sentence. The independent clause can stand alone

pAhle to nAdi ek kinare ki or bARhi bad mēdonō kinarō pAr utrane lAgī
at first river one side of towards flowed later-in-both bank-on over flowed

‘The river overflowed at first on the one bank, later it overflowed on both sides’

wAh meri or dekhta hē; mē us se puchūga ki wAh mōjhAse kya cahata hē
he my towards sees; I to him ask-shall that he what wants

‘He keeps on looking at me; I shall ask him if he wants any thing’

gāw ke prAdhan dwara gana bAnd kAra diya gAya
village of headman by singing stop - done

‘The singing was stopped by the headman of the village’

dAksīn mē ek fAhAr ke pas ek ghAne jAM’gal mē ek bArgAd ka peR tha jismē
south in one city of near one dense forest in one banayan of tree was which

bAhutsi ciRiyā Apne-Apne ghōslō mē rAhti thī
in many birds one’s one’s nest in lived

‘In a thick forest near a city in the south there was a big banayan tree, in which many birds lived in their nests’

ek din pratAkal jeb kAwa bhojan ki khoj mē ja rAha tha, usne ek sikari ko
one day morning when crow food of search in was going he one hunter to

Apne hath mē jal liye hue dekha
One’s hand in net with saw

‘One morning when the crow was going in search of food, he saw a hunter with a net in his hand’

lekin sikhra hi ek kAbutArõ ka raja Apne bAhut se AnucArõ ke sath bhojAn ki
 but soon one pigeons of king one's many followers with food of
khoj mẽ aya
 search in came

‘But soon the pigeon king came along with his many followers in search of food’

Compound sentence

A compound sentence consists of two or more simple sentences added with “and”, “but” etc. In Hindi the example of compound sentence is:

kApRe dho lo Or unhẽ Or Adhik ujle kAro
 clothes wash and then more white do

‘Wash the clothes and make them whiter than they are now’

jao Or ghArke bhitAr bẽTh jao
 go and house-of-inside sit

‘Go and sit inside the house’

5.4 DESCRIPTION OF PHRASE

A phrase is a syntactic structure that consists of more than one word but lacks the subject-predicate organization of a clause. The phrasal sub-division in Hindi is as follows:

Noun Phrase

A noun phrase is or nominal phrase, (NP) combines with other words in a noun phrase, optionally accompanied by modifiers like adjectives and intensifiers. Examples-

accha lARka
 good boy
 ‘The good boy’

Similarly in the following example *mẽ* ‘I’ is considered as noun phrase.

/mẽ bAjar jata- hu
 1SG market go- DECL
 ‘I go to the market’

The phrase sub-division in Hindi language is as follows,

Noun phrase with demonstrative

In Hindi language, demonstratives always precede the head noun in the noun phrase

yah kahani
DEM story

‘This story’

wah larki
DEM girl

‘That girl’

Noun phrase with quantifier

The quantifier in Hindi language is usually follows the head nouns.

hathiõ ka jhunD/
elephant DET many

‘Many elephants’

/kagAz ka gAdda
paper many
‘bunch of paper’

Noun phrase with numerals

The numerals are always prefixed with the nouns regardless of its semantic properties as illustrated below.

do admi
‘two men’

tin admi
‘three men’

kuch admi
‘some men’

Verb Phrase

A verb phrase (VP) is a phrase that has the syntactic role of a simple verb, and is composed of a main verb and auxiliary verbs or verbal particles related syntactically to the verb. In generative grammar, a verb phrase is a syntactic unit that corresponds to the predicate. In addition to the verb, this includes auxiliaries, objects, objects complement, and other constituents apart from the subject. These are inflected for person, number and gender. The predicate may be a finite intransitive or transitive verb. For examples-

mε udhar gEya tha
I there went

‘I went there’

mε apko/tumko dekha tha
I you saw

‘I saw you’

In the above two sentences *udhar gEya tha* ‘went there’ and *apko/tumko dekha tha* ‘saw you’ are verb phrase respectively.

Postpositional Phrase

A postposition is an ad position that occurs after its complement. An ad positional phrase is a syntactic category that includes prepositional phrase (PP) and postpositional phrases (PSP).

mε peRke pas hũ
I tree near present tense

‘I am near the tree’

mε peRse dur hũ
I tree far present tense

‘I am far from the tree’

In the above sentences *peRke pas* and *peRse dur* are appearing as postpositional phrases.

Adjectival Phrase

In an adjectival phrase, the adjective acts as the head of the phrase. An adjectival phrase consists of an adjective followed by a noun. Following example of adjectival phrase can be traced out in Hindi

<i>ghAr</i>	<i>bAhut</i>	<i>bARa</i>	<i>he</i>
house	INT	big	PRST

'A very big house'

In the above sentence *bAhut bARa he* 'very big house' is an adjectival phrase.

Similarly,

<i>bAhut-se</i>	<i>Acche</i>	<i>ghAr</i>
many	good	house

'many good houses'

<i>khara</i>	<i>admi</i>	<i>madan hai</i>
the standing	man	madan is

'the standing man is madan'

Adverbial Phrase

An adverb phrase has an adverb that complements the verb.
Examples-

<i>dhirese</i>	<i>bolo</i>
Slowly	neatly

'Write the words neatly'

In the above example *dhirese bolo* 'words neatly' is adverbial phrase.

Similarly,

<i>/bAhutse</i>	<i>admi</i>	<i>jAldise</i>	<i>pAisa</i>	<i>bAnAna</i>	<i>cahAte he/</i>
Many	man -PL	quickly	money	make	want

'Many men desire to make money quickly'

In the above sentence *jAldise pAisa bAnAna cahAte he* 'want quickly make' is an adverbial phrase.

5.5 DESCRIPTION OF CLAUSES

Relative clause

A relative clause is a kind of subordinate clause, one of whose arguments share a referent with a main clause element on which the subordinate clause is grammatically dependent. For example

/ye	wahi	kutta	he	jo	wah	lArka-ko	kaTa
DEM	that	dog	PRST	DEM	that	boy-ACC	bit

‘This is the dog that bit the boy.’

In the above sentence relative clause is /*wah lArkako kaTa*/ ‘that bit he boy’.

Correlative clause

In this type of clause a paired conjunction (such as not only . . . but also, either...or, neither...nor) links balanced words, phrases, and clauses. The elements connected by correlative conjunctions are usually parallel, that is, similar in length and grammatical form. Each element is called conjoin.

<i>na</i>	<i>wa</i>	<i>na</i>	<i>mε</i>	<i>khet</i>	<i>gEya tha</i>
neither	he	nor	I	field	went

‘Neither he nor I went to the field’

<i>jab</i>	<i>tak</i>	<i>tum</i>	<i>yaha</i>	<i>par</i>	<i>ho</i>	<i>wa</i>	<i>rota</i>	<i>rahega</i>
as	long	you	here	as	are	he	cry	will

‘he will cry as long as you are here’

<i>yAdi</i>	<i>wo</i>	<i>kisibhi</i>	<i>muskil me</i>	<i>paD ja yē</i>	<i>to</i>	<i>a:p</i>	<i>muje bata:iye ga</i>
if	he	any	difficulties	fall	then	you me	inform will

‘If he is difficulties, you will inform me’

In the above three sentences the correlative clauses are established by *na wan a mε* ‘neither he nor I’, *jab tak* ‘as long’ and *yAdito* “ifthen”.

TEXT

HINDI

mada kaua ne kaise kala sãp ko mara
hen crow how black snake kill

‘How the crow hen kill the black snake’

ek bargad ka peR tahaniyãñ faila hua usmAy ek
A banayan of tree branches spreading among a

kaua aur uska biwi, mada kaua rahta tha
crow and his wife hen crow lived.¹

‘Among the spreading branches of a banayan tree lived a crow and his wife’.

ghosla ka anDar char choTe anDe tha, jise bujurg
nest of in four little eggs were, which the parents

bahut khayal se rakhta tha
great care with guarded.²

‘In the nest were four little eggs, which the parents guarded with great care’.

waha peD dhaD ke ek ched ke under ek kala sãp jisay kaua bahut darta tha
that tree trunk of hollow in a black snake whom crow greatly feared.³

‘In a hollow of that tree-trunk lived a black snake whom the crows feared greatly’.

mada kaua harsamai uski anDe deti sãp upar ghosle
hen crow everytime her eggs laid snake up nest

me charta aur usi upar khata
to crawled and them up ate.⁴

‘Every time the crow-hen laid her eggs the snake crawled up to the nest and ate them up’.

yadi is bar bhi kala sãp meri anDe khayem’ge
if this time also black snake my eggs eats up,

mAi pal bhar ko bhi nahi rahuM’gi is peD mē
I time any longer to will refuse live this tree in.⁵

‘If the black snake eats up my eggs this time also, I will refuse to live in this tree any longer’.

hame jarur hamara ghosla kahi aur banana hai
we must our nest some where build else

dusri pakshi boli thi apni pati ko
the other bird said was her husband to.⁶

‘We must build our nest somewhere else, said the mother bird to her husband’.

hum yahã ek lambe arse se rehte hai
we here a long time have lived

mai apna ghar ko tabah aur kahi aur jaise rah nahi sakta
I my home to destroy and else where go to live can’t bear

kaua bola
the crow said.⁷

‘We have lived here for a long time, I can’t bear to desert my home and go to live elsewhere, said the female crow’.

jab we sab batẽ kar rahe the
while they were talking

unhone suna ek phufkarne ki awaj Tik unke niche
they heard a hissing to sound just them below.⁸

‘While they were talking, they heard a hissing sound just below them’

we jante hai kya matlab awaj ka
they know what meant the sound.⁹

‘They knew what the sound meant’.

majbu:r hokar we baiTha unke ghosle meĩ unke
helplessly they sat their nest in their

anDe nigrani ki kosis karte hue
eggs protect to trying.¹⁰

‘They sat helplessly in their nest trying to protect their eggs’

kala sãp ũcha chaDa aur ghõsle ke najdik gaya
black snake higher crept and nest to closer.¹¹

‘The black snake crept higher and closer to the nest’

tab sãp ne ek joD se p^huf karke pakshiyõ meĩ
then the snake a loud with hiss the birds at

dasne ki kosis ki
strike to tried.¹²

‘Then with a loud hiss the snake tried to strike at the birds’.

atank se pakshiyõ uDke chale gaye
terror in the birds flew away.¹³
‘The birds flew away in terror’

ek ek karke sab anDe kala sãp nigal gaya
one one by all eggs black snake swallowed.¹⁴

‘One by one, the black snake swallowed all the eggs’

bujurg dukhi hoker wa:pas a:e unke ghosle
the parents sadly back come their the nest

me aci tarah se janke jo unhe yaha khali milega
to well would that their it empty find.¹⁵

‘The parents came back sadly to their nest knowing well that they would find it empty’.

kaua bola mai is khuni sãp marne keliye ek rasta DhuDMA
the crow said I this murderous snake destroy to a way find.¹⁶

‘The crow said, I must find a way to destroy this murderous snake’.

uska phun khatarnak hai, isliye tum kaise abhi use laR
his hood deadly is so you how ever him fight

sakoge dukhi hokar uska patni boli
can despair in his wife said.¹⁷

‘How can you ever fight him? His sting is so deadly, said his wife in despair’

mat ghabrao mere priye mujhe ek dhurt dost mila hẽ jo

don't worry my dear I've a cunning friend got who

kap^h hai jyada jahrela sãp marne ke liye kaua bola
enough is most poisonous snake destroy to crow said
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aur wah wahã se uD gaya dusrA peD ke nice jahã
and he off flew another tree to under which
uska pya:ra dost lomdi rahta hẽ
his dear friend the jackal lived.¹⁸

‘Don’t worry, my dear, I’ve got a friend who is cunning enough to destroy the most poisonous snakes, said the crow, and of he flew to another tree under which lived his dear friend jackal’.

jab lomdi ne suna kaise sãp sada anDe khata tha wahã bola mere
when the jackal heard how the snake always the eggs ate up he said my

dost jo sab hinsak aur lobhi hota hẽ uske sath kharab anth hota hẽ
friend who all cruel and greedy those with bad end

daya karke mat daro
please have don't fear.¹⁹

‘When the jackal heard how the snake always ate up the eggs, he said, my friend, those who are cruel and greedy always meet with a bad end, please don’t have fear’.

use marne ka bicha:r kar liya mere pa:s hẽ ek tarkib
him destroy of thought already I've to a plan.²⁰

‘I’ve already thought of a plan to destroy him’.

o, bolo bolo mujhe kyA hẽ yahã kaua bola
oh, do tell me what it is the crow said.²¹

‘Oh, do tell me what it is, said the crow’

uske bad lomDi ko dar laga ki kahi wah dusra na sune
then the jackal feared be might he overheard.²²

‘then the jackal feared he might be overheard’.

lomDi esliye p^husfusaya uske dost ko sãp ko marne ke liye
the jackal so whispered his friend to the snake to destroy should

use kya karna hai
he what do.²³

‘So the jackal whispered to his friend what he should do to destroy the snake’

kaua wa:pas uDa uska patni ki aur use bola tarkib ke bare me
the crow back flew his wife to and her told plan about.²⁴

‘The crow flew back to his wife and told her about the plan’

balki yAh jokhim bhara hai kaua bola
rather it risky full is the crow said.²⁵

‘It is rather risky, said the crow’

ham sab ko bahut saṁdhan rahna hoga
we’ll to very careful have be.²⁶

‘We’ll have to be very careful’

mai sabkuc karuMga apne anDe bacane ke liye sahas karke
I’ll anything do my eggs save to bravely

mā pakshi boli
the mother bird said.²⁷

‘I’ll do anything to save my eggs, said the mother bird bravely’.

isliye we desh meṁ raja ke mahal ki tArAf uDa
so they the country off the king of the palace of towards flew.²⁸

‘So off they flew towards the place of the king of the country’

mahal wahā se dur nahi tha jis peD meṁ we rahte hē
the palace from far not was which the tree in they lived.²⁹

‘The palace was not far from the tree they lived’

we a:ge bare mahal meṁ bagica jaha ek baDa
they approached the palace in garden which a big

tala:b sabne dekha raj kanyaye naha rahi thi
pond they saw the royal ladies bath having a.³⁰

‘They approached a big pond in the palace garden where they saw the royal ladies having a bath’

we sone ki mala motiyō ki har aur dusrā abhusan
they golden chains pearl neckless and other jewellery

nikalke upar talab ke kinare rakhi thi
laid on the pond of the edge had.³¹

‘They had laid their golden chains, pearl necklaces and other jewellery on the edge of the pond’

mā ! pakshi nice uD ek sone ki mala uski chōch mē uthai aur
the mother bird down flew a gold chain her beak in picked up and

dherey se Udna suru kiya peD ki taraf Janā wā rahti thi
slowly flying started the tree towards which she lived.³²

‘The mother bird flew down, picked up a gold chain in her beak and started flying slowly towards the tree in which she lived’

mahAl ke pahreda:r ne jab sone ki mala: liye pakshi ko
the palace guards when gold chain with the birds off

uDte dekha we apne ti:r dhanush le:ke pakshi par sadha
flying saw they their clubs took the bird chased.³³

‘When the palace guards saw the bird flying off with the gold chain, they took up their clubs and chased the bird’.

unhone dekha pakshi ne ek peD ke ched ke anDer mala
they saw the bird a tree of the hole into the chain

giraya.
dropped.³⁴

‘They saw the bird drop the chain into the hollow of a tree’.

unmē se ek pahreda:r upar peD mē chaDa mala pane ke liye
of the a the guards up the tree climbed the chain to get.³⁵

‘One of the guards climbed up the tree to get the chain’.

jaise hi uska hath ched ke andar Dala mala nikalne ke liye usne
as his hand hole inside put the chain to get curled

aur usne jo:R se Thoka bhale se aur usne sãp mara
and hen hard stroke club with and he the snake killed.³⁶

‘As he put his hand inside the hole to get the chain, he saw a black snake curled up and he gave one hard stroke with his club and he killed the snake’

aur wahã kala sãp ko khatam kar dia
and that black snake of the end was.³⁷

‘And that was the end of the black snake’

kaua aur mada kaua khusi se us peD mẽ rahne lage
the crow and hen the crow happily that tree in lived

aur uske ba:d bahut sare kauake chhoTi bacce hue
and after wards many crows little baby had.³⁸

‘The crow and the crow hen, lived in that tree happily afterwards and they had many little baby crows’

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MAITHILI
S. BOOPATHY & SIBASIS MUKHERJEE*
1. INTRODUCTION

1.1. FAMILY AFFILIATION

Maithili is the language of Mithila, which in ancient days covered the principalities, namely Vaisali, Videha and Anga, references for which are quoted even from the Vedas.

The language name either Maithili or Tiruhutiya in respect of derivations, gives an idea of the area where the language has been in use in different periods of the history. When reference was made in the Vedas about Mithila ‘the area is described as bounded on the north by the Himalayas, and on the south by the Ganges with the Kosi and the Gandaka river flowing to the east and west respectively’ (Jha 1958:1). Later in Sanskrit, Mitha was shown as the root for the word Mithila, the area of this language was demarcated as spoken in Vaisali, Videha and Anga. Such areas ‘would be like the United provinces of Agra and Awadha, popularly known as United provinces, now constituted into the State of Uttar Pradesh’ (Jha 1958:1). Still later when G.A. Grierson attributed explanation for the term ‘Tiruhutiya’, he covers the British districts of Mujaffarpur and Darbhanga or the present-day district of Mujaffarpur, Darbhanga, Saharsa, Purnea and partly Mungher. However, as per 1961 Census the area of coverage changed.

It is simply that the language has two names. The boundaries of the language-area have changed at different periods of history. Along with it, controversies over the ‘position’ of this language, whether it is a language or a dialect also increased. A language-area which was once considered as the ‘culture-seat’ or the whole of Eastern India, a language which produced ‘the fairest flowers in Indian lyric poetry’ (Chatterjee 1926:103), a language with two names, three scripts and four socially divided speech varieties has been Maithili. Whatever be its greatness in the field of literature and culture, it could not establish a stable position for itself. At one stage the Maithili literature has been claimed to be that of Bengali. At still an earlier date it was simply mentioned as that of ‘Eastern Hindi literature’ (Hoernale:XXXV). Thus the earlier generation of philologists was at a loss whether to call Maithili as a language or a dialect of ‘Eastern Gaudian’ or ‘Neo-Indo-Aryan’ or ‘Eastern Hindi’ or ‘Bihari’. Maithili is a mother tongue under Hindi upto Indo Aryan language family. In 2001 Census it is declared as one of the Scheduled languages.

* The list of lexicon and text on Maithili along with few analyses as per the latest format is prepared and finalized by Dr.Sibasis Mukherjee, Research Officer (L), after a short field investigation at the Patna district of Bihar State in the year 2010.

1.2. LOCATION

The linguistic composition of Bihar represents the multiplicity of the language situation prevalent in India. From the linguistic point of view, languages belonging to three families such as Indo-Aryan, Austric (Mundari) and Dravidian are spoken in the state. Beside it is bounded on the east by Bengali, on the south by Odia, on the west by Chhattisgarhi and Awadhi and on the north by Tibeto-Burman languages. Still the boundaries are not linguistically demarcated. Contact areas or fluid-zones where different linguistic components overlap is a characteristic feature all along the borders of Bihar. Bihar bordering with Bengal may be cited as an example. “In some contact areas the ethno-lingual situation may be described not as mixed but as hybrid. The Purulia district situated on the border of two national regions – Bengal and Mithila - provides a good example of this. Although the district is partially populated by the Bengalis and the Maithilis, it does not the mixture of the Bengalis as such, but rather a gradual transition from one people to the other, through a series of intermediate hybrid ethnic group” (Sakharov 1972:400-1).

Secondly the claim can again be substantiated from the ethno cultural point of view. Out of the ten factors suggested by Patterson (1956) for describing the fifteen linguistic-cultural areas in India, at least six can be applied for bringing out the cultural areas existing in Bihar. Vidyarthi (1969:127) suggests that on the basis of regional dialects there are four cultural sub-areas in Bihar such as (1) Maithili sub-area, (2) Magadhi or Maithili sub-area, (3) Bhojpuri sub-area and (4) Tribal sub-area. As mentioned earlier Vidyarthi's typology of four cultural areas would hold good if we apply the six factors of Patterson. The factor i.e. geographical features, would clearly mark the Maithili sub-area as it has definite geographical boundaries. “Mithila is bounded on the north by the Himalaya mountains, on the south by the Ganges, on the west by the river Gandak and on the east by river Kosi” (Vidyarthi 1969:128). The factor i.e. racial stocks, would bring apart the tribes in the tribal sub-area to proto-Austroloid fold. The other four factors i.e. (1) literary heritage in language and folk-songs, (2) traditions and folk-heroes, (3) distinctive caste system and social structure and (4) distinctive forms of music, drams etc. can be applied for all the four areas for recognizing them as district culture areas.

1.3 SPEAKERS STRENGTH

Upto 1991 Census, Maithili is one of the mother tongue under Hindi language. In 2001 Census only it is declared as one of the Scheduled language in India. So, according to 2011, the Language as well as mother tongue population of Maithili have been given in the Tabular form.

The district-wise distribution of Maithili as a Language as per 2011 Census is as follows:

MAITHILI LANGUAGE										
		Total			Rural			Urban		
	Person	Male	Female	Person	Male	Female	Person	Male	Female	
BIHAR	1,30,63,042	68,16,827	6246,215	1,23,95,984	64,63,469	59,32,515	6,67,058	3,53,358	3,13,700	
Pashchim Champaran	958	479	479	620	305	315	338	174	164	
Purba Champaran	1,691	801	890	1309	610	699	382	191	191	
Sheohar	1,855	953	902	1524	785	739	331	168	163	
Sitamarhi	1,11,427	58,150	53,277	1,09,280	57,034	52,246	2,147	1,116	1,031	
Madhubani	37,72,386	19,59,287	18,13,099	36,59,363	18,99,822	17,59,541	1,13,023	59,465	53,558	
Supaul	17,01,065	8,80,776	8,20,289	16,30,886	8,43,783	7,87,103	70,179	36,993	33,186	
Araria	5,78,391	3,00,861	2,77,530	5,46,357	2,84,050	2,62,307	32,034	16,811	15,223	
Kishanganj	44,419	23,035	21,384	35,883	18,577	17,306	8,536	4,458	4,078	
Purnia	349875	182844	167031	328237	171437	156800	21638	11407	10231	
Katihar	18,541	9,683	8,858	13,561	7,027	6,534	4,980	2,656	2,324	
Madhepura	7,69,211	4,01,400	3,67,811	7,39,382	3,85,714	3,53,668	29,829	15,686	14,143	
Saharsa	13,08,935	6,86,319	6,22,616	12,26,401	6,42,249	5,84,152	82,534	44,070	38,464	
Darbhanga	28,64,405	15,04,476	13,59,929	26,45,795	13,89,162	12,56,633	2,18,610	1,15,314	1,03,296	
Muzaffarpur	64,028	33,365	30,663	60,274	31,165	29,109	3,754	2,200	1,554	
Gopalganj	125	77	48	81	51	30	44	26	18	
Siwan	149	75	74	22	12	10	127	63	64	
Saran	564	224	340	228	68	160	336	156	180	
Vaishali	1,974	572	1,402	1,716	447	1,269	258	125	133	
Samastipur	13,12,322	6,84,249	6,28,073	12,87,608	6,71,306	6,16,302	24,714	12,943	11,771	
Begusarai	72,198	38,354	33,844	60,040	31,915	28,125	12,158	6,439	5,719	
Khagaria	2,928	1,433	1,495	2,697	1,322	1,375	231	111	120	
Bhagalpur	1,362	698	664	560	245	315	802	453	349	
Banka	99	53	46	44	23	21	55	30	25	
Munger	321	143	178	37	14	23	284	129	155	
Lakhisarai	5,176	3,223	1,953	4,049	2,527	1,522	1,127	696	431	
Sheikhpura	155	87	68	154	86	68	1	1	0	
Nalanda	320	191	129	301	178	123	19	13	6	
Patna	72,268	41,854	30,414	34,761	21,003	13,758	37,507	20,851	16,656	
Bhojpur	168	77	91	35	14	21	133	63	70	
Buxar	46	28	18	8	6	2	38	22	16	
Kaimur (Bhabua)	54	32	22	18	14	4	36	18	18	

Rohtas	148	80	68	34	12	22	114	68	46
Aurangabad	194	105	89	73	37	36	121	68	53
Gaya	606	341	265	239	130	109	367	211	156
Nawada	3,784	2,038	1,746	3,624	1,943	1,681	160	95	65
Jamui	88	41	47	50	20	30	38	21	17
Jehanabad	595	304	291	542	272	270	53	32	21
Arwal	211	119	92	191	104	87	20	15	5

The district-wise distribution of Maithili as a Mother Tongue as per 2011 Census is as follows :

Mother Tongue	Total			Rural			Urban		
	Person	Male	Female	Person	Male	Female	Person	Male	Female
BIHAR	1,29,18,324	67,41,890	61,76,434	1,22,63,376	63,94,870	58,68,506	6,54,948	3,47,020	3,07,928
Pashchim Champaran	920	462	458	582	288	294	338	174	164
Purba Champaran	1,691	801	890	1309	610	699	382	191	191
Sheohar	1,855	953	902	1524	785	739	331	168	163
Sitamarhi	1,11,267	58,065	53,202	1,09,273	57,032	52,241	1,994	1,033	961
Madhubani	37,72,380	19,59,284	18,13,096	36,59,358	18,99,819	17,59,539	1,13,022	59,465	53,557
Supaul	16,99,066	8,79,771	8,19,295	16,28,911	8,42,791	7,86,120	70,155	36,980	33,175
Araria	4,81,668	2,50,950	2,30,718	4,54,402	2,36,622	2,17,780	27,266	14,328	12,938
Kishanganj	41,885	21,727	20,158	33,410	17,300	16,110	8,475	4,427	4,048
Purnia	3,26,693	1,70,705	1,55,988	3,07,366	1,60,516	1,46,850	19,327	10,189	9,138
Katihar	15,030	7,905	7,125	10,088	5,269	4,819	4,942	2,636	2,306
Madhepura	7,62,492	3,97,893	3,64,599	7,37,231	3,84,598	3,52,633	25,261	13,295	11,966
Saharsa	13,04,979	6,84,245	6,20,734	12,22,542	6,40,227	5,82,315	82,437	44,018	38,419
Darbhanga	28,64,246	15,04,392	13,59,854	26,45,645	13,89,082	12,56,563	2,18,601	1,15,310	1,03,291
Muzaffarpur	63,526	33,109	30,417	59,784	30,915	28,869	3,742	2,194	1,548
Gopalganj	125	77	48	81	51	30	44	26	18
Siwan	145	73	72	22	12	10	123	61	62

Saran	564	224	340	228	68	160	336	156	180
Vaishali	1,954	564	1,390	1,696	439	1,257	258	125	133
Samastipur	13,10,399	68,32,45	6,27,154	12,85,685	6,70,302	6,15,383	24,714	12,943	11,771
Begusarai	70,246	37,305	32,941	58,091	30,868	27,223	12,155	6,437	5,718
Khagaria	1,816	836	980	1,592	729	863	224	107	117
Bhagalpur	1,263	646	617	461	193	268	802	453	349
Banka	99	53	46	44	23	21	55	30	25
Munger	321	143	178	37	14	23	284	129	155
Lakhisarai	5,176	3,223	1,953	4,049	2,527	1,522	1,127	696	431
Sheikhpura	155	87	68	154	86	68	1	1	0
Nalanda	320	191	129	301	178	123	19	13	6
Patna	72,164	41,803	30,361	34,709	20,980	13,729	37,455	20,823	16,632
Bhojpur	168	77	91	35	14	21	133	63	70
Buxar	46	28	18	8	6	2	38	22	16
Kaimur (Bhabua)	54	32	22	18	14	4	36	18	18
Rohtas	146	79	67	34	12	22	112	67	45
Aurangabad	192	105	87	71	37	34	121	68	53
Gaya	606	341	265	239	130	109	367	211	156
Nawada	3,784	2,038	1,746	3,624	1,943	1,681	160	95	65
Jamui	77	35	42	39	14	25	38	21	17
Jehanabad	595	304	291	542	272	270	53	32	21
Arwal	211	119	92	191	104	87	20	15	5

1.4 BILINGUALISM

Many ethnic communities (including tribals) are available in Bihar and Jharkhand. Many of the Mother tongues are sharing the features of Hindi. Hindi is spoken by the majority of the population and is a lingua franca in Bihar. So, in general, languages other than Hindi are the bilingual speakers whether they are bilinguals to Astro Asiatic group or Dravidian group or Indo-Aryan group. According to 2011 Census data the bilingual status of Maithili speakers is given below.

			Bilingual s	Trilinguals				Bilingual s
Name	Total Speakers	Monolingual	Total	Languages of Bilingualism	Name	Total Speakers	Monolingual	Total
1	2	3	4	5	1	2	3	4
BIHAR					BIHAR			
MAITHILI	13063042	6147228	6915814			538327		
				Assamese	59			
							Hindi	6
							Bengali	1
				Bengali	2608			
							Hindi	446
							English	32
							Urdu	7
							Assamese	1
							Nepali	1
							Sanskrit	1
				Bodo	2			
				Dogri	3			
				Gujarati	77			
							Hindi	6
							English	2
							Urdu	1
				Hindi	6787847			
							English	453652
							Urdu	32680
							Sanskrit	10056
							Bengali	3033
							Nepali	1356
							Arabic/Arbi	303
							Punjabi	274

							Santali	199
							Gujarati	84
							Marathi	75
							Assamese	61
							Odia	32
							Kurukh/Oraon	13
							Tamil	11
							Kannada	6
							Tulu	6
							Telugu	5
							Sindhi	4
							Adi	4
							Kharia	3
							Mundari	2
							Kashmiri	1
							Malayalam	1
							Khasi	1
							Kinnauri	1
							Munda	1
							Others	662
				Kashmiri	1			
				Malayalam	4			
							English	1
				Manipuri	6			
				Marathi	20			
							Hindi	4
							English	2
				Nepali	976			
							Hindi	166
							English	15
							Urdu	2

							Bengali	1
				Odia	20			
							Bengali	1
							Hindi	1
							Telugu	1
							English	1
				Punjabi	96			
							Hindi	39
							English	3
							Bengali	1
							Sanskrit	1
				Sanskrit	1749			
							Hindi	679
							English	208
							Urdu	4
							Gujarati	1
							Nepali	1
							Santali	1
							Arabic/Arbi	1
				Santali	273			
							Hindi	116
							English	5
							Urdu	1
							Kurukh/Oraon	1
				Sindhi	4			
							Hindi	2
				Tamil	19			
							Hindi	3
				Telugu	22			
				Urdu	76341			
							Hindi	16913

						English	415
						Arabic/Arbi	333
						Bengali	13
						Nepali	5
						Sanskrit	2
						Marathi	1
						Others	11
				Arabic/Arbi	402		
						Hindi	76
						English	18
						Urdu	14
						Sanskrit	2
						Others	29
				Bishnupuriya	1		
						English	1
				Chang	6		
				English	43394		
						Hindi	14854
						Sanskrit	354
						Urdu	62
						Bengali	28
						Nepali	4
						Marathi	3
						Punjabi	3
						Arabic/Arbi	2
						Gujarati	1
						Chang	1
						Others	7
				Ho	4		
						Others	3
				Kurukh/Oraon	26		

							Hindi	6
							English	2
							Sanskrit	1
				Ladakhi	2			
				Lahauli	1			
				Munda	3			
							Urdu	1
				Mundari	17			
				Nissi/Dafla	1			
				Tripuri	1			
				Tulu	10			
							Hindi	1
				Others	1819			
					691581 4		Hindi	860
							Urdu	5
							English	3
							Arabic/Arbi	1

1.5 SOCIO LINGUISTIC SITUATION / INFORMATION

Linguistic – culture areas of Bihar

The linguistic composition of Bihar (including present Jharkhand) represents the multiplicity of the language

situation prevalent in India. From the linguistic point of view, languages belonging to three families such as Indo, Aryan, Austric (Mundari) and Dravidian are spoken in the state. Besides it is bounded on the east by Bengali, on the south by Oriya, on the west by Chhattisgarhi and Awadhi and on the north by Tibeto-Burman languages. Still the boundaries are not linguistically demarcated. Contact areas or fluid-zones where different linguistic components overlap is a characteristic feature all along the borders of Bihar. Bihar bordering with Bengal may be cited as an example. “In some contact areas the ethno-lingual situation may be described not as mixed but as hybrid. The Purnea district situation on the border of two national

regions- Bengal and Mithila-provided a good example of this. Although the district is partially populated by the Bengalis and the Maithilis, it features not the mixture of the Bengalis as such and the Maithilis as such, but rather a gradual transition from one people to the other, through a series of intermediate hybrid ethnic group”. (Sakharov 1972:400-1).

Secondly the claim can again be substantiated from the ethno-cultural point of view. Out of the ten factors suggested by Patterson (1956) for describing the fifteen linguistic-cultural areas in India, at least six can be applied for bringing out the cultural areas existing in Bihar. Vidyarthi (1969:127) suggests that on the basis of regional dialects there are four cultural sub-areas in Bihar such as (1) Maithili sub-area, (2) Magadhi or Maithili sub-area, (3) Bhojpur sub-area and (4) Tribal sub-area. As mentioned earlier Vidyarthi’s typology of four cultural areas would hold good if we apply the six factors of Patterson. The factor i.e. geographical features, would clearly mark the Maithili sub-area as it has definite geographical boundaries. “Mithila is bounded on the north by the Himalaya mountains, on the south by the Ganges, on the west by the river Gandak and on the east by river Kosi (Vidyarthi 1969:128). The factor i.e. racial stocks, would bring apart the tribes in the tribal sub area to Proto- Australoid fold. The other four factors i.e. (1) literary heritage in language and folk-songs, (2) traditions and folk-lore’s, (3) distinctive caste system and social structure and (4) distinctive forms of music, drama etc. can be applied for all the four areas for recognizing them as distinct culture areas.

Maithili a failing linguistic-culture area

The so-called linguistic-culture areas of Bihar exist outwardly. The underlying socio-political changes cutting across the distinct characteristics of the culture areas have rather minimized their ethnic and linguistic identities. Sakharov (1972:391) has amply noted down this point. According to him, “the important feature of the ethno-linguistic situation in Bihar, is that, the majority of the population have a very vague idea of their ethnic affiliation and even of the correct name of the language they speak”. Maithili is typically fitting into this observation. A linguistically and ethnically oriented culture group such as Maithili could not mobilize its identity through language loyalty. The result is that Mithila as a linguistic area has come to be doubted and later concluded as a Hindi area. Contrary to the fact that Maithili and Hindi are two different autonomous linguistic systems, these are rather considered to be two speech varieties in this community.

The fact that Hindi has been accepted in certain prestigious domains by the Maithili speakers has gained the position to represent symbolic values from the utilization point of

view. Hindi has now come to truly represent certain interests, backgrounds and even the aspirations of these speakers. In other words Maithili has adjusted to the fact that Hindi is allowing it to take over the many valuable domains of its speech community. The process of Hindi super-ceding Maithili may not be complete at this stage but the process has been successful as so far it has made deep inroads in restricting Maithili to restricted domains of usage.

The patrons of Maithili movement as well as the scholars have noted the spread of Hindi in the Maithili area as follows. While ‘one Maithili devotee put it, “the wolf of Hindi want(s) to swallow the whole of the language of north Bihar” (Brass 1975:70), another scholar has observed that ‘If Hindi is the villain peace, Maithili is it’s here’ (Jayakanta Misra 1969:529).

Language attitude of the Maithili speakers

Whether Hindi is villain or not, Maithilis have accepted it as a language of symbolic value in their society. Scholars from time and on, have made observations on the socio-linguistic situation existing in Mithila. Grierson (1903:41) categorically concludes that ‘Maithili speakers generally consider their language inferior for discourse outside the Home’. Confirming Grierson’s view, Brass (1975:115) writes that ‘Maithilis prefer to read and write in Hindi and to use their Mother Tongue only in the home and among the friends’.

The submission of the Maithili speakers to Hindi and accepting it to grow in the most vulnerable part of the society (i.e. educational medium) have already caused enough damage to the growth of Maithili. The attitude of the Maithili speakers has reached such a level that Pattanayak (1981:75) includes that “In India the teaching of standard Hindi has not resulted in the loss of Bhojpuri, Maithili, Maithili, Braj Bhasha and Rajasthani”. But the evidence shows that it has, indeed, resulted in the loss of Maithili.

Observations of scholars as mentioned above lead one to decide that the blame lies not with Hindi but in the attitude of the Maithili speakers. We are interested in knowing more precisely about the attitude of the speakers for determining the symbolic values they attach for these two languages.

Script

There are three scripts for Maithili such as Maithili or Tirhuta, Kaithi and Devanagari. Most of the Maithila Brahmins exclusively use the Tirhuta script both in day-to-day correspondences and in religious books. It has become a script of their sole right of other castes

had no access to it. On the other hand the educated non-Brahmins are also affected by Maithili Kayasthas who pretend to be better educated than their follow men (Grierson 1880:1)". When the competition has been going on between these two local scripts, Devanagari has gained easy acceptance into the Maithili writing system. It also had an additional advantage of being "promoted by the Hindi literary scholars of Benares and used by those educated people in Bihar who had been influenced by the Benares school. It is a measure not only of the most rapid progress of Hindi, but of the importance of the social structure, that Devangari has nearly completely taken the place of both Kaithi and Maithili script in Mithila (Brass 1975:67)".

Social division as barriers for language standardization:

Brahmins, Kayasthas, Yadava and Muslims are the four main social groups in Mithila. Brahmins preserve and maintain district cultural characteristics and speak the variety of Maithili which retains the archaic and complicated grammatical features. Kayasthas consider equal and at times superior to Brahmins in retaining their caste identity. So also is their dialect of Maithili, Yadava who represent the backward classes do not at time maintain identity with Maithili culture and their speech is also free from grammatical complexities about which the higher castes are proud of. The Muslims of Mithila, for practical purposes, are Maithili speakers with marked features but do not show loyalty to Maithili. The oscillating language attitude of the Muslims has been observed by Brass (1975:67) as follows. "Whether the Muslims identify with Maithili or become assimilated to Hindi or launch movements on behalf their motion-dialects are questions which cannot be predicted simply on the basis of grammatical distinctions. Such questions are decided by the forms by the processes of social mobilization, cultural interaction, opportunities for employment, political competitions and governments policies".

These four social divisions have never come closer in identifying themselves under one loyalty. This has caused serious obstacles in the standardization process of the Maithili language.

Education:

Demand for recognizing Maithili as the medium of education in Mithila has been going on barely for three decades. Yet the move has not achieved any remarkable progress. Though Maithili was recognized as a minority language in Bihar in the year 1949 which entitled Maithili speaking students to be instructed through the medium of Maithili', the progress of Maithili in the public school has been very negligible. The reasons are two-fold such as (1) the

non-availability of textbooks in Maithili and (2) indifferent attitude of the parents of Maithili children towards Maithili as a medium of education. On the other side, thanks to the efforts of Hindi organizations Hindi is accepted as an undisputable medium of education. All through these years “Maithili speakers have been educated through the medium of Hindi and have become more proficient in Hindi than in their own mother tongue (Brass: 1975:71). Commenting upon the future status of language areas in north India where Hindi has become the language of Primary school, Heinz Kloss (1972:225) observes that, “Wherever the language of the primary school above the first grade is Hindi and Hindi only, you might presume that the local speech variety is in the process of becoming dialectalised and that within the foreseeable future the speakers of the vernacular to stand to Hindi in a dialect-like relationship”. Maithili areas can be cited as an example for Kloss’s observation where the dialectalization of Maithili under Hindi has already been under way and the process is still continuing.

The situation will be more easily understood if we attempt to evaluate and assess the various scholarly views or earlier philologists on this language and review their stands in chronological order. An attempt for summing up of various views propounded at different times is made in the following sections.

Societal domains

The societal regularities pertaining to the usage available repertoire range in a speech community are obtained through certain constructs which are termed as societal domains. Domains are valid societal constructs associated with the functions of a particular speech variety selected for use under congruent situations. In Maithili speech community, domains such as home, outside home, educational institutions and working place are found to be congruent with the usage of Maithili and Hindi.

1.6. Review of earlier literature available on Language/dialect/mother tongue

The earliest reference to Maithili starts from the year 1771. Grierson mentions about this work in his ‘Introduction to the Maithili dialect of the Bihari language spoken in North Bihar’, but says ‘the earliest reference which I can field to Maithili or Tirnutiya is in Amaduyyi’s preface to Beligatti’s Alphabetum Brahmanicum, published in 1771.

Colebrooke

Colebrooke (1801) in his paper ‘on the Sanskrit and Prakrit languages’ in *Asiatic Researches*, refers to Maithili. According to him, Hindi had two dialects, one rich and Prakrit words and the other with Persian words. ‘Bengalah’ as he calls Bengali, is the language of Gaur or Bengal. Grierson(1880:xiii-xiv), enlisting him as an authority on Maithili, quotes that, “Colebrooke....is the first to describe Maithili as a distinct language. He points out its affinity with Bengali, discusses the written character used by the Brahmans, and adds, as a dialect of Mithila has no extensive use and does not appear to have been at any time cultivated by writers, it is unnecessary to notice it any further in this place”. There are two points, which come to light from works of Colebrooke. Firstly, though he has recorded the autonomy of Maithili as a language, he strongly felt its affinity to Bengali. Secondly he decided that Maithili had no extensive use. It seems he had no access to the literacy works in Maithali or had felt that it was ‘unnecessary to notice it any further’.

William Carey:

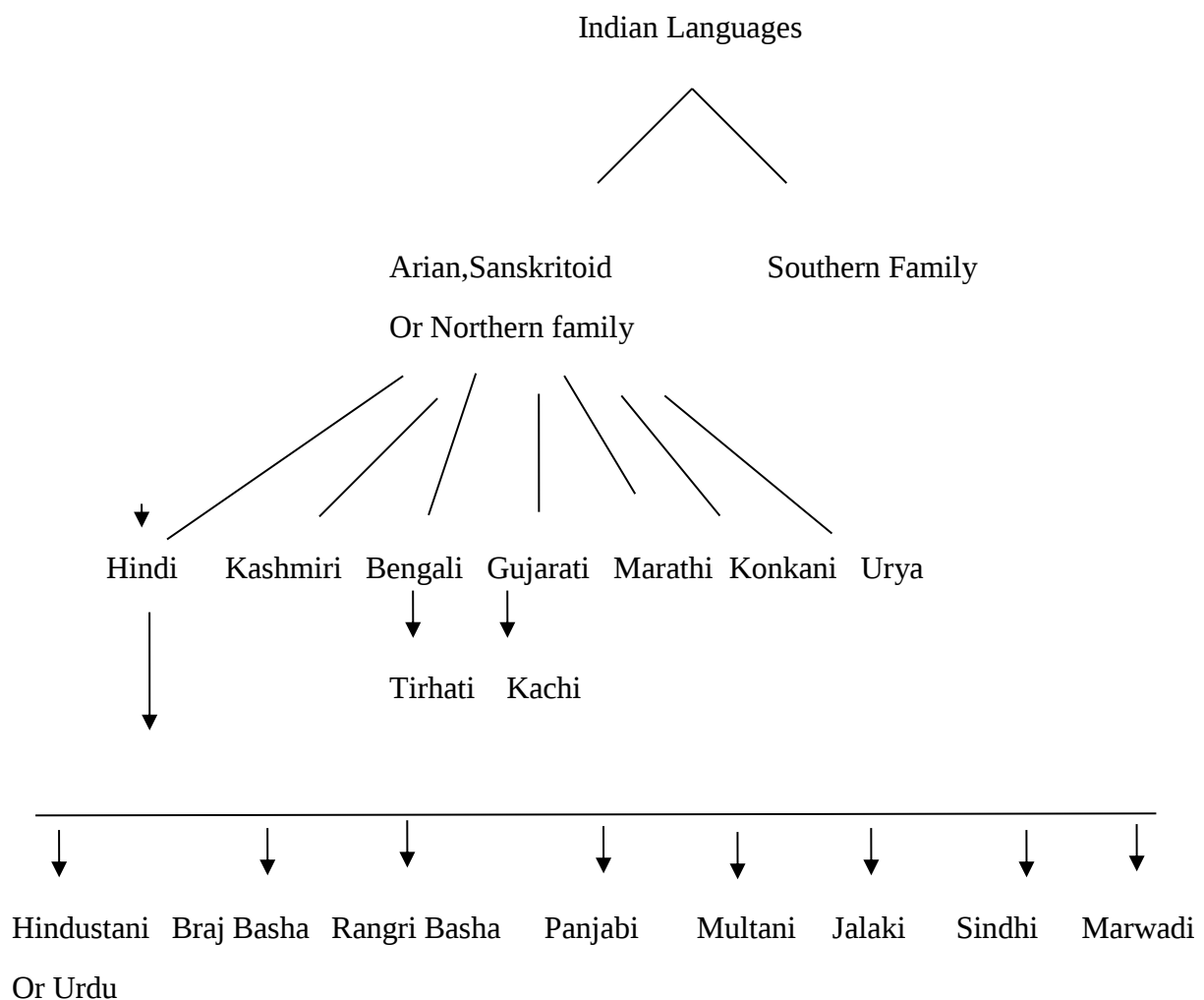
In 1816 ‘William Carey, the Baptist Missionary, published his report on the position of Indian languages. It is considered to be a pioneering work dealing with Indian vernaculars. He had dealt with around thirty-three languages in his report. One of these is ‘Mythilee’. Excepting the mention of the language, there is no detailed account on this language.

Erskine Perry:

Nearly thirty-seven years after, Maithili finds a place in Erskine Perry’s note on the Geographical Distribution of the principal languages of India, and their feasibility of introducing English as a *Lingua Franca*’, in the *J B BRAS* (1853) Vol.IV,Pt.II, Art.1 (Singh 1969:58-9). Perry in his work, classifies that ‘the whole of India may be divided into two classes of languages-the languages of the intruding Arians or Sanskritoid in the North, and the languages of a civilized race in south of India, represented by its most cultivated branch of Tamil’.

Perry includes seven languages under the former classification i.e. under ‘Arian, Sanskritoid or Northern Family’. Those are (1) Hindi with eight dialects, (2) Kashmiri, (3) Bengali-with one dialect viz. Tirhuti, (4) Gujrati, (5) Marati, (6) Konkani and (7) Urya. The point of relevance of Perry’s paper is that he also in accordance with earlier works, considers ‘Tirhuti’ as a dialect of Bengali.

In the area of classification of Indian languages, Perry's efforts are pioneering in nature. He made the earliest attempt on the broader grouping of these languages along with their dialects. A schematic diagram (prepared by the present author) representing Perry's classification of Indian languages is given below. As we are mainly interested with the grouping of Maithili with reference to Indo-Aryan languages, this diagram will help us to refer to the earliest notion existed and indicate the changes and developments, which were later introduced in the field of Indo-Aryan languages.



John Beames

Beames was in the words of Grierson, "the first attempt to prepare a scientific general account of all the languages then known to be spoken in India". Though Maithili did not invite the direct attention of Beames in his 'Comparative Grammar' the volume is still acclaimed as

‘s work formed, many years, the basis of the linguistic study of Indo-Aryan languages and has been quoted, in some way or other, by almost all the scholars in the field’ (Singh 1969:59).

Thus, his classification and grouping of Maithili is entirely different from the earlier philologists. While Colebrooke asserts ‘Maithili as a dialect of no extensive use’, and Perry groups it as a dialect of Bengali, Beames pulled Maithili out of the fold of Bengali and decided to put it as a dialect of Hindi. This decision of Beames was ironically the first philological attempt to put Maithili under Hindi umbrella, a fear which would linger in the minds of Maithili speakers for years to come.

Rudolf Hoernle

Rudolf Hoernle (1880:ix) also put Maithili with the dialects of Hindi in his ‘A comparative grammar of the Gaudian languages with special reference to the Eastern Hindi’. To quote the author, ‘I am doubtful, whether it is not more correct to class Maithili as a Bengali dialect rather than an E.H. (Eastern Hindi) one. Thus, in the formation of the past tense, Maithili agrees very much with Bengali, while it differs widely from the E.H.’. Others are “(1) Baiswari, or the dialect of the country of the Bais, (2) the dialects of the country lying north and south of Benares. The principal one is Bhojpuri, (3) the Maithili or the dialect of the district of Tirhut, spoken about Muzaffarpur and Darbhanga. It is so called after the ancient city or Mithila, the capital of Vedeha or modern Tiruhut (Tirabhukti) and (4) the Magadh, or the dialect spoken to the south of the Ganges between Gaya, Patna and Bhagalpur’ (Hoernle 1880:iv-v).

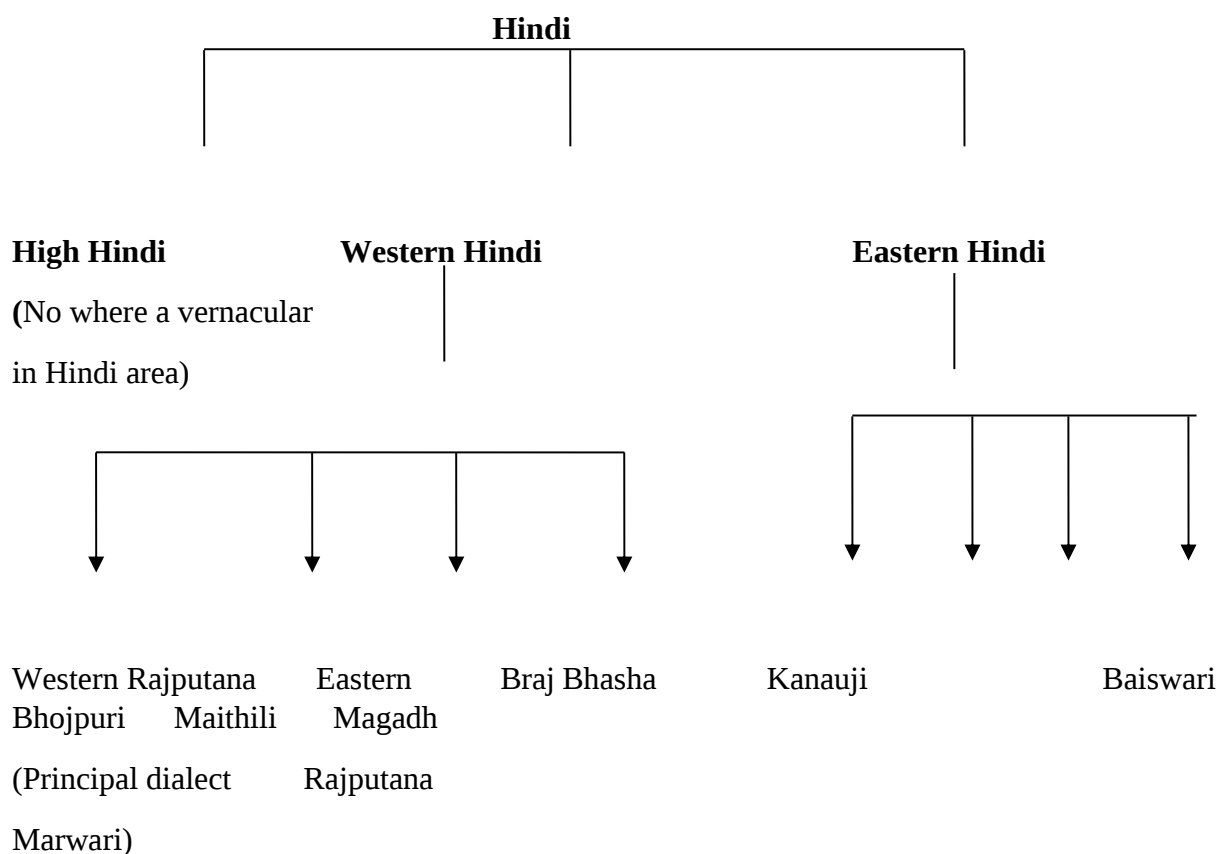
Further Hoernle makes another grouping such as Western Hindi. The reasons for splitting Hindi into two branches such as Western Hindi and Eastern Hindi were simple. The whole of the Hindi belt spoke nearly eight principal dialects starting with Punjabi in the west and ending in Maithili in the east and those were as different as distinct languages. Still for the benefit of adopting a common coverage, he coined terms such as W.H., and E.H. He also agrees that the terms are not good ones. However, for the sake of convenience, these two languages will be called in this treatise Western Hindi and Eastern Hindi; but the terms are not altogether good ones, as they give too much of an impression that Western and Eastern Hindi are merely two different dialects of the same (Hindi) language. In reality they are as distinct from one another as B(Bengali) in the east and P(Punjabi) in the west are supposed to be distinct from what is commonly called Hindi (Hoernle 1880:11).

The Hindi area, according to him, had “three different forms of speech current in the Hindi area; High Hindi or Urdu, the W. Hindi, and the E. Hindi. The first of these three “is

nowhere the vernacular of the people, but it is a language of literature, of the towns, and of the higher classes of the population; and it takes the form of Urdu among the Muhammadans and Hindi among Hindus”(Hoernle 1880:vii).

Hoernle mentions that many different dialects were spoken within the Hindi area shown in the table.

The dialects of Hindi are represented schematically below following Hoernle.



If we compare the views of Hoernle with those of earlier scholars a few striking developments will be noted. Hoernle corroborates the views of Beames that Maithili is a dialect of Hindi. Hoernle’s coinage of the terms i.e. W.H. and E.H. cuts across the Hindi belt into two languages areas and berthes Maithili among the Eastern Hindi dialects. In short, Maithili is, in his views, a dialect of Eastern Hindi with a possibility that it could also be a dialect of Bengali.

S.H.Kellogg

Kellogg, for the practical purpose of classifying the Hindi dialects, accepts the terms viz. ‘Western Hindi and Eastern Hindi’, proposed by Rudoif Hoernle. He enumerates nearly four major dialects in the Hindi area namely, “(1) the dialects of Rajputana, (2) the Himalayan dialects, (3) the dialects of Doab and (4) the Purbi or Eastern dialects (Avadi, Riwai, Bhojpuri, Magadhi and Maithili (Kellogg 1875:65).

He brings in all, three major dialects under the two general heads as Western and Eastern Hindi. Western Hindi includes (1) Rajputana dialects, (2) Himalayan dialects of Garhwali, Kumaoni and Naipali, and (3) the dialects of Braj and Kanauji. The Eastern Hindi includes Avadi, Riwai, Bhojpuri, Magadhi and Maithili.

Though much has not been said about Maithili by Kellogg, we may note from his classification that Kellogg approves of Maithili as a Purbi or Eastern dialect of Hindi. To quote him dialects “Rajputana, in the West, and or the region about Benares and eastward, differ so widely that it may at least be regarded as an open question, whether we should not regard them as distinct languages than as dialects” (Kellogg 1875:65).

G.A. Grierson

Grierson published two notable works on Maithili namely ‘An introduction to the Maithili dialect of the Bihar language as spoken in North Bihar’ in 1880 and ‘Seven grammars of the dialects and sub-dialects of the Bihar language’ in 1883. Grierson’s views vary with regard to the ‘status’ of Maithili. The results of these works have not gone undisputed by later linguists. But the fact remains that any discussion or description on this language by linguists would always center around the results of Grierson’s work. This indicates two points. Firstly Grierson’s work forms the basis on which philological discussion are built. Secondly his results are not devoid of discrepancies and confusions. In the following sections, we will attempt to take stock of Grierson’s contribution in the field of Maithili language and evaluate his views in the light of his contributions.

The whole literature of Grierson on Maithili language is marked with discrepancies and contradictions as to the status of Maithili and it dwindles between a full-fledged language to a dialect of Bihari.

‘Bihari’ language is the term he coins to group Maithili, Maghi and Bhojpuri. For this he would receive, for times to come, strongest criticisms from several scholars of allied

disciplines. To quote one is, “there is a common belief among our scholars that Maithili is a minor, though valuable, ingredient of a language called Bihari that neither exists nor has any reality about it – because an Englishman and a scholar of the eminence of Sir George Grierson once happened to invent it and mistakenly propagate it through the Linguistic survey of India”(Misra 1969).

Objection to the names ‘Eastern Gaudian’ and Eastern Non-Indo Aryan’

It is seen in the earlier sections that Hoernle proposed to call Maithili, Bhojpuri etc, as dialects of Eastern Hindi. Furthermore, Grierson (1883:3) himself notes that ‘the Bihari group of dialects together with Uriya, Bengali and Assamese form together a class of languages called by some the Eastern Gaudian languages and by others the Eastern Neo Indo-Aryan languages. But he raises objections to these names on two points. The first is that if Gaudian means the languages of Gauda representing a sketch of land from Bengal to Audh, ‘it is a comparatively small tract and rather insignificant to give a name to all the neo India-Aryan languages of India, from Marathi to Asami (Grierson 1883:3). Grierson’s second objection is that the name (i.e. Eastern Gaudian and Eastern New Indo-Aryan) suggests the fact that they are merely direction forms of Hindi language such as Braj Bhasha or the dialect of the Doab. ‘This is not a fact, for though, doubtless, Hindi and the dialects herein treated of may ultimately be traced up to a common percentage this point of departure is so extremely distant, and the stems of these languages have developed and branched off so luxuriantly in different directions that they have nothing common but their roots” (Grierson 1883:1).

Origin of the Bihari Language

Grierson traces the origin of ‘Bihari’ like Bengali, Oriya and Assamese as direct descendants of the old form of speech known as Magadhi Prakrit. There were two Prakrit languages around the commencement of the Christian era. One may be called ‘Sauraseni’ and the other ‘Magadhi’. Sauraseni approximately covered the tract of Western Gaudian languages and Magadhi covered the area of Eastern Gaudian languages. ‘Magadhi’ derived eastern Gaudian languages which is process of time still further sub-divided itself into the Bihari group of dialects, Uriya, Bengali and at a later period Asami, and in the same way the Sauraseni

derived Western Gaudian language sub-divided itself into the Hindi group of dialects, Panjabi, Sindhi and at a later period Gujrati” (Grierson 1883:7).

Maithili as ‘a language or dialect’

In the earlier section it has been discussed that Grierson treated Maithili as a dialect of ‘Bihari’ language in the Indo Aryan sub-family. Further, he claimed that the only one of the dialects of Eastern Hindustan which possesses any literature is Maithili’, in one of his arguments propounding the cause of ‘Bihari’. This point seems to have assumed a greater propose portion in his mind when he later points out that “Bihari dialects be considered as languages among themselves” (Grierson 1883:7).

The contradiction whether to take it as a language because of the fact that ‘it is only one of the Bihari dialects which has a literary history’ (Grierson 1880:xiii) or to tackle it as a dialect of Bihari language because he ‘found sufficient similarity among the three major tongues of Bihar (Maithili, Maithili and Bhojpuri)’ (Drass 1974:62) was alive in his mind throughout the period of Linguistic Survey of India.

Grierson (1880:ii) has clearly made definite remarks on the ‘language status’ of Maithili, as follows:

“Maithili is a language and not a dialect. It is the native language of more than seven and a quarter million of people, of whom, as will be borne out by every official having experience of North Bihar, at least five million can neither speak nor understand either Hindi or Urdu without the greatest difficulty. It differs from both Hindi and Bengali both in vocabulary and in grammar, and is as much a distinct language from either of them as Marathi or Uriya. It is a country with its own traditions, its own poets, and its own pride in everything belonging to itself”.

But later when he considered Maithili for the purpose of Linguistic Survey of India, he had to, more or less, reverse his findings and put it as a dialect of Bihari. The reason is very simple. As regard the Bihari Language, his main focus of attention was on the grammatical similarities between Bhojpuri, Maithili and Maithili to group them as dialects under Bihari. We may very well remark that the point ‘Grammatical similarity has misled him far away from the other points such as ‘nationality’ and ‘literary traditions’ about which he discusses in vol.I, part

I in LSI and claims that these would be definite features for determining the language-status in the Survey.

Had he applied these so called ‘nationality’ and ‘literary traditions’ to Maithili he would have certainly treated it as an independent language in LSI.

To sum up the views of Grierson he does not approve the earlier classification of grouping Maithili under Eastern Hindi. Instead he coins the term ‘Bihari’ to bring in Bhojpuri, Maithili and Maithili as its dialects. In support of the term ‘Bihari’, he advances several linguistic arguments. Maithili is one of the dialects of Bihar. But with regard to Maithili contradictions still persist. Elsewhere, he claims that it is a distinct language with an independent literary tradition. Yet, he puts it as a dialect of Bihari in LSI. If his criteria for determining a language are ‘nationality’ and ‘independent literary traditions’ as he claimed in his introductory volume of LSI, he has not unfortunately applied the same to Maithili.

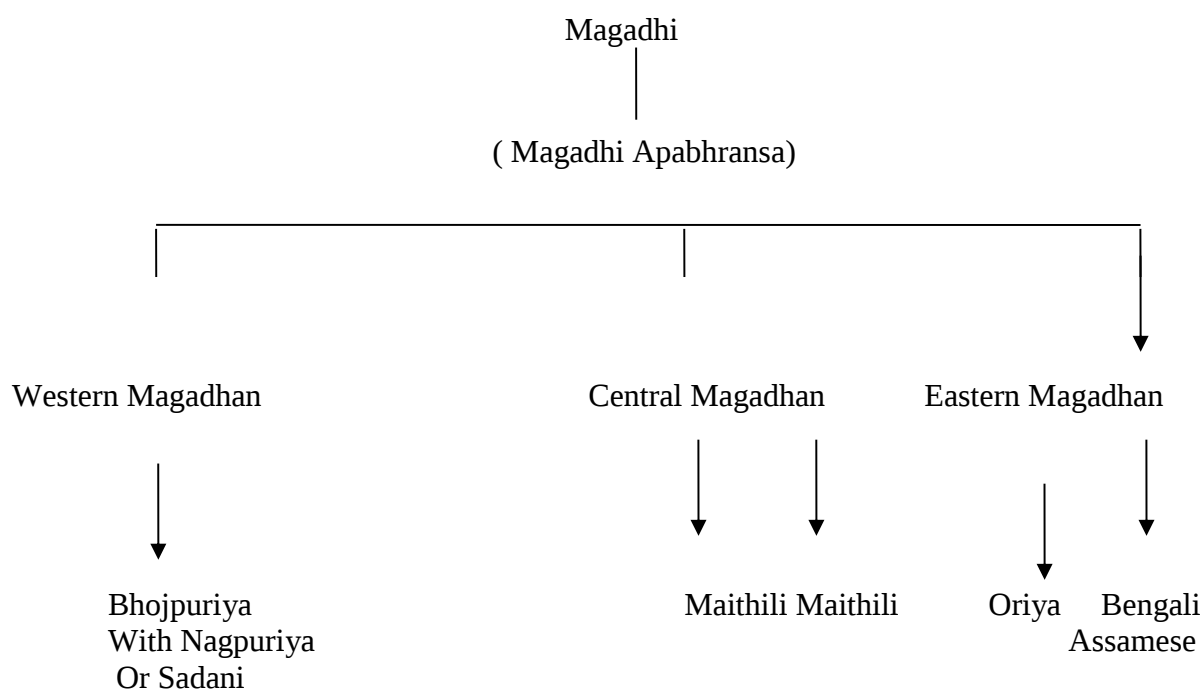
S. K. Chatterji

If Maithili was crying all along for a better deal in the hands of philologists, it was only Chatterji who provided that justifying its position as a dully-developed language. Many notable references on Maithili language to this effect are found in his work ‘The origin and development of the Bengali language’, published in 1926. For Chatterji (1923:13), “Eastern Hindi (Called ‘Purabiya by the speakers of W. Hindi) is the name given to a group of three dialects, Awadhi (called also Kosali and Baiswari), Bagheli and Chattisgarhi’. As far as Grierson’s Bihari is concerned, Chatterji claims that Bhojpuri, Maithili and Maithili do not form a single language because ‘the sharp distinction between Bhojpuriya and Maithili-Maithili in their conjugation would justify their relegation to two separate group, at least for the modern stage’ (Chatterji 1926:92).

Thus Chatterji groups Maithili as one of the two developed languages of Central Magadhan group’.

Chatterji’s groupings – 1. Eastern Magadhan: Bengali, Assamese, 2. Central Magadhan: Maithili, Maithili; 3. Western Magadhan: Bhojpuriya, with Nagpuriya or sadani (Chatterji 1926:92).

The following schematic diagram shows Chatterji's classification of Maithili as a Magadhan speech.



Maithili Language

Dealing with the historical development of the Maithili language, Chatterji points out that Maithili's structure showed wide difference from Oriya and Bengali and these languages arrived this stage of development around 1300 A.D. To quote his version, 'If we compare Maithili of the 14th century, which forms the oldest extant specimens in it, with 14th century Bengali and with the Oriya, we find that these languages are already widely different, and have almost arrived at the stage where they are now. Maithili, Bengali and Oriya are by 1300 A.C. fully developed languages, each with its own characteristics, and not mere dialects of a common Magadhi (Chatterji 1926:96).

Subhadra Jha

Subhadra (1958) Jha in his 'The formation of the Maithili language' (1958), categorically claims Maithili 'as an independent form of speech'.

Maithili and Awadhi, according to Jha, have clear affinities in morphology while they differ from Bengali, Oriya and Assamese. He takes this as the basis for locating Maithili 'with its several dialects to be treated as an independent language'.

There are many grammatical elements, which are very unique to Maithili alone. Cases in conjugation, complex rules regarding honorific and non-honorific and the use of terminations indicative of the subject and the object are a few of these. Basing on these arguments Jha asserts that 'it is really an independent language and cannot be included in either Hindi or Bengali as one of the dialects of either of these (Jha 1958:21).

2. PHONOLOGY

2.1 PHONEMIC INVENTORY

The Maithili phonemic system is described here as consisting of two systems i.e. (a) basic system and (b) sub-system. The reasons for setting up a sub-system of phonemes are dealt with in (the forth coming) section.

There are 37 phonemes in this language which exclude 3 vowel phonemes of the subsystem. Of these 8 are vowels and the remaining 29 are consonants. Nasalization of vowel is phonemic and it is treated as a suprasegmental feature which co-occurs with oral vowels.

2.1.1. Segmental Phonemes

2.1.1.1 Vowels

There are 11 vowel phonemes. They have three way distinction in the horizontal axis i.e. distinction in the front, central and back of the tongue. Front vowels include /ⁱ, i, e, æ/. Central and Back vowels include /^A, A, a/ and /^u, u, o, O / respectively. While the front and central vowels are unrounded and the back vowels are rounded. The vowels have a six-way distinction in the vertical axis i.e., distinction in the height of the tongue as high i.e. /ⁱ, i, ^u, u/, higher mid i.e. /e, o/, mean mid /^A, A/, lower mid i.e. /O/, higher low i.e., /æ/ and low i.e., /a/.

	Front	Central	Back
High	<i>i</i>		<i>u</i>
Higher-Mid	<i>e</i>		<i>o</i>
Mean		<i>A</i>	
Lower-Mid	<i>E</i>		<i>O</i>
Low		<i>a</i>	
Vowels (Sub-system)			
	<i>i</i>		<i>u</i>
		<i>A</i>	

2.1.1.2 Consonants

The consonants are classified, on the basis of their manner of articulation, as stops, nasals, lateral, trill, fricatives and semi-vowels. They are further classified on the basis of the articulators as bilabial, labio-dental, dental, alveolar, retroflex, palatal, velar and glottal. The stops constitute a 5 x 4 pattern with voiceless, voiced, voiceless aspirated and voiced aspirated phonemes in each of the five positions (note that the palatal stop phonemes are palatal affricates in the phonetic level).

	Bilabial	Dental	Alveolar	Retroflex	Palatal	Velar	Glottal
Stop s vl.	<i>p</i>	<i>t</i>		<i>T</i>	<i>c</i>	<i>k</i>	
vd.	<i>b</i>	<i>d</i>		<i>D</i>	<i>j</i>	<i>g</i>	
Asp. Stops vl.	<i>p</i> <i>h</i>	<i>t</i> <i>h</i>		<i>T</i> <i>h</i>	<i>c</i> <i>h</i>	<i>k</i> <i>h</i>	
vd.	<i>b</i> <i>h</i>	<i>d</i> <i>h</i>		<i>D</i> <i>h</i>	<i>j</i> <i>h</i>	<i>g</i> <i>h</i>	
Nas al	<i>m</i>		<i>n</i>			<i>M</i>	
Fricative			<i>s</i>				<i>h</i>
Lateral			<i>l</i>				
Trill			<i>r</i>				
Tap/Flap			<i>R</i>				
Semi-vowel	<i>w</i>				<i>y</i>		

Subsystem Phonemes:

The sub-system phonemes include the oral and nasal vowels of very short quality. They are /i, ĩ, A, u, ũ/. A few forms in which sub-system vowels occur are given below:

/maT ⁱ /	‘earth’
/bəyar ⁱ /	‘wind’
/sat ^u /	‘oat-meal’
/ag ⁱ /	‘fire’

2.1.2. Suprasegmental phoneme

2.1.2.1 Length

The quantity of the main system vowels do not have any significant value. The quantity of these vowels depends on rhythm. These vowels have two shades of sounds i.e. long and short. Vowels in monosyllabic words are always long.

Stress

Stress is not significant in Maithili. It interchanges from one syllable to another in a word. Vowels in monosyllabic words are always stressed. In other words, usually the penultimate vowel is stressed or otherwise the antepenultimate vowel is stressed. The positional occurrence of stress in a word often fluctuates from speaker to speaker. Hence the conditioning of stress is difficult to predict.

Contoids

Besides the consonant shown in the Phonemic inventory few more sounds such as [f], [β] and also [Z] occur in the speech of educated persons. These freely vary with /ph/, /bh/ and /j/ respectively. Such found in the data are listed below.

/bha:ph ^A /	[bha:f]	‘stream’
/gArbhin ⁱ /	[gArβin ⁱ]	‘pregnant’
/tej/	[te:z]	‘quick’

The following two forms where /b/ alternating with /w/ and /r/ alternating with /tr/ are also found in the data.

/hAba/	[hAwa]	‘wind’
/phẽr ^A /	[phẽR ^A]	‘again’

The consonants which have more than one allophone are listed down along with their distribution.

/D/ has two allophones

1. [R] voiced retroflex flap occurs intervocally
2. [D] voiced retroflex stop occurs elsewhere

/Dh/ has two allophones

1. [Rh] voiced retroflex aspirated flap occurs intervocally
2. [Dh] voiced retroflex aspirated stop occurs elsewhere

/n/ has four allophones

1. [n̪] voiced dental nasal occurs before homorganic stops
2. [M̠] voiced palatal nasal occurs before homorganic stops
3. [M̠] voiced retroflex nasal occurs before homorganic stops
4. [n] voiced alveolar nasal occurs elsewhere

/w/ has two allophones

[u] non-syllabic back high rounded voiced.

/y/ has two allophones

[i] non syllabic high front vocoid.

2.1.2.2 Nasalisation

Nasalized vowels are there. But nasalization is not phonemic.

Vowels

Distribution of sub-system phonemes

These vowels occur in medial and final positions of a word. The two vowels i.e., /ĩ, ʔ/ occur only in the word final position. It may be noted that the oral vowels occurring medially are of optional choice of the speaker i.e., they stand as intensive vowels occurring between two consonants. A speaker of Maithili shows varying tendency to pronounce with or without these vowels in /-C^VC-/ position.

Phoneme:	-C ^V C-			
/ə/	/kAr ^A pur/	‘camphor’	/khuR ^A /	‘hoof’
/u/	/lAh ^u sun/	‘garlic’	/sũR ^u /	‘trunk of animal’
/i/	/bhAg ⁱ ni/	‘sister’s daughter’	/jAd ⁱ /	‘if’
/ũ/	-		/-h ^ũ /	
/ĩ/	-		/nAh ^ĩ /	‘no’

Phonetic nature of sub-system phonemes

There are three degrees of length in Maithili vowels at the phonetic level, as long, short and very short vowels. In the phonemic level length in vowel is treated as allophonic variation of short vowel. But the very short vowels contrast with short vowels in medial and final positions of words.

2.2. PHONEMIC DESCRIPTION

2.2.1 Vowels

All the oral vowels of the basis system except /E/ occur in all the three positions. /E/ occurs in the medial and final positions only. Among the nasal vowels of the main system /ĩ, ẽ, ã, ũ, Ȫ/ occur in all the positions. /E/ and /Ȫ/ occur in the medial and final positions. /A/ occurs in the initial and medial positions.

2.2.2 Consonants

All the consonants except /M, w, y/ occur in the initial position of a word. All the consonants except /jh/ occur in the medial position. All the consonants such as /p, bh, th, dh, D, Th, Dh, c, jh, k, g, kh, gh, M/ do not occur in the final position. The remaining consonants occur finally.

CLUSTERS

2.3 Diphthongs

Vowel clusters in Maithili are of two vowel clusters. They are found in medial and final positions.

Medial Vowel Clusters

/-iE-/	/kiEk/	‘why’
/-ia-/	/biahAl ^A /	‘married man’
/-ae-/	/ekaek/	‘suddenly’

Final vowel clusters

/-ia/	/ijoria/	‘moon light’
/-iã/	/Tnehuniã dhi/	‘crawl’
/-uã/	/dhuã/	‘smoke’
/-oã/	/roã/	‘hair of body’

2.4 Consonant clusters

Consonant clusters are found in initial, medial and final position. The number of consonants in a cluster are either two or three. Final clusters are very few in this language.

Initial clusters

/pr-/	/prani/	‘animal’
/py-/	/pyas/	‘thirsty’
/br-/	/brikc ^A /	‘tree’
/by-/	/byakul/	‘anxious’
/ty-/	/tyag kAr/	‘desert’
/dr-/	/drA bbyA/	‘metal’
/kr-/	/kroduit ^A /	‘angry’
/mr-/	/mrityu/	‘death’
/sw-/	/swad ^A /	‘taste’
/hr-/	/hrAdAy/	‘heart’

Medial consonant clusters: c c / c c type

The following chart shows the two consonant clusters. While the phonemes in the vertical row stand for the first member of a cluster the phonemes in the horizontal row stand for the second member. The blank indicates such a cluster does not occur in the language. The number indicates that a sequence occurs in the language and refers to the numbered key of examples following the table.

Illustration:

<i>pp</i>	<i>chAppAr^A</i>	‘roof’
<i>pph</i>	<i>AkhipphoDa</i>	‘grasshopper’
<i>pt</i>	<i>sAptah^A</i>	‘week’
<i>bb</i>	<i>AbbAl^A</i>	‘weak’
<i>tt</i>	<i>cuttAr^A</i>	‘bullock’
<i>tth</i>	<i>tArhAtthi</i>	‘palm’
<i>tr</i>	<i>jatra</i>	‘trip’
<i>dy</i>	<i>jAdyApi</i>	‘although’
<i>TT</i>	<i>caTTan^A</i>	‘rock’
<i>TTh</i>	<i>jATThAr^A</i>	‘cool’
<i>DD</i>	<i>guDDi</i>	‘kite’
<i>cc</i>	<i>bAcca</i>	‘child’
<i>cch</i>	<i>mAcchA r</i>	‘mosquito’
<i>jj</i>	<i>ujjAr</i>	‘white’
<i>jr</i>	<i>bajr^u</i>	‘thunder’
<i>kc</i>	<i>pAkc^A</i>	‘fortnight’
<i>kk</i>	<i>cAkku</i>	‘knife’
<i>kkh</i>	<i>lukkhi</i>	‘squirrel’
<i>kr</i>	<i>akrAmAn^A kAr</i>	‘attack’
<i>ks</i>	<i>bAksa</i>	‘box’
<i>gg</i>	<i>sugga</i>	‘parrot’
<i>gn</i>	<i>jugnu</i>	‘goldworm’
<i>khy</i>	<i>bikhyat^A</i>	‘famous’
<i>mp</i>	<i>bhukAmp^A</i>	‘earthquake’
<i>mb</i>	<i>lamba</i>	‘long’
<i>mt</i>	<i>cimTa</i>	‘tongs’
<i>mk</i>	<i>cAmkAb^A</i>	‘shine’

<i>mm</i>	<i>AmmAt^A</i>	‘sour’
<i>mn</i>	<i>jAmnay</i>	‘freeze’
<i>ms</i>	<i>tAmsa</i>	‘get angry’
<i>mh</i>	<i>khamh^A</i>	‘pillar’
<i>nt</i>	<i>santi</i>	‘peace’
<i>nd</i>	<i>sindur</i>	‘vermillion’
<i>ndh</i>	<i>AndhAr</i>	‘storm’
<i>nD</i>	<i>AnDa</i>	‘egg’
<i>nc</i>	<i>cAnc^u</i>	‘beak’
<i>nj</i>	<i>kunji</i>	‘key’
<i>nch</i>	<i>cAnch^A</i>	‘beak’
<i>nk</i>	<i>jAkhAnki</i>	‘while’
<i>nn</i>	<i>nAk^A munni</i>	‘nose ring’
<i>ns</i>	<i>hAns^A</i>	‘swan’
<i>nh</i>	<i>sũnh^A</i>	‘smell’
<i>M’k</i>	<i>sankArn</i>	‘narrow’
<i>M’g</i>	<i>naMgADi</i>	‘tail of animal’
<i>nkH</i>	<i>paM’kha</i>	‘fan’
<i>ngH</i>	<i>jaM’gh^A</i>	‘thigh’
<i>M’s</i>	<i>maM’s^A</i>	‘flesh’
<i>M’h</i>	<i>siMh^A</i>	‘lion’
<i>lp</i>	<i>Alp^A</i>	‘few’
<i>lt</i>	<i>gAl ti</i>	‘mistake’
<i>ll</i>	<i>hAlla</i>	‘noise’
<i>lh</i>	<i>culha</i>	‘oven’
<i>lk</i>	<i>hulki mar</i>	‘peep’
<i>rb</i>	<i>bilArba</i>	‘cat’
<i>rbh</i>	<i>gArbhini</i>	‘pregent’
<i>rt</i>	<i>murti</i>	‘idol’
<i>rd</i>	<i>dArd^A</i>	‘pain’
<i>rth</i>	<i>tirthaTTAn</i>	‘pilgrim’
<i>rj</i>	<i>irjAn</i>	‘lonely’
<i>rjh</i>	<i>nirjhArni</i>	‘waterfall’
<i>rg</i>	<i>murgi</i>	‘hen’

<i>rgh</i>	<i>nirghin</i>	‘hatred’
<i>rs</i>	<i>pArsu</i>	‘day after tomorrow’
<i>st</i>	<i>rAsta</i>	‘road’
<i>sth</i>	<i>upAstthiti</i>	‘presence’
<i>sT</i>	<i>cesTa kAr</i>	‘try out’
<i>sc</i>	<i>pAscim</i>	‘west’
<i>sj</i>	<i>mAsjid^A</i>	‘Mosque’
<i>sm</i>	<i>rAsmi</i>	‘ray’
<i>sl</i>	<i>paslⁱ</i>	‘rib’
<i>ss</i>	<i>rAssi</i>	‘rope’
<i>sy</i>	<i>besya</i>	‘prostitute’
<i>hn</i>	<i>puR^Abahn^A</i>	‘forenoon’
<i>hr</i>	<i>sOhrid</i>	‘friendly’
<i>wh</i>	<i>dOwhitri</i>	‘daughter’s daughter’
<i>ww</i>	<i>kOwwa</i>	‘crow’
<i>yy</i>	<i>gAyya</i>	‘cow’

Medial three consonant clusters:

Following are the three consonant clusters found in the medial position.

<i>/-bby-/</i>	<i>/AstAmbbyAst^A/</i>	‘upset’
<i>/-bbhy-/</i>	<i>/abbhyas/</i>	‘habit’
<i>/-tty-/</i>	<i>/nittyA/</i>	‘daily’
<i>/-ddr-/</i>	<i>/samuddrA/</i>	‘sea’
<i>/-mbd-/</i>	<i>/binAmbR^A</i>	‘polite’
<i>/-ndr-/</i>	<i>/cAndrAmã/</i>	‘moon’
<i>/-ndhy-/</i>	<i>/sAndhya/</i>	‘evening’
<i>/-nsk-/</i>	<i>/dah^AsAnskar/</i>	‘funeral’
<i>/-M’gl-/</i>	<i>/jAM’gli/</i>	‘wild animal’
<i>/-rsy-/</i>	<i>/irsya/</i>	‘jealous’
<i>/-yDh-/</i>	<i>/koyRhA/</i>	‘dull’

FINAL CLUSTER

Following are the final consonant cluster found in the language.

/-rt/	/dhurt/	‘cunning’
/-rn/	/purn/	‘full’
/-Rs/	/bARs/	‘year’

2.5. SYLLABLES

Words are formed by one more syllables, words can be classified into four types i.e. (1) monosyllabic words, (2) disyllabic, (3) trisyllabic and (4) tetrasyllabic words.

Monosyllabic words

Open syllables:

cv	/jO/	‘barley’
cv	/hŌ/	‘yes’

Close syllables

vc	/os/	‘snow’
vc ^v	/ag ⁱ /	‘fire’
vcc ^v	/Alp ^A /	‘few’
cvc	/pEr/	‘leg’
cvc ^v	/khuR ^A /	‘hoof’
cvc	/nAh ^ĩ /	‘no’
cvc	/hẽj/	‘group’
cvc ^v	/sũr ^u /	‘tree-trunk’
ccvc	/pyas/	‘thirsty’
ccvcc ^v	/brikch ^A /	‘tree’
cvcc ^v	/dArd ^A /	‘pain’
cvcc ^v	/sũnh ^A /	‘smell’

Disyllable words

Open syllable

v-cv	/O-tO/	‘three’
v-cv	/ã –Ta/	‘flour’
vc-cv	/ul-lu/	‘owl’
vc ^v -cv	/ir ^A – kha/	‘jealous’

<i>cv-cv</i>	<i>/ka-ka/</i>	‘father’s brother’
<i>cv-cv</i>	<i>/hã-su/</i>	‘sickle’
<i>cv-cv</i>	<i>/kõ – nã/</i>	‘corner’
<i>cvc-cv</i>	<i>/rAs – mi/</i>	‘rav’
<i>cvc – cv</i>	<i>/dam – mã/</i>	‘asthama’
<i>cvcc – vc</i>	<i>/sAndh – ya/</i>	‘evening’
<i>cvc^v – cv</i>	<i>/bhAgⁱ – ni/</i>	‘sister’s daughter’
<i>cvc^v – cv</i>	<i>/bÕs^A – li/</i>	‘flute’
<i>ccv – cv</i>	<i>/pra – ni/</i>	‘living creature’
<i>ccvc- cv</i>	<i>/mrit – yu/</i>	‘death’

Close syllables

<i>v – cvc</i>	<i>/i– nar/</i>	‘well’
<i>v – cvc^v</i>	<i>/A- bAr^A/</i>	‘weak’
<i>v – cvcc^v</i>	<i>/e- bMg^A/</i>	‘and’
<i>v – cvc</i>	<i>/ũ – chay/</i>	‘height’
<i>vc – cvc</i>	<i>/ir – jAn/</i>	‘lonely’
<i>vc – cvc^v</i>	<i>/Ab – bAl^A/</i>	‘alright’
<i>cv – cvc</i>	<i>/bhi – jAl/</i>	‘wet’
<i>cv – cvc^v</i>	<i>/na – TAk^A/</i>	‘drama’
<i>cv – cvc</i>	<i>/mA – hĩs/</i>	‘buffaloe’
<i>cvc – cvc</i>	<i>/mAk-khAn/</i>	‘butter’
<i>cvc^v – cvc</i>	<i>/kAr^A-pur/</i>	‘camphor’
<i>cvc^v – cvcc^v</i>	<i>/puR^A – bahn^A/</i>	‘forenoon’
<i>cvc – cvc^v</i>	<i>/chap – pAr^A/</i>	‘roof’
<i>ccv – cvc</i>	<i>/bya – kul/</i>	‘anxious’
<i>ccv – cvc^v</i>	<i>/kro – dhit^A/</i>	‘angry’

Trisyllabic words

Open syllables

<i>v – cvc – cv</i>	<i>/A-bA s – tha/</i>	‘age’
<i>vc – cv – cv</i>	<i>/AM – gu – Thi/</i>	‘ring’
<i>vc – cv – cvc^v</i>	<i>/ak – rA – mAn^A/</i>	‘attack’
<i>cv – cvc – cv</i>	<i>/ke – hun – ni/</i>	‘elbow’

<i>cv – cv – cv</i>	<i>/ci – Ri – yã/</i>	‘bird’
<i>cv – cv – cv</i>	<i>/kẽ – cu – wa/</i>	‘crab’
<i>cvc – cvc – cv</i>	<i>/nir – jhAr – ni/</i>	‘waterfall’
<i>cvc – cv – ccv</i>	<i>/dOw – hi- tri/</i>	‘daughter’s daughter’

Close syllables

<i>v – cv – cvc</i>	<i>/c – hi – lel/</i>	‘therefore’
<i>cv – cv – cvc</i>	<i>/bA-ha –dur/</i>	‘brave’

Tetra –syllabic words

Open syllables

<i>v – cvc – cv – cv</i>	<i>/u – pAs – thi – ti/</i>	‘presence’
<i>v – cv – cv – cv</i>	<i>/ ã -khi – pho – Do/</i>	‘grasshopper’

3. MORPHOPHONEMICS

Noun stem and gender suffix

<i>i</i>	<i>i/ -y</i>		
e.g.	<i>burh + ya</i>	<i>burhiya</i>	‘old women’
<i>a</i>	<i>A / -w</i>		
e.g.	<i>jAl^A ha – wa</i>	<i>jOl^A hAwa</i>	‘weaver (he)’

verb stem + suffix

Verb stem + derivative suffix

<i>CaC</i>	<i>c A c/-a</i>		
e.g.	<i>jag + a</i>	<i>jAga</i>	‘awake’
<i>-C^A</i>	<i>C/ -a</i>		
e.g.	<i>uTh^A + a</i>	<i>uTha</i>	‘get up’
<i>VCOC</i>	<i>VCC/a</i>		
e.g.	<i>AlOg + a</i>	<i>Alga</i>	‘float’
<i>CO</i>	<i>Cu / -a</i>		
e.g.	<i>khO + a</i>	<i>khua</i>	‘eat’
<i>Cv – CAC</i>	<i>CV – C^o</i>	<i>C/ -a</i>	
e.g.	<i>l A T A k + a</i>	<i>l A T^A ka</i>	‘hang’
	<i>ghusAk + a</i>	<i>ghuska</i>	‘move’
<i>i</i>	<i>iy / -a</i>		
e.g.	<i>pi + a</i>	<i>piya</i>	‘drink’
<i>b</i>	<i>bb / -a</i>		
e.g.	<i>cub + a</i>	<i>cubba</i>	‘lich’
<i>COC</i>	<i>CAC / -a</i>		
e.g.	<i>bO n + a</i>	<i>bAna</i>	‘make’

Transitive verb stem + causative suffix

<i>-Ca</i>	<i>-C / -ba</i>		
e.g.	<i>kAma + ba</i>	<i>kAmba</i>	‘cause to bathe’

4. MORPHOLOGY

Morphology deals with words and their declensional patterns as well as verbs and their conjugational patterns. Morphology of Maithili is discussed under Noun, Verb, Adjectives and Adverbs.

4.1. Noun Morphology

Noun morphology deals with the forms and classification of nouns, pronouns and their declensional/ inflectional pattern in association with person, number, gender, and adjective etc. The nouns in the language are generally marked by two numbers (singular and plural) and two genders (i.e. masculine, feminine); and mostly seven cases (nominative, accusative, dative, ablative, genitive, locative and instrumental).

4.1.1. Word Formation

Maithili nouns originate from the so-called noun stems and there are three types of stems i.e. short, long and redundant. However, these three types are not possible with all nouns. While some have only short and long forms many of the nouns have only short forms. The number of long and redundant forms are very few in the data which suggests that their usage is in decrease. Suffixes { Φ , -a, -i} and {-ba -wa} are added to long and redundant forms respectively of masculine nouns and suffixes {-i, -in} and {-yã, -ya} are added to long and redundant forms of feminine nouns respectively.

Both short and long forms of nouns are used without making sharp semantic differences. Leaving aside the redundant forms, short and long forms are treated as belonging to one class of nouns in the present analysis.

Short forms

Mas. Forms

biahAl^{-A}>

biahAl^A

‘married man’

buRh^{-A}>

buRh^A

‘old man’

bilar^{-A}>

bilar^A

‘cat (he)’

Fem. Forms

biahAl⁻ⁱ> *biahAl*ⁱ

‘married woman’

buRh⁻ⁱ> *buRh*ⁱ

‘old woman’

bilar^{-I}> *bilar*ⁱ

‘cat (she)’

Long forms

Mas. Forms

Fem. Forms

<i>chAũR - a</i> > <i>chAũRa</i> ‘boy	<i>chAũR - i</i> > <i>chAũRi</i> ‘girl’
<i>paR - a</i> > <i>paRa</i> ‘buffaloe(he)’	<i>paR - i</i> > <i>paRi</i> ‘buffaloe(she)’
<i>bach - a</i> > <i>bacha</i> ‘calf (he)’	<i>bach - i</i> > <i>bach</i> ‘calf(she)’
<i>khA^Rh - a</i> > <i>khAR^Aha</i> ‘hare (he)’	<i>khAR^Ah - i</i> > <i>khAR^Ahi</i> ‘hare(she)’
<i>mal - i</i> > <i>mali</i> ‘gardener (he)’	<i>mal - in</i> > <i>malin</i> ‘gardener(she)’
<i>jOl^Ah - a</i> > <i>jOl^Aha</i> ‘weaver(he)’	<i>jOl^Ah - in</i> > <i>jOl^Ahin</i> ‘weaver (she)’
<i>mam - a</i> > <i>mama</i> ‘mother’s brother	<i>mam - i</i> > <i>mami</i> ‘mother’s brothers’ wife’
<i>kum^Ahar-Ø</i> > <i>kum^Ahar</i> ‘potter(he)’	<i>kum^Ahar-in</i> > <i>kum^Aharin</i> ‘potter(she)’

Redundant forms

Mas. Forms

Fem. Forms:

<i>buRh^A - ba</i> > <i>buRh^Aba</i> ‘old man’	<i>buRhⁱ -ya</i> > <i>buRhiya</i> ‘old woman’
<i>bAch^A - ba</i> > <i>bAch^Aba</i> ‘calf (he)’	<i>bachⁱ - ya</i> > <i>bAchiya</i> ‘heifer’
<i>baR^Ahi -ba</i> > <i>baR^Ahiba</i> ‘carpenter(he)’	<i>baR^Ahin - iyã</i> > <i>baR^Ahiniyã</i> ‘carpenter (she)’

4.1.2 NOUN

4.1.2.1NUMBER

There are two numbers i.e. singular and plural in Maithili. Plurality is not marked by inflectional suffixes. In the absence of any such overt inflections, it is indicated periphrastically by using certain nouns of multitude i.e. /sAb^A/ ‘all’ and /lAkAnⁱ ~lOk^Ani/ ‘people’ etc.

The ordinarily used plural formative word is /sAb^A/ . Its alternants are /sAbAh ~ sAbh / and these are in free-variation. This form is added before or after any noun with optionally suffixing with it the particle / -Ta / e.g.

<i>sAb^A</i>	<i>biyAktⁱ</i>	‘men’
<i>sAb^A</i>	<i>kukkur</i>	‘dogs’
<i>sAbTa</i>	<i>kukkur</i>	‘dogs’
<i>sAbTa</i>	<i>pathOr</i>	‘stones’

<i>gach^A</i>	<i>sAbh^A</i>	‘trees’
<i>ciRAi</i>	<i>sAb^A</i>	‘birds’
<i>sAb^A</i>	<i>mOugi</i>	‘women’

4.1.2.2. Gender

Maithili nouns are mainly classified as animate and inanimate nouns. Among the animate objects nouns denoting male beings are masculine and those which denote feminine beings are feminine. However nouns for many small living being are gender. On this basis animate nouns are further divided into gender-indicating nouns and genderless nouns. Gender-indicating nouns of the animate group again fall under two categories i.e. gender marked nouns and gender unmarked nouns. However, the gender distinction is limited to lexical items only.

Following are a few examples of gender unmarked nouns found in the data

Mas.		Fem.	
<i>bidhur^A</i>	‘widower’	<i>rãR^A</i>	‘widow’
<i>jAban^A</i>	‘young man’	<i>jub^Ati</i>	‘young woman’
<i>bOr</i>	‘bridegroom’	<i>kAniyã</i>	‘bride’
<i>bhAg^Aban</i>	‘God’	<i>bhAg^AbAti</i>	‘Goddess’

Gender marked nouns show two genders i.e. masculine and feminine and both genders are marked by certain derivational suffixes. Altogether there are three gender-suffix formations and each of them given below with examples.

(i) Masculine nouns ending in *-A* take the feminine suffixes and *-i* and *-in* in the following forms. However, *-in* suffix is added to the nouns when *-A > Ø*

Mas.		Fem.	
<i>biahAl^{-A} > biahAl^A</i>	‘married man’	<i>biahAl⁻ⁱ > biahAlⁱ</i>	‘married woman’
<i>bilar^{-A} > bilar^A</i>	‘cat (he)’	<i>bilar⁻ⁱ > bilarⁱ</i>	‘cat (she)’
<i>suwAr^{-A} > suwAr^A</i>	‘pig (he)’	<i>suwAr⁻ⁱ > suwArⁱ</i>	‘pig (she)’
<i>bagh^{-A} > bagh^A</i>	‘tiger (he)’	<i>bagh -in > baghin</i>	‘tigeress’
<i>lOhar^{-A} > lOhar^A</i>	‘blacksmith(he)’	<i>lOhar -in > lOharin</i>	‘blacksmith(she)’

ii) Masculine nouns ending in –a take the feminine suffixes –i and –in in the following forms.

Mas.	Fem.
$chA\tilde{u}R - a > chA\tilde{u}Ra$ ‘boy’	$ch A \tilde{u}R - i > ch A\tilde{u}Ri$ ‘girl’
$paR - a > paRa$ ‘buffalo (he)’	$paR - i > paRi$ ‘buffalo(she)’
$khAR^Ah - a > khAR^Aha$ ‘hare(he)’	$khAR^Ah - i > khAR^Ahi$ ‘hare(she)’
$dad - a > dada$ ‘father’s father’	$dad - i > dadi$ ‘father’s mother’
$pis - a > pisa$ ‘father’s sister’s husband’	$pis - I > pisi$ ‘father’s sister’

iii) Masculine nouns ending in –i take the feminine suffix –in in the following forms.

Mas.	Fem.
$bAR^Ah - i > bAR^Ahi$ ‘carpenter(he)’	$bAR^Ah - in > bAR^Ahin$ ‘carpenter(she)’
$mal - i > mali$ ‘gardener (he)’	$mal - in > malin$ ‘gardener(she)’
$hath^A > hathi$ ‘elephant(he)’	$hath^A - ni > hAth^Ani$ ‘elephant(she)’

4.1.2.3 Cases

The case suffixes or particles are added to the nouns. Same set of suffixes are used for singular and plural. In nouns indicating plurality suffixes are added with plural indicating word of the noun.

All nouns in their basic forms are in the nominative i.e. nominative is unmarked. The suffixes / particles for other cases are discussed below.

Accusative / $k\tilde{e} \sim ke \sim \Phi$ /

The two allomorphs / $k\tilde{e}$ / and / ke / are not conditioned allomorphs and they are in free variation. / Φ / occurs optionally alternant of / ke / or / $k\tilde{e}$ / with inanimate nouns functioning as objects and with direct objects in sentence constructions.

The case particle is added to the nouns.

Genitive: /- $k \sim -Ak$ /

/- k / occurs with nouns ending in vowels

/- Ak / occurs with nouns ending in consonants.

The case suffix is added to the nouns.

Ablative: / *sÕ* /

Ablative case is used when (1) separation (spatial or temporal) is indicated and (2) for showing comparison.

The case particle is added to the nouns.

It may be noted here that /*sÕ* / may also be used after nouns taking post-positions to indicate spatial or temporal separation as shown in the examples below.

e.g. /*ghoRAk pith^A pAr sÕ* / ‘from the horse back’
 /*bAhut^A din pAhⁱ ne sÕ* / ‘from many days’

Instrumental: / *sÕ* / occurs after nouns.

This case particle is added to the nouns to show instruments with which an action is done.

Locative: / *mẽ ~ me* /

Locative case marker occurs after nouns already taking post-positions such as /*nichã*/ ‘under’, /*lOg^A*/ ‘by’, /*bhitAr* / ‘inside’

path^A rA k^A lOg^A me ‘by the stone’
path^A rA k^A nichã me ‘under the stone’
ghoRA k^A bhitAr me ‘inside the house’

4.1.2.4. Post positions

Besides the case markers, there are a number of post positions which also indicate case relations. Following is the list of post-positions given along with their ordered occurrence with nouns/pronouns declined or not.

Post-position	Meaning	Preferred positional occurrence
1. <i>lOg</i>	‘towards’	occurs after nouns and oblique
e.g.	‘near’	forms of pronouns.
2. <i>pAr</i>	‘in’	-do-
	‘at’	
	‘on’	
3. <i>sAN</i>	‘with’	occurs after nouns which are declined for genitive case and after oblique forms of pronouns.
4. <i>bagAr</i>	‘outside’	occurs after nouns declined for genitive case.
5. <i>agu</i>	‘beyond’	-do-
6. <i>bisAi</i>	‘about’	-do-
7. <i>lel</i>	‘for’	-do-
8. <i>dis</i>	‘towards’	occurs after nouns
	‘at’	
9. <i>tAk</i>	‘upto’	-do-
10. <i>bad</i>	‘after’	occurs after nouns and
	‘next to’	pronouns which are declined for genitive case.

Sample paradigms and sentences

Examples of phrases and sentences in which some case forms and post-positions occur are given below.

Accusative:

Nominative		Accusative	
<i>cirAi sAb</i>	‘birds’	<i>cirAi sAb ke</i>	‘To all the birds’
<i>ahãk bhai</i>	‘your brother’	<i>ahãk bhaike</i>	‘To your brother’
<i>mOugi jarAnⁱ jAma kO rAhAlⁱ chAthⁱ</i>			‘The woman (res.) is gathering firewood’

Genitive

Nominative

bAgula ‘duck’
pilli ‘cur’

Genitive

bAgulak^A ‘of the duck’
pillik^A ‘To the cur’

Ablative

Nominative

g ach^A ‘tree’
ghoRək^A piTh^A ‘horses back’

Ablative

g ach^A sŌ ‘from the tree’
ghoRək^A piTh pAr^A sŌ ‘from the back of the horse’

Locative

Nominative

bajar^A ‘market’
pub^A ‘east’

Locative

bajar^A mē ‘in the market’
pub^A mē ‘east side’

Post-positions

1. *lAg* ‘towards’, ‘near’

mAdhu machik^A chata balTi lOg^A rakhu
‘Put the honey comb near the bucket (Imp.hon)’

2. *pAr* ‘in’, ‘at’, ‘on’

lukkhi gach^A pAr rAhAi t^A Achⁱ
‘Squirrel lives in tree’

3. *sAM* ‘with’

ki o hAm^ARa sAM^A abⁱ sAkAit chAthⁱ
‘Can she (res.) come with me?’

4. *bagAr* ‘outside’

o khOp^ARi:k^AbagAr^A nac^A dekh^A bak^A lel^A elah^A
‘He (res.) came out of the hut to see the dance’

5. *agu* ‘beyond’

gachAk^A agu
‘beyond the tree’

6. *bisAi* ‘about’

ki Ap^Ane hAm^Ara ApAn gamAk bisAⁱ mē kahOb
‘Will you (very hon.) tell me about your village?’

7. *lel* ‘for’

Ap^one hAm^ora lel duTa nik^A kukur^A anⁱ del jau
‘You (very hon.) bring me two good dogs.’

8. *dis* ‘towards’ ‘at’

chiTTa dis nAhⁱ dekh^A ‘Don’t look at the basket’(Imp. non.res)

9. *tAk* ‘upto’

ahā gāM^A tAk^A hAmAR^A pachu kiEk kAlAh^ū
‘Why did you follow me to the village?’

10. *bad* ‘after’, ‘next to’

o hun^AkAr bad^A bAisAl chAthⁱ ‘She (res.) is sitting next to him (res.)’.

4.1.3 PRONOUNS

Pronouns of Maithili do not denote gender and the inherent system in pronouns do not include number also. However, plurality is denoted periphrastically by adding plural denoting words i.e. *lOkAnⁱ ~ lOk^Ani* and *sAb ~ sAbh*.

All the pronouns take the same case forms and post-positions as the nouns with a difference that the pronominal categories take genitive oblique bases before indicating case relations.

First person pronouns

There are two forms found in first person i.e. / *hAm*/ ‘I’ and / *hAm sAb~ hAmRa sAb*/ ‘we’. The direct as well as the oblique base is /*hAm*/. The direct base occurs in the nominative singular and in plural its oblique base / *hAmRa* / free-varying with the direct base /*hAm* / followed by the plural-indicating words / *sAb* / or / *lOkAnⁱ*/.

/hAm^ARa / is the oblique form in the singular of the accusative and dative cases and in genitive singular occurs */ hAmAr^A/* . In plural the same oblique form i.e. */ hAm^ARa /* is used for all the cases i.e. accusative, and genitive.

Second persons pronouns

Distinctions between non-honorific, honorific and very honorific usages are made in the second person pronouns of Maithili and different forms are used to denote the three categories of pronouns. Pronouns of the second persons are */tÕ/* ‘you’ (non.hon.), */ahã /* ‘you’(hon.), and */ Ap^Ane /* ‘you’ (very hon.)/. To indicate plurality the word */sAb/* is used after these persons. */ tÕ/* ‘you (non.hon.)’ is used in the nominative singular and */ tÕ sAb /* ‘you (non.hon.)’ in the nominative plural. The oblique base for both singular and plural i.e. */to-/* has forms such as */toRa /* and */ tohar /* in the accu./dative and genitive cases respectively.

/ahã/ ‘you (hon)’ and */ahã sAb/* ‘you (hon-pl.)’ are used both in nominative and declined forms. Hence they function as direct and oblique bases.

The very honorific pronoun of the second person i.e. */Ap^Ane/* is the direct and oblique base in all cases */sAb/* follows */ Ap^Ane/* to indicate plurality.

Third person pronoun

Pronouns of third person are two in number, i.e. (i) remote and (2) proximate and they are derived demonstrative bases such as */ i /* proximate base and */ o /* remote base. They have a two-way distinction namely non-honorific personal and honorific personal. Forms referring to inanimate and animate non-personal objects also come under non-honorific personal category. Here also plurality is indicated by adding */ sAb^A/* or */lOkAnⁱ/* to demonstrative bases denoting animate objects and by adding */ sAb^A/* to demonstrative bases denoting inanimate objects. A single form i.e. */ o /* is used to denote both non-honorific personal and honorific personal remote pronouns. So also */ i /* is used to denote both non-honorific and honorific personal proximate pronouns.

The oblique bases of remote and proximate pronouns in singular and plural are given below.

Direct Remote		Acc/Dative	Genitive
Non.hon.personal			
sg.	<i>o</i>	<i>ok^A Ra / Ok^A Ra</i>	<i>okAr</i>
pl.	<i>o sAb^A / O sAb^A</i>	<i>ok^A Ra sAb^A kē / Ok² Ra sAb^A kē</i>	<i>okAnik^A sAb^A</i>
Honorific personal			
sg	<i>o</i>	<i>hun^A ka</i>	<i>hunkA r/ hunAk^A</i>
pl.	<i>o sAb^A / O sAb^A</i>	<i>hunka sAb^A kē</i>	<i>hun^A ka lOk^A nik^A</i>
Proximate			
Non.honorif personal			
Sg.	<i>i</i>	<i>e k^A Ra</i>	<i>e kAr</i>
pl.	<i>i sAb^A</i>	<i>ek^A Ra sAb^A kē</i>	<i>ekA nik^A sAb^A</i>
Honorific personal			
Sg.	<i>i</i>	<i>hin^A ka</i>	<i>hinkAr/hinAk^A</i>
pl.	<i>i sAb^A</i>	<i>hin^A ka sAb^A kē</i>	<i>hin^A ka lOk^A nik^A</i>

Reflexive pronoun

The form / *ApAn^A*/ functions as reflexive pronoun which is added to the personal or demonstrative base i.e.

<i>hA m Apn^A</i>	I - myself
<i>tõ Apne</i>	you - yourself

Relative Pronoun

Relative pronouns are divided into two categories such as honorific personal and non-honorific personal which includes forms referring to inanimate and animate impersonal objects.

The following forms are found in the data.

1. Non-honorific and honorific personal direct form: / *je* /
2. Non-honorific personal oblique form: / *jahⁱ* /
e.g. / *o je kAkAit^A chAthⁱ tAk^A Ra hAm nAhⁱ mAnAit^A chi* /
'I do not believe what he says'

Correlative pronoun

The following form is found in the data.

Non-honorific and honorific personal oblique form : /t^h/
e.g. /jAdⁱ hAm kich^u Anucit^A kAhAit chi t^h rokⁱ diyo /

‘Stop me if I say anything wrong!’

Interrogative pronoun

Interrogative pronouns are divided into two categories i.e. honorific personal and non-honorific personal which includes both animate and inanimate non-personal objects.

1. Honorific personal direct form: / ke /
2. Honorific personal oblique form: / kin^A/
3. Non-honorific personal direct form : / ke / ‘who’
/ ki/ ‘what’
/ kon/ ‘which’

Non-honorific personal oblique form: /kA/

e.g. / tOhAr bap^A ke chiyAuk^A / ‘Who is your father?’

/ kAkAr choT^Aka bAcca o bilarik^A bAcca AnAlAk^A/

‘Whose (non.res.) little boy brought this kitten?’

/ ke sAb^A chAri le lok^A / ‘Who (pl) took the stick?’

/ ahãk^A des kOn chi / ‘What is your country?’

/ kOn^o phOl ahã sAb^A sÕ besi pAsAnd^A kARAIT^A chi /

‘Which fruit do you like best?’

/ i gE kAkAr chi / ‘Whose cow is this?’

Indefinite pronouns are as follows.

1. Non-honorific (animate) nominative form: / keo /
2. Non-honorific (inanimate) nominative form: / kOnõ/
3. Honorific (oblique) form: /kAk^A Ro/

e.g.

/keo abⁱ rAhAl chAlhⁱ /

‘Someone is coming’.

/o kAk^A Ro sŌ nAhⁱ bajⁱ sAkAit chAthⁱ / ‘He (res.) can not speak to anybody’.

Pronominal adjectives are as follows.

1. /etek^A/ ‘this much’
2. /jAt^A bak / ‘as much’
3. /kETa ~ kAtAk^A / ‘how many’

e.g.

/ahã etek^A jO^r sŌnAhⁱ baj^u/ ‘Do not talk so’

/ahã jAt^A bak kal^A dhARⁱ cahⁱ etAe rAhⁱ sAkAit chi /

‘you can live here as long as you like’.

/ahã kē kET / kAtAk^A bAcca Achⁱ/

‘how many children have you?’

4.1.4 ADJECTIVE

The adjectives may be a base or derived.

<i>lal</i>	-	‘red’
<i>lil</i>	-	‘blue’
<i>kAm</i>	-	‘less’
<i>Dher</i>	-	‘much’

Derived adjectives - Derivation is done by means of prefixation and suffixation.

<i>lAli</i>	-	‘redness’
<i>thori</i>	-	‘less like’
<i>car-go</i>	-	‘only four’

All the interrogative Pronouns function as interrogative adjective

<i>kAun cij</i>	-	‘what thing?’
<i>kAisAn bAr</i>	-	‘what type of groom?’.

Number is indicated by means of reduplication

<i>kuchu kuchu bhat</i>	‘less rice’
<i>kAm kAm paNi</i>	‘less water’ etc.

The followings are a few adjectives available in Maithili

Bad	<i>Adhlah</i>
Big	<i>pAidh</i>
Dirty	<i>gAnda</i>
Dry	<i>sukhayel</i>
Few	<i>kAnek</i>
Full	<i>bhArAl</i>
Good	<i>nik</i>

4.1.5. NUMERALS

The Maithili numerals have been treated here as adjectives. The numeral system is of decimal type. The numerals have three categories: i) cardinals ii) ordinals iii) fractional

Cardinals - The basic cardinals are from one to ten hundred, thousand etc and correspond to other Indo-Aryan languages.

<i>ek</i>	-	one
<i>do</i>	-	two
<i>tin</i>	-	three
<i>car</i>	-	four
<i>pãc</i>	-	five
<i>chA</i>	-	six
<i>sat</i>	-	seven
<i>ATh</i>	-	eight
<i>nA</i>	-	nine
<i>dAs</i>	-	ten
<i>sA</i>	-	hundred
<i>hAjar</i>	-	thousand

<i>lakh</i>	-	lacs
<i>kAroR</i>	-	crore

Ordinals - These are derived from cardinals which explain folds, multiplications etc. The numeral one takes /-la/, two and three /-ra/, four /-tha/ and from five onwards /-wā/ express specification. For expressing folds /-tAh/ or /-bhāj/ is suffixed and for multiplication /-guna/ is suffixed to the cardinals. Examples are:

<i>pAhla</i>	-	first
<i>dosra</i>	-	second
<i>cAutha</i>	-	fourth
<i>pĀcwā</i>	-	fifth

Fractions are expressed in quarter, half and three fourth.

<i>sAwa</i>	-	one and quarter
<i>deDh</i>	-	one and half
<i>pane</i>	-	three fourth

Compounding with the numerals

<i>sAwa car</i>	-	four and quarter
<i>sAwa dAs</i>	-	ten and quarter
<i>saRhe tin</i>	-	three and half

4.1.6 CLASSIFIER

<i>/tingoam /</i>	‘three mangoes’
<i>/dugoAdmi/</i>	‘two men’
<i>/tinTholog/</i>	‘three people’

Degree of comparison - The particle of comparison is /-se/ suffixed to the noun when the subject is being compared with another noun. Examples:

<i>/adimi se imandar kukur/</i>	‘dog more honest than man’
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The comparison which gives English meaning ‘at the most’ or ‘at least’ is expressed by repeating the adjective marked with the suffix /-se/

<i>/bARiā se bARiā/</i>	‘better than / best’
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The superlative degree is expressed by the form /-sAb –se/ which precedes the adjective

/sAb – se khArab/ ‘worst of all’

/sAb – se kAm/ ‘least of all’

4.2 VERB MORPHOLOGY

4.2.1 . VERB

Verb forms are those which are conjugated for tenses. Verbs in Maithili are of two types such as simple and auxiliary verbs. While both the categories of verb are conjugated for tenses, the latter constitute a separate class because of their syntactic positions occurring also after the simple verbs. Maithili verbs are conjugated taking tense markers followed by pronominal terminations. The multiplicity of the conjugation of Maithili verbs lies in the pronominal terminations which are specified for subject as well as object. The conjugation system is made more complex with the usage of different terminations adopted to show honour or non-honour to the persons involved as subject and/ or object in the construction.

Maithili verbs are mainly classified into (1) inherent transitive, (2) intransitive and (3) causative.

Inherent transitive

Inherent transitive verbs are those which are transitive by nature. This category of verbs is treated as inherent transitive on the basis of the optional occurrence of an object in the syntactic constructions. The following is the list of verbs of this category.

nAha ‘bath’, *pa* ‘get’, *kAma* ‘earn’, *khela* ‘play’, *pAkAR^A* ‘arrest’
mar ‘beat’, *toR^A* ‘break’, *Dah* ‘burn’, *gaR^A* ‘bury’, *kin^A* ‘buy’

Intransitives

Intransitive verbs are classified into two categories:

- (1) Intransitive which cannot be made into transitive (Cate. I) and
- (2) Intransitives which can be made into transitive by the addition of a transitive marker (Cate.II).

Intransitives of Category I:

<i>tAmsa</i>	‘get angry’	<i>bigAr</i>	‘get angry’
<i>susta</i>	‘rest’	<i>ug^A</i>	‘rise’
<i>rAh</i>	‘live’	<i>ciciya</i>	‘shout’
<i>bAis</i>	‘sit’	<i>sut^A</i>	‘sleep’
<i>choR^A</i>	‘escape’		

Intransitives of Category II :

<i>jag^A</i>	‘awake’	<i>ghuR^A</i>	‘come back’
<i>nac^A</i>	‘dance’	<i>Dub^A</i>	‘dive’
<i>pAis</i>	‘enter’	<i>uR^A</i>	‘fly’
<i>uTh^A</i>	‘get up’	<i>bhag^A</i>	‘go away’

Derivative morphemes

{-a} ∞ -a ∞ -n

∞-n occurs only with the verb base a ‘come’

a -n > *an^A* ‘come’

∞-a occurs with the rest of the verbs eg.

<i>jag</i>	-a	>	<i>jAga</i>	‘awake’
<i>AlA g</i>	-a	>	<i>Alga</i>	‘float’
<i>uTh^A</i>	-a	>	<i>uTha</i>	‘get up’

Causative

Causative in Maithili verbs is formed by adding the suffix {-ba} to both transitive and intransitive verbs. It is to be noted that causative formation is not found with all the transitive and intransitive verbs. A list of causal forms available in the data is presented in the following sections.

{-ba} ∞ -ba occurs with all verb bases.

Inherent transitive with causal forms:

Transitive	Causative		
<i>nAha</i> ‘bathe’	<i>nAha – ba</i>	<i>>nahba</i>	‘cause to bathe’
<i>kAma</i> ‘earn’	<i>kAma – ba</i>	<i>>kAmba</i>	‘cause to earn’
<i>bAha</i> ‘flow’	<i>bAha – ba</i>	<i>>bAhba</i>	‘cause to flow’
<i>nuka</i> ‘hide’	<i>nuka – ba</i>	<i>>nukba</i>	‘cause to hide’
<i>khela</i> ‘play’	<i>khela – ba</i>	<i>>khelba</i>	‘cause to play’
<i>kin^A</i> ‘buy’	<i>kin^A – ba</i>	<i>>kin^Aba</i>	‘cause to buy’
<i>ugh^A</i> ‘carry’	<i>ugh^A – ba</i>	<i>>ugh^Aba</i>	‘cause to carry’
<i>pAkAR^A</i> ‘catch’	<i>pAkAR^A – ba</i>	<i>>pAkAR^Aba</i>	‘cause to catch’
<i>bAdAl</i> ‘change	<i>bAdAl – ba</i>	<i>>bAdAlba</i>	‘cause to change’
<i>kaT^A</i> ‘chop’	<i>kaT^A – ba</i>	<i>>kAT^Aba</i>	‘cause to chop’
<i>bãT^A</i> ‘divide’	<i>bãT^A – ba</i>	<i>>bãT^Aba</i>	‘cause to divide’
<i>khĩc^A</i> ‘draw’	<i>khĩc^A – ba</i>	<i>>khĩc^Aba</i>	‘cause to draw’
<i>nãth^A</i> ‘fasten’	<i>nãth^A – ba</i>	<i>>nãth^Aba</i>	‘cause to fasten’
<i>gOn</i> ‘count’	<i>gOn – ba</i>	<i>>gOnba</i>	‘cause to count’
<i>hARa</i> ‘defeat’	<i>hARa – ba</i>	<i>>hAR^Aba</i>	‘cause to defeat’
<i>bhAr^A</i> ‘fill’	<i>bhAr^A – ba</i>	<i>>bhAr^Aba</i>	‘cause to fill’
<i>moR^A</i> ‘fold’	<i>moR^A – ba</i>	<i>>moR^Aba</i>	‘cause to fold’

Intransitive (Cate. I) with causal forms:

The following is a list among the intransitive verbal bases (Cate.I) which become causatives by suffixing {-ba}. Though causal forms are derived from these roots, they cannot be transitivised.

Transitive	Causative		
<i>nuka</i> ‘hide’	<i>nuka – ba</i>	<i>>nuk^Aba</i>	‘cause to hide’
<i>jhuk^A</i> ‘lean’	<i>jhuk^A – ba</i>	<i>>jhuk^Aba</i>	‘cause to lean’

<i>leTa</i> ‘lie’	<i>leTa – ba</i>	> <i>leTba</i>	‘cause to lie’
<i>ghum</i> ‘return’	<i>ghum – ba</i>	> <i>ghumba</i>	‘cause to return’
<i>ug^A</i> ‘rise’	<i>ug^A - ba</i>	> <i>ug^A ba</i>	‘cause to rise’
<i>dOuR^A</i> ‘run’	<i>dOuR^A - ba</i>	> <i>dOuR^Aba</i>	‘cause to run’
<i>kAh^A</i> ‘say’	<i>kAh^A-ba</i>	> <i>kAh^A ba</i>	‘cause to say’
<i>cicya</i> ‘shout’	<i>ciciya-ba</i>	> <i>ciciyaba</i>	‘cause to shout’
<i>bAis</i> ‘sit’	<i>bais-ba</i>	> <i>bAisba</i>	‘cause to sit’
<i>sut^A</i> ‘sleep’	<i>sut^A - ba</i>	> <i>sut^A ba</i>	‘cause to sleep’
<i>pichOr</i> ‘slip’	<i>pichOr – ba</i>	> <i>pichOR^Aba</i>	‘cause to slip’
<i>sũnh^A</i> ‘smell’	<i>sũnh^A - ba</i>	> <i>sũnh^Aba</i>	‘cause to smell’

Intransitives (Cate. II) with causal forms :

The list below shows the transitive derived from intransitives which become causatives by suffixing {-ba}. It is to be noted that these derived transitive are formed from intransitive by suffixing the transitive marker {-a} or {-n}. Hence the intransitive verb bases are presented along with their transitive and causal forms.

Intransitive	Transitive	Causative
<i>jag</i> ‘awake’	<i>jag –a</i> > <i>jaga</i> ‘awake’	<i>jaga –ba</i> > <i>jagba</i> ‘cause to awake’
<i>ghuR^A</i> ‘come back’	<i>ghuR^A-a</i> > <i>ghuRa</i> ‘come back’	<i>ghuRa-ba</i> > <i>ghuRba</i> ‘cause to come back’
<i>nac^A</i> ‘dance’	<i>nac^A -a</i> > <i>naca</i> ‘dance’	<i>naca – ba</i> > <i>nAcba</i> ‘cause to dance’
<i>Dub^A</i> ‘dive’	<i>Dub^A -a</i> > <i>Duba</i> ‘dive’	<i>Duba – ba</i> > <i>Dubba</i> ‘cause to dive’
<i>pAis</i> ‘enter’	<i>pAis –a</i> > <i>pAisa</i> ‘enter’	<i>pAisa – ba</i> > <i>pAisba</i> ‘cause to enter’
<i>Alog^A</i> ‘float’	<i>Alog –a</i> > <i>alga</i> ‘float’	<i>Alga-ba</i> > <i>Algaba</i> ‘cause to float’
<i>uR^A</i> ‘fly’	<i>uR^A - a</i> > <i>uRa</i> ‘fly’	<i>uRa –ba</i> > <i>uR^Aba</i> ‘cause to fly’
<i>uTh^A</i> ‘get up’	<i>uTh^A -a</i> > <i>uTha</i> ‘get up’	<i>uTha – ba</i> > <i>uTh^Aba</i> ‘cause to get up’
<i>bhag^A</i> ‘go away’	<i>bhag^A-a</i> > <i>bhag</i> ‘go away’	<i>bhaga –ba</i> > <i>bhAg^Aba</i> ‘cause to go away’
<i>bARh^A</i> ‘grow’	<i>bARh^A -a</i> > <i>bhARha</i> ‘grow’	<i>bARha-ba</i> > <i>bARh^Aba</i> ‘cause to grow’
<i>lATAk</i> ‘hang’	<i>lATAk –a</i> > <i>lAT^AAk</i> ‘hang’	<i>lAT^Aka –ba</i> > <i>lAT^AkAba</i> ‘cause to hang’
<i>kud^A</i> ‘jump’	<i>kud^A -a</i> > <i>kuda</i> ‘jump’	<i>kuda – ba</i> > <i>kud^A ba</i> ‘cause to jump’
<i>pighAl</i> ‘melt’	<i>pighAl –a</i> > <i>pigh^Ala</i> ‘melt’	<i>pigh^Ala – ba</i> > <i>pighAlba</i> ‘cause to melt’

Imperatives :

Imperative usage expresses command or request. It shows distinctions such as (1) very non-honorific, (2) non-honorific and (3) honorific and very honorific. We may note here that the suffix is used to denote honour and very honour.

The following suffixes are added to the verbal bases.

1. Very non-honorific is unmarked. The base itself functions as the very non-honorific imperative.

e.g. *rakh* 'put'
dekh 'see'
an^A 'come'
cikh^Aba 'cause to taste'

2. Non-honorific : {-h} ∞ -h

∞ -h occurs after all verbal bases.

e.g. *jag^A -h* > *jagAh* 'awake'
pAis -h > *pAisAh* 'enter'
pab -h > *pabAh* 'get'
nAcab -h > *nAcabAh* 'dance'
nAha -h > *nAhah* 'bathe'
kAma -h > *kAmah* 'earn'

3. Honorific and very honorific : {-u} ∞ -u

∞ -u occurs after all verbal bases.

eg. *Dub^A -u* > *Dubu* 'sink'
jhul^A ba -u > *jhul^Aba* 'swing'
kin^A -u > *kinu* 'buy'

4.2.1.1 TENSES

There are three tenses i.e. past, present and future in which the verbs are mainly conjugated. The tenses are either simple or continuous. Tense formation such as simple or continuous are constructed from one or two or more than two verb bases.

Simple tenses

Simple tense is formed by conjugating the main verbs with tense markers in past and future. Present tense is indicated by the formation of periphrastic constructions in which the complex verbs are involved. The term ‘complex verbs formation’ means the formation of main verb becoming present participle and then taking auxiliary verb which is again conjugated to indicate present tense.

In the following sections, the formation of simple tenses is described.

Simple past

Simple past is shown by adding the following suffix to the verb base. It is optionally followed by pronominal terminations.

$\{-l\} \infty -l-$ occurs with all the verbal bases.

e.g. $ge-l-\tilde{e} > gel\tilde{e}$ ‘(you (very non-hon.)) went’

$e-l-h^{\tilde{u}} > elAh^{\tilde{u}}$ ‘(I) come’

$kAh-l-k^A > kAhIAk^A$ ‘(He non.hon.) told you’

$h\tilde{O}s-l > h\tilde{O}sAl$ ‘(He(non.hon.)) laughed’

Simple present

Simple present is unmarked. It is indicated by the formation of complex verbs. Complex verb is formed by adding an auxiliary verb to the present participle form of the main verb. The present participle of a verb is formed by adding $\{-Ait\}$ to its base.

With the present participle, auxiliary verb is added to indicate simple present tense. The following are the auxiliary verbs added to the present participle of a verb.

$\{Ach^i\} \infty Ach^i \infty ch-$

∞Ach^i occurs after all present participles in third person non-honorific.

e.g. $rAh-Ait Ach^i-\Phi > rAhAit Ach^i$ ‘(He (non.hon.)) lives’

cal - Ait *Achⁱ – Φ* > *calA it Achⁱ* ‘(He (non.hon.)) walks’

∞ *ch-* occurs with all present participles elsewhere

e.g. *dekh - Ait ch -Φ-i* > *dekAit chi* ‘(I) see/ (you hon.) see’
ab - Ait *ch-Φ-Oh* > *abAit chOh* ‘(you (non.hon.)) come’
ab- Ait *ch- Φ- ě* > *abAit chě* ‘(you (very non.hon.) come’
bAis-Ait ch-Φ- Athⁱ > *bAisAit chAthⁱ* ‘(He (hon.)) sits’

Simple future

Simple future is indicated by adding the following suffixes. The suffixes are optionally followed by pronominal terminations.

{-b} ∞ -t- ∞ -b-

∞-t- occurs with all the verbal bases in third person.

e.g. *jE-t* > *jEt* ‘(He (non.hon.)) will go’
 je -t- ah > *jetah* ‘(He (non.M)). will go’
 je - t – ih > *jetih* ‘ (She (non.F.)) will go’

∞ - b – occurs with all verbal bases elsewhere.

e.g. *jE - b* > *j A b* ‘(I) shall go’
 E –b > *Eb* ‘(you (non.hon.)) will come’
 de – b – ě > *debě* ‘(you (very non.hon.)) will give’

Continuous tenses

Periphrastic constructions involving conjugation of compound verbs give the sense of continuity in all the three tense. Compound verbs indicating continuity of action are treated here as in sharp contrast with complex verbs¹.

The construction of a compound verb consists of three verbal categories, such as a main verb, the auxiliary verb *rAh* ‘to be’ in past participle form and the auxiliary verbs *Achⁱ* ‘to be’ *hA¹* ‘to be’ which are conjugated for tenses and pronominal terminations.

The constructions of a compound verb consists of three verbal categories, such as a main verb, the auxiliary verb *rAh* ‘to be’ in past Participle form and the auxiliary verbs *Achⁱ* ‘to be’ *hO¹* ‘to be’ which are conjugated for tenses and pronominal terminations.

In the construction of a compound verb, the main verb does not undergo any morphological change excepting that the formative suffix {-*i*} is added to the verbal base. The auxiliary verb *rAh* ‘to be’ undergoes partial morphological change, taking the past participle marker {-*Al^A*}² which indicates continuity. The second auxiliary verbs *Achⁱ* and *hO* alone are conjugated fully taking tense markers and pronominal terminations.

In the following sections, the formation of continuous tenses in past, present and future are discussed.

1. *Achⁱ* occurs in past and present tenses and *hO* occurs in future tense only.
2. The past participle marker {-*Al^A*} has two allomorphs and their distributions are as follows.

$\{-Al^p\} \infty - Al^i \quad \infty - Al^A$
 $\infty - Al^i$ occurs with feminine nouns
 $\infty - Al^A$ occurs with masculine nouns

Past continuous tense

Past continuous tense is formed by adding to the main verb base the past participle form of *rAh* and the past forms of the auxiliary verb *Achⁱ¹*. e.g.

ciciya rAh - Al^A ch - l - h^u > *ciciya rAhAl^A chOlh^u* ‘(I) was smiling’
bAhⁱ rAh - Al^A ch - Al > *bAhⁱ rAhAl^A chAl* ‘(wind) was blowing’
khoe rAh - Al^A ch - Al - h > *khoe rAhAl chAlAh* ‘He was eating’

Present continuous tense

Present continuous tense is formed by adding to the main verb base the past participle of *rAh* and the present form of the auxiliary verb *Achⁱ*. e.g.

abⁱ rAh –Alⁱ ch-Φ-i > *abⁱ rAhAlⁱ chi* ‘(you (hon.F.) are coming’

bhũkⁱ rAh – Alⁱ Achⁱ –Φ> *bhũkⁱ rAhAlⁱ Achⁱ* ‘Dog F. is barking’

kA rAh Al^A ch- Φ- i > *kA rAhAl^A chi* ‘(I)am talking/ (You (hon.F.))
are talking’

1. {*ch –*}the morpheme alternant of {*Achⁱ*} is conjugated in past tense whereas {*Achⁱ*} occurs only in present third person non.honorific. The allomorphic distribution of these two forms are given.

Future continuous tense

Future continuous tense is formed by adding to the main verb base the past participle form of *rAh* and the future forms of the auxiliary verb *hO*. e.g.

ja rAh - Al hA-b > *ja rAhAl hOb* ‘(I)will be going/(you (hon.) will be going’

ASPECTS

There are three aspects: Habitual, Perfect and Progressive.

The Habitual Aspect denotes the action of the verb takes place from time to time, the Perfect Aspect denotes the action of the verb takes place once and in case of Progressive aspect the action of the verb continues.

Example :

Mas./Fem. *mae kArAit chi* ‘I do’ *hAm sAb kArAit chA* ‘We do’(Habitual Present)

Mas.*mae kArAl chAl* ‘I have done/did’ *hAm sAb kArAl chAl* ‘We have done/did’ (Present
Perfect)

Mas.*mae kArAt chAl* ‘I am doing’ *hAm sAb kArAt chAl* ‘We are doing’ (Present
Progressive)

MOOD

Maithili verbs can be marked for following moods.

Probability mood - It expresses doubt or uncertainties.

u kAr sAk hAik -He could do

u ja sAk hAik -He might have gone

Imperative mood - It expresses command and request

kitab pAr (you) read the book (command)

so - you sleep (request)

Optative mood - It expresses blessing or curse.

o pARh sakAl - he may read

okAr bhAla ho sakAl - he may be happy

The Permissive mood

pARhe - let (someone) read

o ke awedA - let him come

4.2.1.2 INFINITIVE

Infinitive is shown by adding the marker{-Ae} with the verbal base in Maithili. e.g.

ja - Ae > *jae* 'to go'

kha - Ae > *khAe* 'to eat'

dOur - Ae > *dOuRAe* 'to run'

NEGATIVE

Negative construction is formed by using the negative form /*nAhⁱ* / *nAi* before the verb or verbal phrase in a syntactic construction. It is to be noted here that the negative imperative is also expressed by using the same negative form before a verb imperative.e.g.

/hAm hAh ⁱ jæb ^A /	‘I shall not go’
/bAcca jOr sŌ nAh ⁱ cal ⁱ sAkAit Ach ⁱ /	‘The child can not walk fast’
/chiTTa dis nAh ⁱ dekhu /	‘Don’t look at the basket’
/khOpRik ^A bagAr me nAh ⁱ prAtikcha kAru /	‘Don’t wait outside the hut’

4.2.1.3 PARTICIPLE

Present participle

Present participle is formed by adding the marker { - Ait } to the verb base.

e.g.	dekh	- Ait	>	dekhAit	‘having seen’
	ab	- Ait	>	abAit	‘having come’

Past participle

Past participle is formed by adding the marker { - Al } to the verb base.

cal	- Al	>	calol	‘having walked’
bAis	- Al	>	bAisAl	‘having set’

The Verbal Noun/Gerund

When verbs are used as nouns they are called gerunds. The Examples are as follows :-

/douRNa swasthlel Accha hai/	‘Running is good for health’
/piNa swasthlel buRa hai/	‘Drinking is bad for health’

4.2. 1.4 CAUSATIVE VERB

Causative in Maithili verbs is formed by adding the suffix *-ba* to both transitive and intransitive verbs. It is to be noted that causative formation is not found with all the transitive and intransitive verbs.

The intransitive verbal bases (Cate. I) which become causative by suffixing *-ba*. Though casual forms are derived from these roots, they cannot be transitivised.

The transitive derived from intransitives which become causatives by suffixing *-ba*. It is to be noted that these derived transitive are formed from intransitives by suffixing the transitive marker *-a* or *-n*. Hence the intransitive verb bases are presented along with their transitive and causal forms.

Intransitive		Transitive		Causative
<i>jag</i> ‘awake’	<i>jag - a</i>	<i>jaga</i> ‘awake’	<i>jaga - ba</i>	<i>jaga ba</i> ‘cause to awake’
<i>ghur</i> ‘come back’	<i>ghur - a</i>	<i>ghura</i> ‘come back’	<i>ghura -ba</i>	<i>ghur ba</i> ‘cause to ‘come back’
<i>nac</i> ‘dance’	<i>nac - a</i>	<i>naca</i> ‘dance’	<i>naca - ba</i>	<i>n c ba</i> ‘cause to dance’
<i>dub</i> ‘dive’	<i>dub - a</i>	<i>duba</i> ‘dive’	<i>duba - ba</i>	<i>dubba</i> ‘cause to dive’

IMPERATIVES

Imperative usage expresses command or request. It shows distinctions such as (1) very non-honorific *, (2) non-honorific and (3) honorific and very honorific. We may note here that the same suffix is used to denote honour and very honour.

*The second person pronouns in Maithili as described in Section 4.82 have three-way distinction such as non-honorific, honorific and very honorific. Such distinctions are mainly based on the second person pronouns obtained in the data. In dealing with the very conjugations in Maithili we are to bring out an additional distinction between very non-honorific second person and non-honorific second person. Though for both the usages only the pronoun is used, the distinctions such as very non-honorific and non-honorific are well maintained in the pronominal terminations as well as in the imperatives. Hence in the following sections on verbs, I will throughout specifically refer to either as very non-honorific or non-honorific as context demands.

The following suffixes are added to the verbal bases.

1. Very non-honorific is unmarked. The base itself functions as the very non-honorific imperative.

rakh ‘put’

dekh ‘see’

2. Non-honorific

-h occurs after all verbal bases.

jag - h jag h 'awake'

pAis - h pAis h 'enter'

Honorific and very honorific :-u

-u occurs after all verbal bases,

dub - u dubu 'sink'

jhul A ba - u jhul A bau 'swing'

4.2.1.5. NEGATIVE VERB

Negative construction is formed by using the negative form / *nAh* / before the verb or verbal phrase in a syntactic construction. It is to be noted here that the negative imperative is also expressed by using the same negative form before a verb imperative.

e.g. / *h mA nAh jAb* / 'I shall not go.'

/ *chitta dis nAh dekhu* / 'Don't look at the basket.'

4.2.1.6 PASSIVE FORMATION

The Passive formations are the round about way of representing a sentence with the same meaning. For Example – 'I see the moon' (active) > 'The moon is seen by me' (passive). So in passive, the object (of active) becomes the subject and the subject (of active) becomes object, the verb changes to its past participle form and 'by' is added before object. Example / *mae kam kArAit chi*/ 'I do the work' > / *kam mor dwara kAral chAl*/ 'The work is done by me' etc.

4.2.1.7 AUXILIARY VERB

Auxiliary verbs modify the action of the main Verbs. The auxiliary verbs generally follow the main verbs and denote action, time etc.

There are two sets of auxiliary verbs inflected for number, gender. They are

	Present		Past	
Masc.Sg.	<i>Ait/Achi</i>	‘is’	<i>l-</i>	‘was’
Fem.Sg.	<i>Ait/Aci</i>	‘is’	<i>l-</i>	‘was’

In English, auxiliary verbs occur before the main verbs, but in Indian languages they follow the main verbs. Therefore, they are the subsidiary verbs (also called helping verbs).

4.2.1.8 COMPOUND VERB

The process of compounding is similar to that of complex verbs. The only difference is the semantic purpose which is conveyed by the compound verbs. Semantically such verbs express different meanings from the constituents. Generally the verb */kar/* >*karab/* ‘to do’ is used as the secondary verb. The examples of the compound verbs are as follows:

lean (against something)	sahara lAe TikAb
hunt	S'ikar kArAb
shoot	goli marAb
fight	jAgRa kArAb
stab	cAkku marAb
escape	pARa jayeb
move	sthiti pAribArtAn kArAb
stand up	ThaRh hoyeb
reap	phAsAl kaTAb
choose	pAsinna kArAb
breathe	S'as leb
kiss	cumma deb
love	dular kArAb
wean (a child)	nena kArAb

4.2.1.9 TRANSITIVITY

Transitivity is a verbal property. The verbs having transitivity are /+tran/ and verbs not having transitivity are /-tran/. Transitivity depends on whether the verb is taking any object or not. If the verb takes an object it is transitive verb, while absence of an object makes the verb intransitive.

Therefore, [+tran] - +V - [+NP]
 [-tran] - +V - [-NP]

Transitive verbs available in this dialect are - /ja/ ‘to go’, /kha/ ‘to eat’, /dekh/ ‘to see’ etc. and the intransitive verbs are /maR/ ‘to die’ etc.

4.2.2 ADVERBS

Adverb of place

/ etO ~ etAe /	‘here’
/ otO ~ OtO ~ OtAe /	‘there’
/ kOtO ~ kAtAe /	‘where’ (Interrogative)
/ jAlAe /	‘where’ (relative)
/etO kich ^u Ap ^A nek ^A lel Ach ⁱ /	‘Here is some for you’
/ahã etAe kOnã elAh ^ũ /	‘How did you come here?’
/ mOugi otO ThaRh ⁱ nAh ^ĩ chAth ⁱ /	‘The women are not standing there’
/ o OtO bAisAit ^A chAth ⁱ /	‘He (res.) sits there’.
/ OkAr mæ kOtO chAlAik ^A /	‘where was his mother?’
/ Ap ^A nek ^A gam kAtAe Ach ⁱ /	‘where is your village?’

/ ehⁱ tAR^A hæ pAR^Aba sAb^A ohⁱ bil^A mẽ pAhũcOl jAtAe mus rAhAit chOl /
 ‘So all the pigeons reached the whole where the mouse lived’.

Adverbs of time

/ e khOn ^A /	‘now’
/ tAkhOn/	‘then’
/ kAkhOn /	‘where’(Interrogative)
/jAkhAn ~ jAkh ^A /	‘when’ (relative)
/ekhOn ^A bAR ^A sa hOit ^A Ach ⁱ /	‘It rains now’

Adverb of manner

The forms for interrogative usage (i.e. ‘how’) is given below.

/ kOnã/	‘how’
/ ahã kOnã bujhAit ^A chi /	‘How do you know?’

4.2.3 PARTICLE

The particles do not belong to the morphological class e.g.

The Conjective particles

The Conjunctive particles conjoin two phrases/clauses

/bhalu Or banAr/	‘bear and monkey’
/na hAm na o/	‘neither me nor he’

4.2.4 ECHO WORDS / REDUPLICATION

Echo words are onomatopoeic words. Generally these words are reduplicated so they create an echo. A few examples are given below

chi-chi	‘cry of a baby animal’
dur-dur	‘be away’
dum dum	‘loud sound of walking’
	etc.

5. SYNTAX

Syntax is the study of the principles and rules for constructing phrases and sentences in natural languages. The syntax also establishes the rules governing the order of combining the words-phrases to form sentences in a language.

5.1. ORDER OF WORDS IN SENTENCES

Maithili is having the sentence pattern of SOV (Subject – Object – Verb). It consists of noun phrase and verb phrase. Noun phrase functions as the subject. There is no sentence without a predicate. Sometimes predicate may itself stand for a sentence. Sentences can be classified into six different types according to their function and structure in Maithili language. The types of sentences are given below:

- (a) Declarative
- (b) Interrogative
- (c) Imperative
- (d) Negative
- (e) Causative
- (f) Co-ordination

5.2 DESCRIPTION OF TYPES OF SENTENCES

5.2.1 Interrogative Sentences

In Maithili language, there are two types of interrogative sentences.

1. yes/no questions
2. 'wh' type question sentences

Yes/No questions

This type of interrogative sentence is indicated by changing the intonation of the sentence

ki ahã : kalhi a :bi r Ah Al chi : 'Are you coming tomorrow'

question you tomorrow are coming

ki ahã : so : b d in ja r Ah Al chi : ‘Are you going every day’
 question you every day going are

Wh Question Type

This type of sentence is formed by addition of the interrogative particles in the sentence. It generally precedes the verb.

The wh question makers are :

<i>/ke/</i>	‘who’
<i>/ki/</i>	‘what’
<i>/kon/</i>	‘which’
<i>/kin^AkA:r/</i>	‘whose’
<i>/kAkhAn/</i>	‘when’
<i>/ka : lhi/</i>	‘why’

Example

k e : sA : b^A ehAri : lel A :k^A
 who sticks took

‘who(pl) took the sticks’

ahã : k Akh An gh A:r gelo : hã
 you when home did go

‘when did you go home?’

5.2.2 Imperative Sentence

Imperative sentence involves only the II person where the subject can occur optionally. Mostly the verb alone may indicate the imperative mood.

Example

hAmA:r^AkuR^Ah ARi ma :Ti p A:r ra:khu ‘Put my axe on the ground’
my axe ground on put

chiTTa :dis^A n A: hĩ dekhu : ‘Doesn’t look at the basket’
basket towards doesn’t look

5.2.3 Negative Sentence

In Maithili language, negative sentence is formed by using the negative forms /nAh/ before the verbs or verb phrase

Example

o:Ap^Ane lAk Ani : ke: dek^A ha : le :l nā:hĩ ela:h^A
he you to see not come

‘He did not come to see you (pl.)’

o:Ap A:n ba: lAk kē n Ahĩ p AThO: ṭ a:h^A
his son not will send

‘he will not send his son’

5.2.4 Causative Sentence

In Maithili language Causative sentence is formed by adding the suffix -ba to both transitive and intransitive verbs. It is to be noted that the causative formation is not formed with all the transitive and intransitive verbs.

Example

hA : m hun^Aka kalhⁱ heO : Aol Ahĩ
I him yesterday made to eat

‘I made him eat yesterday’

kuku :r^A dA: urⁱ r Ah A :l :chi / h A:m Ak^A rAkæ : b^A

dog running is I made stop

‘Dog is running I will make his stop’

5.2.5 Co-ordination Sentence

In the co-ordination sentence, it is a symmetrical relation between in clauses is independent one is meaning. The co-ordination connections are ‘a: ‘ ‘and’ Example

o: a: hA:m e: kA do: sra: kẽ mukha sũ ma : R AiT^A chi

he and I each other closed hand strike

‘ He and I strike each other with closed hand’

5.3 DESCRIPTION OF PATTERN OF SENTENCES

In Maithili, the sentences are classified into the following groups according to their respective patterns.

- (1) Simple Sentence
- (2) Complex sentence and
- (3) Compound sentence

5.3.1 Simple Sentence

A simple sentence has only one subject and a predicate. The pattern of Maithili sentences are subject – object – verb.

Example

ghA :r pA : igh^A A :chi

house large is

‘The house is large’

chiRA :i s A:b^A uRige : l^A

birds flew up

‘Birds flew up’

hAm^A e:kTa sã:p^A ke d ekhAi t^Achi

I a snake see

‘I see a snake’

Declarative Sentences are also simple sentences, which have one subject and one predicate.

hAmRa e:kTa kuku:r A:chi

one dog have

‘I have a dog’

i: hAmA:r gæ: chi

This my cow is

‘This is my cow’

5.3.2 Complex Sentence

Complex sentence consists of a simple sentence, which constitutes the main clause of the sentence and one or more subordinate clauses. Example

jO:r sÕ bAR^Asa: bhela:k ka:rAn nAdi sA:b mÊ ba:Rhⁱa:bⁱge:l

incessant rain on account of river all flood+Pt.

‘On account of incessant rains the rivers are flooded’

5.3.3 Compound Sentences

Two or more simple sentences constitute a compound sentence. Each part of a compound sentence is having subject and one predicate. The process of conjoining may take place both in the nominal and verbal phrases or the co-coordinated sentences.

hA:m ahã:ke a: ahã:k bha:i ke ka:lhⁱ d ekhA:h^A

I you and you your brother tomorrow will see

‘I will see you and your brother tomorrow’

7. TEXT

“ *ekra* *kAua* *kona* *kari* *sap* *marlAk* “ (*kAuak kAnia*)
one the crow how black snake killed

bARAk gachAk ghangAr *Dari pAr ekTa kAua a kAuvi rAhAit chAl*.
big tree spreading branches among one crow and female crow lived

okAr *khota* *me* *cari Ta* *choT – choT* *ANDa chAl*
their nest in four small small eggs was

jAkAr surAkSa o *dunu praNi bAhut Savdhani* *purbAk kArAit chAl*.
which protect both very carefully did

Ohi gachAk khoh me *ekTa kari sap rAhAit chAl jAvra so* *kAua*
that tree hole in one black snake stayed crow

sAb bhAebhit *rAhAit chAl. sAb* *ber jAkhAn kAua ANDa dAit chAl*
(s) feared stayed every time when the crow egg laid

tA O sap gach pAr *chARhikAe khota sA* *ANDa kha jait chAl*.
then that snake tree on climbed nest from egg ate

Among the spreading branches of a banyan tree lived a crow sandhi's wife, the crow-hen. In the nest were four little eggs which the parents guarded with great care. In a hollow of that tree-trunk lived a black snake whom the crow feared greatly. Every time the crow-hen laid her eggs the snake crawled up to the nest and ate them up.

hAran bhAe kAuvi kAua *sA kAhAlAk je ehu ber I kari Sap*
fear crow –hen crow from said that this time this black snake

hAmAr sAbAhAk ANDa khayAt tAkhAn hAm ehi gach pAr
my all eggs ate then I this tree on

nAhi rAhAbA. hAmsAb ApAn khota kAtAhu doSAr Tham jak bAnayek.
not will stay we all our nest other place other place go made

Ehi pAr kAua jAwab delAk je hAm sAb bAhut din SA ehi
this on crow answered that we all many days from this

gach pAr rAhi rAhAl chi. hAmra lel I sAmbhAw nAhi Achi je I
tree on stayed we for it possible not that this

jAgAh choRi kAtAhu nAv Tham jae. O sAb gAppA kArite chAl ki
place leaving other new place go they all gossiping were then

okra sAbke phuphkar sunai pARlek. O sAb bujhi gel je i
they all hiss- sound heard they all understood that this

phuphkar kAkAr cheik. Becara dunu nih sAhae bhAil kAhuna Apne khota ke
hiss-sound whose was poor two helplessly were our nest

bAcbaik prAyas kArAe rAhAl chAl. sap dhire dhire sAsrAit khota
to some effort did snake slowly crawled nest

lAg ja rAhAl chAl. punAh O jor sA phuphkar choRlAk tA pAkshi
near come again that loud hiss-sound maid then birds

sAb otAye sA Dare pARa gel. O kAria sap ek – ek kAye sAbTa ANDa kha
all other feared escaped that black snake one by one all egg eat

gel.

Pt.

“If the black snake eats up my eggs this time also, I refuse to live in this tree any longer. We must build our nest somewhere else,” said the mother bird to her husband”.

“We have lived here a long time. I can’t bear to desert my home and go to live elsewhere”, said the crow. While they were talking, they heard a hissing sound just below them. They knew what the sound meant. They sat helplessly in their nest trying to protect their eggs. The black snake crept higher and closer to the nest. Then with a loud hiss he tried to strike at the birds who flew away in terror. One by one, the black snake swallowed the eggs.

Dukhi mon se dunu praNi ApAn khota me wapAs abi gel, I jAnAit

Sad mind in both animals our nest in return came this knowing

je okra sAb ke ApAn khota sunnA bheT tAik. kAua bajAl je Ab hAmra

that they all to our nest empty will be crow said that now our

ehi khuni sap ke kAhuna ne kAhuna sAmapt kArahi pARAt. tari

this murderous snake to somehow/in anyway end do may that

pAr kAuvi dukhi hoit kAua sA kAhiyo lARi sAkAt okAr phuphkar

after fem.crow sad became crow to said fight can his hiss-sound

kAtek bhAyAMkAr hoit chek.

how dangerous is

The parents came back sadly to their nest, knowing well that they would find it empty. The crow said, “I must find a way to destroy this murderous snake”.

“How can you ever fight him ? His sting is so deadly”, said his wife in despair.

kAua ApAn kAniyake kAhAlAk je Aha cinta nehi kAru priyA!

Crow own wife said that this thought not do my dear

hAmAr ekTa mit Anek dhurtA Achi je O eksA ek biSAdhAr sap ke
my one friend very clever is that he done one poisonous snake to

mari sAket. Achi I kAhAit O kAua uRike dosAr gach pAr cAli gel jAtAp
kill san is this saying that crow flying other tree on left where

okAr priyA mit gidAr rAhAit chAl. jAkAn O gidARwa sunlAk je kona O Sap okAr
his dear friend fox stayed when that fox heard that how that snake his

sAbhAk sAbTa ANDa kha lAit chek, tA O kAhAlAk je mita je krur
all eggs ate then he said that friend who cruel

ebAM lalci hoit Achi okAr Ant sAdAibA khArabe hoit chek.
And becomes his end always bad will be

DArwak kono kaj nAhi chek. Is pAhinAhi sA okAr sAmapt kArAk pae
Feared any work not has this his end do for
Do not fear

soci cukAt chi. kAua kAhAl kAik – oh! jAldi sA hAmra upae
thought crow said oh! Soon our plan

bAtau. tAkArbad gidAr DARait DARait je kAtAu okAr awaj jour sA nAhi suna
tell afterwards fox fear fully that none his sound loudly not heard

jaik, te Sap ke kona sAmapt kAel jae se phusphusa ke bujha
that snake to how end do whispered made understood

debAkAik. kAua uDi kAe ApAn kAniya lAg gela a sAbTa bat okra
crow flying own wife closely and all talk his

bujha delAkAik. kAua kAhAlAk je ehi me khAtra chek, te hAmra
made understood crow said that this in danger is so we

sAbke sAcet bhAeke rAhAe pARAt.
all alert to stay

“Don’t you worry, my dear, I’ve got a friend who is cunning enough to destroy the most poisonous of snakes”, said the crow, and off he flew to another tree under which lived his dear friend, the jackal.

When the jackal heard how the snake always ate up the eggs, he said, “My friend, those who are cruel and greedy always meet with a bad end. Have no fear, I’ve already thought of a plan to destroy him”.

“Oh, do tell me what it is,” said the crow. Then the jackal, fearing he might be overheard, whispered to his friend what he should do to destroy the snake. The crow flew back to his wife and told her about the plan. “It is rather risky”, said the crow. “We’ll have to be very careful”.

kAuak kAniya bahut sahAs purbAk bajAl je ApAn
female crow very courage with said that my

ANDa ke bAcAbAik hetu hAm kichu kAe sAkAit chi.
egg to protect reason I anything can do

Ehi karANe O sAb uRikAe rajak mAhAl dis cAli
saying this they all flew of king palace towards gone

gel. O mAhAl ohi gach SA besi dur nAhi chAlAik jahi
that palace that tree from very far not was gone there

gach pAr o sAb rAhAit chAl. mAhAlAk bag me ekTa pokhri
tree on they all stayed royal garden in one pond

chAl jahi me mAhAlAk strigAN tikni snan kArAit chAlihA, tahi
was gone there royal women there were taking bath that

Tham O sAb gel. O strigAN lokni sonak sikRi, motik mala
place they all went those ladies gold chain pearl garland

a baki abhuSAN SAB pokhrik kat me rakhne chAli hA. O
and rest other jewellery of the pond on side kept was that

mada pAkshi uRi kAe nica gel a ApAn coc me ekTa sonak sikRi
female bird flying down went and own beak in one gold chain

uThi dhire dhire ApAn gach dis uRAe lagAl jAtAe O rAhAit chAl. jAkhan
lifted slowly own tree towards started flying where she stayed when

mAhAlAk prAhAri ciRiya ke sonakA SikRi lAe uRAit dekhIAk tA
Royal guards by bird gold chain taken flying saw then

ApAn hAthiyar lAe okAr picha kArAe lagAl. O sAb dekhIAk je
own club take her follow do started then all saw that

ciRiya ohi SikRi ke gachAk khodhri me khAsa delAk. ekTa prAhAri
bird there chain to tree's hole inside dropped one guard

sikRi leba lel gach pAr cARhAl. jAhina O dekhIAk je ekTa
chain taken the tree on climbed where he saw that one

kari sap kuNDli marne otAe bAisAl Achi. Bhalak ek jorgAr
black snake curled up there sitting club's one forceful

prAhar sA sap marAl gel a ehi prAkar kAriya sapAk Ant
strike by snake died and this was black snake's end

bhAe gel.

was

tAkArbad kAua a okAr kAniya ohi gach pAr khusi khusi
afterwards crow and his wife that tree on happily

rAhAe lagAl a okra sAbkA bAhut ras choT choT bAcca
stayed started and their many mall small baby

ho bhelAik.

had

“I’ll do anything to save my eggs”, said the mother bird bravely.

So off they flew towards the palace of the king of the country. The palace was not far from the tree in which they lived. They approached a big pond in the palace garden where they saw the royal ladies having a bath. They had laid to their golden chains, pearl necklaces and other jewellery on the edge of the pond. The mother bird flew down, picked up a gold chain in her beak and started flying slowly towards the tree in which she lived. When the palace guards saw the bird flying off with the gold chain, they took up their clubs and chased the bird. They saw the bird drop the chain into the hollow of a tree. One of the guards climbed up the tree to get the chain. As he put his hand inside the hole to get the chain, he saw a black snake curled up there. With one hard stroke of his club he killed it and that was the end of the black snake.

The crow and the crow-hen lived in that tree happily afterwards and had many little baby crows.

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URDU
S.S. BHATTACHARYA

1. INTRODUCTION

1.1. Urdu as a Language

Urdu is one of the New Indo Aryan languages of India. It has been evolved from Shauraseni Apabhramsha through the local dialects spoken in and around Delhi during 13th and 14th century and it incorporated a large number of words from Turkish, Arabic and Persian languages. The word 'Urdu' is derived from the Turkish word 'Ordu' which means army or crowd. Modern standard Urdu is a homogenous language. It is said that the earliest literary activities in this language started from 1442 A.D. in case of Dakkhini Urdu and since 1721 for Delhi Urdu. However, there are divergent dialects in Urdu. The dialects of Delhi and Lucknow, differing only in minor points, are considered standard Urdu with some minor divergences. Actually, the dialect is called Dahlavi, Hindvi, Khariboli and later Hindustani developed two styles viz., Hindustani and Urdu. In the process of standardization Urdu emerged as the language of the Muslim elites with a definite influence of Persianism and the Hindi or more appropriately High Hindi as the language of the Hindu elites. Generally, it can be said that there is hardly any difference as far the morphological and syntactical structure of Hindi and Urdu are concerned. Though they share almost same basic vocabulary, Urdu has borrowed a large number of lexical items from Persian, Arabic and to some extent Turkish languages whereas Hindi borrowed primarily from Sanskrit.

Urdu, one of the major literary languages of India is specified in the schedule VIII of the Constitution. The speakers of Urdu are found to be distributed in all the States and Union Territories of India. Yet they do not constitute a majority in any State or Union Territories. Urdu is the official language in the state of Jammu and Kashmir and it is the second official language in the states of Bihar, Delhi, Jharkhand, Telengana, West Bengal and Uttar Pradesh. According to 2011 census Urdu is spoken by 5,07,72,631 speakers in India.

1.2. Distribution of Urdu Language in India

DISTRIBUTION OF URDU LANGUAGE IN INDIA - CENSUS 2011									
Area name	Total			Rural			Urban		
	Person	Male	Female	Person	Male	Female	Person	Male	Female
	1	2	3	4	5	6	7	8	9
INDIA	5,07,72,631	2,61,80,481	2,45,92,150	2,11,27,388	1,08,43,253	1,02,84,135	2,96,45,243	1,53,37,228	1,43,08,015
JAMMU & KASHMIR	19,956	11,137	8,819	8,609	4,803	3,806	11,347	6,334	5,013
HIMACHAL PRADESH	5,320	3,200	2,120	3,745	2,136	1,609	1,575	1,064	511
PUNJAB	27,387	15,348	12,039	10,715	5,706	5,009	16,672	9,642	7,030
CHANDIGARH	10,595	6,205	4,390	244	156	88	10,351	6,049	4,302
UTTARAKHAND	4,25,752	2,24,247	2,01,505	1,86,893	98,095	88,798	2,38,859	1,26,152	1,12,707
HARYANA	3,74,353	1,97,206	1,77,147	3,28,070	1,71,827	1,56,243	46,283	25,379	20,904
NCT OF DELHI	8,67,673	4,62,112	4,05,561	2,921	1,631	1,290	8,64,752	4,60,481	4,04,271
RAJASTHAN	664915	342301	322614	1,13,738	58,751	54,987	5,51,177	283550	2,67,627
UTTAR PRADESH	1,08,20,232	56,10,185	52,10,047	48,51,370	2,502,603	23,48,767	59,68,862	31,07,582	28,61,280
BIHAR	87,70,002	45,39,650	42,30,352	71,22,078	36,80,912	34,41,166	16,47,924	8,58,738	7,89,186
SIKKIM	2,001	1,342	659	597	469	128	1,404	873	531
ARUNACHAL PRADESH	1,294	829	465	615	415	200	679	414	265
NAGALAND	1,095	683	412	326	203	123	769	480	289
MANIPUR	247	183	64	168	130	38	79	53	26
MIZORAM	113	80	33	35	24	11	78	56	22
TRIPURA	526	354	172	427	282	145	99	72	27
MEGHALAYA	2,129	1,194	935	290	158	132	1,839	1,036	803
ASSAM	8,293	4,542	3,751	5,147	2,818	2,329	3,146	1,724	1,422
WEST BENGAL	16,63,519	8,81,862	7,81,657	3,31,765	1,71,952	1,59,813	13,31,754	7,09,910	6,21,844
JHARKHAND	19,6,5652	10,18,392	9,47,260	10,61,383	5,47,423	5,13,960	9,04,269	4,70,969	4,33,300
ODISHA	6,70,572	3,41,283	3,29,289	3,72,590	1,86,947	1,85,643	2,97,982	1,54,336	1,43,646
CHHATTISGARH	79,962	41,608	38,354	10,593	5,592	5,001	69,369	36,016	33,353
MADHYA PRADESH	9,16,608	4,71,380	4,45,228	153,735	80,009	73 726	7 62 873	3,91,371	3,71,502
GUJARAT	4,79,206	2,50,005	2,29,201	18,695	10,372	8,323	4,60,511	2,39,633	2,20,878
DAMAN & DIU	1,032	681	351	104	88	16	928	593	335
DADRA & NAGAR HAVELI	1,089	658	431	238	158	80	851	500	351
MAHARASHTRA	75,40,324	39,31,539	36,08,785	16,40,718	8,37,608	8,03,110	58,99,606	30,93,931	28,05,675

ANDHRA PRADESH	75,05,623	37,98,603	37,07,020	25,06,042	12,58,234	12,47,808	49,99,581	25,40,369	24,59,212
KARNATAKA	66,18,324	33,60,902	32,57,422	21,42,104	10,87,181	10,54,923	44,76,220	22,73,721	22,02,499
GOA	41,242	21,239	20,003	5,163	2,707	2,456	36,079	18,532	17,547
LAKSHADWEEP	32	24	8	0	0	0	32	24	8
KERALA	13,122	6,608	6,514	4,002	1,984	2,018	9,120	4,624	4,496
TAMIL NADU	12,64,537	6,30,059	6,34,478	2,43,487	1,21,512	1,21,975	10,21,050	5,08,547	5,12,503
PUDUCHERRY	8,627	4,124	4,503	600	270	330	8,027	3,854	4,173
ANDAMAN & NICOBAR ISLANDS	1,277	716	561	181	97	84	1,096	619	477

Though Urdu was flourished in and around Delhi and Lucknow, Urdu was taken to different parts of the country by soldiers, saints and sufis and also by the common people. Keeping in view the interesting nature of development of a language like Urdu it was decided to explore some of the varieties spoken in various parts of the country under the LSI scheme. Patna was selected for two reasons: (i) Under LSI, Bihar was the target state, (ii) since Bihar had a strength of 1,099,850 Urdu speakers in 1981 census and Urdu was declared as Second Official language of the state.

1.3. Present Study of Urdu

The description of Urdu in Bihar is based on my fieldwork in and around Patna city in October-November, 1988. A variety of Urdu with heavy interference from Maithili/Bhojpuri/Magahi serves as a domestic patois among the Muslims who have lived in Bihar for generation. But standard Urdu is used on formal occasions. The data is largely taken from Mr.Reza Naqvi Wahi, who is a retired state Govt. official living in the city for a long time. He is a poet who was rewarded with Galib Award from the President of India. But the data was updated and verified from other Urdu speakers numbering at least ten.

One thing, which is important to note regarding the data is that there are sub-dialectal variation in Urdu. The differences between local dialects of Hindi and Urdu is minimal, so far the structure of the languages are concerned. However, large number of lexical items which are exclusively used by the Urdu speaking Muslims are not generally used by the non-Muslims. But the standard Urdu is used as superposed variety generally by the educated Muslims in the formal occasions.

As a result, we set two co-existing methods at expression in their speech. For example, the category of gender concord fluctuates sometimes in similar context even in the speech samples of a single individual. A thorough verification of their variables was not possible because of limited size of the sample. The description, which is supplied here, is more or less free from those variations. As such, this speech could be described as the speech of the educated speakers of the speech community.

In my analysis I found that influence of Urdu of Patna in the process of standardization of Urdu in general is not much. Because, standard Urdu and Hindi are taught in the schools, regular programme is broadcast from All India Radio and with the development of other mass media, people have learnt to restrict use of local variety in informal situation. These speakers are generally bilingual and as well as bi-dialectal and the situation is diglossic.

1.4. Districtwise distribution of Urdu Language in Bihar

According to 2011 census, districtwise distribution of Urdu speakers in Bihar is presented below.

DISTRICT WISE DISTRIBUTION OF URDU LANGUAGE IN BIHAR - 2011 CENSUS									
LANGUAGE		Total			Rural			Urban	
	Person	Male	Female	Person	Male	Female	Person	Male	Female
1	2	3	4	5	6	7	8	9	10
BIHAR	87,70,002	45,39,650	42,30,352	71,22,078	36,80,912	34,41,166	16,47,924	8,58,738	7,89,186
Pashchim Champaran	1,17,021	61,179	55,842	83,043	43,534	39,509	33,978	17,645	16,333
Purba Champaran	3,74,023	1,94,196	1,79,827	3,10,693	1,61,018	1,49,675	63,330	33,178	30,152
Sheohar	51,036	26,226	24,810	49,452	25,382	24,070	1,584	844	740
Sitamarhi	4,77,771	2,47,005	2,30,766	4,57,182	2,36,165	2,21,017	20,589	10,840	9,749
Madhubani	5,76,873	2,96,545	2,80,328	5,46,535	2,80,724	2,65,811	30,338	15,821	14,517
Supaul	2,07,409	1,06,448	1,00,961	1,88,876	96,818	92,058	18,533	9,630	8,903
Araria	8,07,246	4,18,643	3,88,603	7,59,837	3,93,877	3,65,960	47,409	24,766	22,643
Kishanganj	5,51,427	2,82,175	2,69,252	5,06,446	2,58,882	2,47,564	44,981	23,293	21,688
Purnia	6,07,723	3,15,291	2,92,432	5,61,320	2,91,200	2,70,120	46,403	24,091	22,312
Katihar	2,79,870	1,45,671	1,34,199	2,42,957	1,26,449	1,16,508	36,913	19,222	17,691
Madhepura	1,14,300	58,927	55,373	1,06,577	54,997	51,580	7,723	3,930	3,793
Saharsa	1,82,800	94,743	88,057	1,59,927	82,745	77,182	22,873	11,998	10,875
Darbhanga	8,13,914	4,18,692	3,95,222	7,19,667	3,69,758	3,49,909	94,247	48,934	45,313
Muzaffarpur	3,67,263	1,91,684	1,75,579	3,01,883	1,57,402	1,44,481	65,380	34,282	31,098

Gopalganj	45,145	22,748	22,397	40,277	20,322	19,955	4,868	2,426	2,442
Siwan	1,43,329	72,961	70,368	1,19,706	60,821	58,885	23,623	12,140	11,483
Saran	89,911	46,126	43,785	66,558	34,052	32,506	23,353	12,074	11,279
Vaishali	1,67,869	87,523	80,346	1,43,995	74,993	69,002	23,874	12,530	11,344
Samastipur	3,58,065	1,8,6425	1,71,640	3,42,678	1,78,427	1,64,251	15,387	7,998	7,389
Begusarai	2,83,084	1,47,655	1,35,429	1,96,833	1,02,620	94,213	86,251	45,035	41,216
Khagaria	98,285	51,737	46,548	86,651	45,658	40,993	11,634	6,079	5,555
Bhagalpur	3,12,695	1,63,320	1,49,375	1,81,187	94,533	86,654	1,31,508	68,787	62,721
Banka	82,102	42,546	39,556	77,784	40,363	37,421	4,318	2,183	2,135
Munger	83,449	44,165	39,284	38,751	20,363	18,388	44,698	23,802	20,896
Lakhisarai	17,266	9,018	8,248	14,988	7,788	7,200	2,278	1,230	1,048
Sheikhpura	29,893	15,431	14,462	22,347	11,486	10,861	7,546	3,945	3,601
Nalanda	1,63,859	84,174	79,685	49,734	25,526	24,208	1,14,125	58,648	55,477
Patna	3,03,234	1,58,269	1,44,965	49,575	25,879	23,696	2,53,659	1,32,390	1,21,269
Bhojpur	68,191	35,530	32,661	26,036	13,307	12,729	42,155	22,223	19,932
Buxar	12,785	6,770	6,015	6,933	3,672	3,261	5,852	3,098	2,754
Kaimur (Bhabua)	34,706	18,103	16,603	27,313	14,183	13,130	7,393	3,920	3,473
Rohtas	1,29,820	67,481	62,339	55,784	28,808	26,976	74,036	38,673	35,363
Aurangabad	1,31,342	67,602	63,740	89,964	462,97	43,667	41,378	21,305	20,073
Gaya	3,09,322	1,59,684	1,49,638	2,16,440	1,11,514	1,04,926	92,882	48,170	44,712
Nawada	1,67,934	86,565	81,369	1,17,227	60,197	57,030	50,707	26,368	24,339
Jamui	1,19,883	62,174	57,709	96,034	49,721	46,313	23,849	12,453	11,396
Jehanabad	54,365	28,252	26,113	31,635	16,361	15,274	22,730	11,891	10,839
Arwal	34,792	17,966	16,826	29,253	15,070	14,183	5,539	2,896	2,643

Urdu language is spoken in Bihar in the following districts mainly Purnia, Darbhanga, Kishanganj, Madhubani, Sitamarh, Purba Champaran, Muzaffarpur etc. concentration of Urdu speakers is found in the districts of Paschim Champaran, Samastipur, Bhagalpur, Patna and Gaya as well.

1.5. Bilingualism of Urdu Speakers in Bihar

According to 2011 census, Bilingualism and Trilingualism data of Bihar is presented below.

URDU	Number of speakers speaking subsidiary languages (1st language)				Number of speakers speaking subsidiary languages (2nd language)			
Total speakers 877002	1 st subsidiary languages				2nd subsidiary languages			
		Persians	Males	Females		Persians	Males	Females

	9	10	11	12	14	15	16	17
	ASSAMESE	58	28	30				
					HINDI	29	15	14
					ARABIC/ARBI	1	1	0
					ENGLISH	4	1	3
					OTHERS	2	1	1
	BENGALI	30490	15007	15483				
					HINDI	10083	6059	4024
					MAITHILI	1	0	1
					NEPALI	1	0	1
					PUNJABI	1	1	0
					SANSKRIT	1	1	0
					SANTALI	2	0	2
					SINDHI	1	1	0
					TAMIL	1	1	0
					ARABIC/ARBI	105	53	52
					ENGLISH	67	32	35
					OTHERS	4	2	2
	GUJARATI	1682	931	751				
					HINDI	298	158	140
					ARABIC/ARBI	217	126	91
					ENGLISH	95	67	28
					OTHERS	3	1	2
	HINDI	4362436	2355659	2006777				
					ASSAMESE	29	17	12
					BENGALI	16308	9148	7160
					GUJARATI	781	486	295
					KANNADA	1	1	0
					KASHMIRI	5	4	1
					MAITHILI	19572	10825	8747
					MALAYALAM	31	21	10
					MARATHI	26	13	13
					NEPALI	195	103	92
					ODIA	9	4	5
					PUNJABI	80	52	28
					SANSKRIT	156	92	64
					SANTALI	98	52	46
					SINDHI	1	1	0

					TAMIL	10	6	4
					TELUGU	4	4	0
					ADI	2	1	1
					ARABIC/ARBI	179829	97904	81925
					BHILI/BHILODI	1	0	1
					BISHNUPURIYA	3	2	1
					CHANG	1	1	0
					ENGLISH	278866	170951	107915
					KURUKH/ORAO	43	28	15
					LAHAULI	1	1	0
					MUNDARI	3	1	2
					RABHA	2	0	2
					TIBETAN	1	1	0
					TULU	37	19	18
					OTHERS	6808	4107	2701
	KASHMIRI	4	3	1				
					HINDI	1	1	0
	MAITHILI	67299	33710	33589				
					ASSAMESE	1	0	1
					BENGALI	12	5	7
					GUJARATI	4	2	2
					HINDI	15623	8810	6813
					NEPALI	6	4	2
					SANSKRIT	4	2	2
					ARABIC/ARBI	241	136	105
					ENGLISH	261	177	84
					OTHERS	31	22	9
	MALAYALAM	69	39	30				
					HINDI	44	27	17
					ENGLISH	2	1	1
					OTHERS	1	0	1
	MANIPURI	2	2	0				
					HINDI	1	1	0
	MARATHI	30	14	16				
					BENGALI	1	1	0
					HINDI	8	3	5
					ARABIC/ARBI	2	1	1
					ENGLISH	3	0	3
	NEPALI	178	83	95				
					BENGALI	1	1	0

					HINDI	34	20	14
					MAITHILI	2	1	1
					ARABIC/ARBI	2	0	2
					ENGLISH	1	0	1
	ODIA	13	7	6				
					HINDI	2	1	1
	PUNJABI	178	107	71				
					HINDI	14	5	9
					ARABIC/ARBI	27	19	8
					OTHERS	1	1	0
	SANSKRIT	349	194	155				
					BENGALI	1	1	0
					GUJARATI	1	1	0
					HINDI	85	53	32
					ARABIC/ARBI	5	2	3
					ENGLISH	59	35	24
					OTHERS	6	2	4
	SANTALI	348	187	161				
					BENGALI	3	1	2
					HINDI	98	58	40
					ARABIC/ARBI	5	3	2
					ENGLISH	1	0	1
	SINDHI	5	4	1				
					HINDI	2	2	0
	TAMIL	9	5	4				
					HINDI	1	0	1
	TELUGU	8	4	4				
					GUJARATI	1	1	0
					HINDI	2	1	1
					ENGLISH	1	0	1
	ARABIC/ARBI	511534	271126	240408				
					ASSAMESE	1	1	0
					BENGALI	465	247	218
					GUJARATI	1865	1067	798
					HINDI	235145	129075	106070
					KASHMIRI	7	4	3
					MAITHILI	190	113	77
					MALAYALAM	1	0	1
					MARATHI	4	2	2

					NEPALI	4	0	4
					PUNJABI	117	78	39
					SANSKRIT	14	7	7
					SANTALI	7	2	5
					TAMIL	2	1	1
					TELUGU	1	0	1
					ADI	1	1	0
					BISHNUPURIYA	3	2	1
					ENGLISH	11626	7133	4493
					HO	1	0	1
					KURUKH/ORAOON	1	0	1
					LUSHAI/MIZO	2	2	0
					TULU	8	5	3
					OTHERS	19295	11186	8109
	BISHNUPURIYA	694	371	323				
					HINDI	51	39	12
					ARABIC/ARBI	3	3	0
					OTHERS	2	2	0
	CHANG	1	1	0				
	ENGLISH	66754	40224	26530				
					ASSAMESE	2	2	0
					BENGALI	37	18	19
					GUJARATI	44	26	18
					HINDI	24670	15302	9368
					MAITHILI	108	80	28
					MARATHI	9	8	1
					NEPALI	3	1	2
					PUNJABI	5	2	3
					SANSKRIT	117	80	37
					SANTALI	3	2	1
					ARABIC/ARBI	2821	1737	1084
					BHIL/BHILODI	1	0	1
					TIBETAN	1	1	0
					OTHERS	325	208	117
	GONDI	1	1	0				
					ENGLISH	1	1	0
	KHARIA	7	3	4				

					HINDI	7	3	4
	KHASI	1	1	0				
					ENGLISH	1	1	0
	KOYA	1	1	0				
	KURUKH/ORAN	75	36	39				
					HINDI	9	5	4
					SANTALI	1	0	1
					ENGLISH	1	1	0
	MUNDARI	14	9	5				
					ASSAMESE	1	1	0
					HINDI	3	3	0
					MAITHILI	1	0	1
	RABHA	8	3	5				
					HINDI	2	0	2
	TULU	47	20	27				
					HINDI	3	1	2
	ZEMI	1	1	0				
					HINDI	1	1	0
	OTHERS	14929	8205	6724				
					BENGALI	4	2	2
					HINDI	2850	1567	1283
					MAITHILI	16	12	4
					PUNJABI	4	3	1
					SANSKRIT	2	1	1
					SANTALI	1	0	1
					ARABIC/ARBI	2114	1187	927
					ENGLISH	352	221	131

1.6. Review of early literature

Due to socio-political importance of Urdu language, so many literatures are already available about this language. John T Platis in his *A Grammar of the Hindustani or Urdu Language*, published in 1874 presented the basic grammatical features of Urdu language. This book was predominantly used for learning Urdu language by foreigners in Pre-independent India. It describes basic phonological features i.e. vowels, consonants, syllable, morphological features i.e. noun, pronoun, adjective, numerals, articles, adverbs, post position, syntactic features i.e. word order in a sentence, parts of a sentence, different types of sentences, Arabic and Persian constructions in Urdu.

Dr. A. R. Fatihi in the paper *Urdu in Bihar* published in *Language in India*, Vol-3 in 2nd February, 2003 explained the status of Urdu in Bihar post creation of Jharkhand state in 2000. The author has profoundly discussed standard of literacy among the Urdu native speakers, rural urban distribution of Urdu language and emergence of Urdu as a primarily rural language, the district-wise break up of Muslims as well as the Urdu speaking population refuting the popular belief that Urdu is an icon of Muslim identity, noticeable downfall in the growth rate of Urdu speakers, bilingualism of Urdu speakers with Hindi, Bengali, English languages as first and second subsidiary languages. The author concluded that while spoken Urdu is being accepted, written Urdu faces problems for its spread among the various sections of people in Bihar and Jharkhand.

Mira Khalil Beg in *Urdu Grammar- History and structure* vividly described the grammatical features of Urdu language.

1.7. Socio-linguistic Profile of Urdu

Use of Urdu in different sectors

If we look at the use of Urdu in different sectors of society, it is quite evident that Urdu has a long deep rooted cultural presence in Bihar. Urdu is found to be used in these following sectors

Language use in Administration

Urdu has been declared as the second official language in the undivided State of Bihar on 16th August 1989. Urdu can be used for acceptance of representations and replies, acceptance of documents by the Registration offices, publication of important rules, regulation, issuing of order and notifications of public interest, publication of government documents, district gazettes and display of signboards.

Language use in Education

Urdu is used as medium of instruction at all level of education from preprimary to post graduation level. There are plenty of Urdu medium primary (up to class V) and middle schools (up to class VIII) in the state. Urdu as a subject is taught in most of colleges and

universities of Bihar namely Patna University, Nalanda Open University, Magadh University, Jai Prakash University, Chapra, BR Ambedkar Bihar University, Maulana Mazharul Haque Arabic and Persian University and many more.

Language Use in Mass Media

Urdu has a long history of being a medium of mass media in Bihar. First Urdu news paper was published from Ara under the heading of “Nurul Anwar”. Leading Urdu newspapers of Bihar are Quami Tanzeem, Sangam Urdu, Sahara Express, Farooqui Tanzeem, Taasir, Saeban etc. There is one monthly Urdu magazine named “Voice of Bihar”. In Radio, Television several programmes are organized in Urdu language.

Language Use in Religion

Urdu language is generally associated with Islam religion. Urdu is treated as icon of Muslim identification.

Inter Personal Communication

Urdu is used for oral and written communication within the speech community.

Language Use in Written literature

Urdu literature has a glorious past in Bihar. Government of Bihar has established “Bihar Urdu Academy” for the promotion, propagation and development of Urdu Language and Literature in Bihar. It organizes seminar, mushaira, cultural events for encouraging in Urdu lingual activities. They publish a monthly journal named Zaban-O- Adaab. Poets such as Shaad Azimbadi, Kaif Azimbadi, Kalim Ajiz are famous for they poetry. Fazihat Shah Warsi, Ghafur Shah Warsi, Ghulam Naqshband Sajjad are famous Gazal writers.

1.8.Script

Urdu language is generally written from right to left in the calligraphic Nasta’liq Script, a type of modified Perso-Arabic script.

2. PHONOLOGY

Phonology is a branch of Linguistics which studies the sound system of languages. It studies how sounds are organized and used in natural languages. The phonological system of a language includes an inventory of sounds and their features. The phonemic inventory of Urdu of Patna area and the standard Urdu is almost identical. The phonological structure of Urdu is presented below.

2.1. Phonememic Inventory

The phonemic inventory of Urdu consists of forty-eight phonemes of which nine (9) are vowels and thirty nine (39) are consonantal phonemes.

Vowels

Phonetically vowel is a class of speech sounds, in the articulation of which the oral part of the breath channel is not blocked and is not constricted enough to cause audible friction. Phonologically vowel is the main part of the syllable.

Vowels of Urdu

<i>F</i>	<i>C</i>	<i>B</i>
<i>i:</i>		<i>u:</i>
<i>i</i>		<i>u</i>
<i>e:</i>	<i>A</i>	<i>o</i>
<i>E</i>	<i>a</i>	

Consonants

Phonetically consonants are sounds made by a closure or narrowing in the vocal tract so that the airflow is either completely blocked or so restricted that audible friction is produced. Phonologically Consonants are margin of syllables either singly or in clusters. Consonant system of Urdu Mother Tongue comprises of thirty eight segmental consonants. Out of these consonants 11 are aspirated consonants. The consonantal phonemes of Urdu are presented below.

Consonants

		Bi-Labial	Labiodental	Dental	Alveolar	Retroflex	Palatal	Velar	Uvular	Glottal
Stops	Unaspirated Aspirated	<i>p b</i> <i>ph bh</i>		<i>t d</i> <i>th dh</i>		<i>T D</i> <i>Th Dh</i>	<i>c j</i> <i>ch jh</i>	<i>k g</i> <i>kh gh</i>	<i>q</i>	<i>ʔ</i>
Nasals		<i>m</i>			<i>n</i>			<i>M</i>		
Lateral					<i>l</i>					
Trill					<i>r</i>					
Flaps						<i>R Rh</i>				
Fricative			<i>f</i>		<i>s z</i>		<i>S' Z'</i>	<i>x G</i>		<i>h</i>
Semi-Vowels			<i>v</i>				<i>y</i>			

Diphthong

Diphthong is a gliding monosyllabic speech sound that starts at or near the articulatory position for one vowel and moves to or towards the position of another. /Au/and /Ai/ are the two front and back diphthongs that are very common) (*sAu hAr* ‘husband’, *jAi T* husband’s brother’)

Nasalization / ~ /

All the vowels in Urdu can be nasalized. The nasalisation of vowels is phonemic in Urdu.

/dãt/ - ‘teeth’

/DaT/ - ‘scolding’

/bat/ - ‘talking’

/bãT/ - ‘distribute’

/kAha/ - ‘said’

/kAhã/ - 'where'

The nasalisation has grammatical importance also. It modifies verbal forms in formation of numbers.

thi ~ *thĩ* 'have'

jay ~ *jayẽ* 'going'

2.2. Distribution of Vowels

With few exceptions, all the Urdu vowels occur initially, medially and finally. The length of vowels is not great. However, for our purpose two degrees of duration that is long and short is distinguished, and the long is marked with / : / . The vowels / i e a o / in final position are fairly short in polysyllabic words but they are fairly long in mono-syllabic words, / a / 'come', / ja / 'go', and / kha / 'eat'. The vowels are shorter before nasal consonants /din/ 'day', /imli/ 'tamarind' etc. but longer with following voiced consonants compared to voiceless one /a:dh/ 'half', /a:b/ 'just now' etc.

Ai and Au are the two front and back diphthongs that are very common (*sAuhAr* 'husband', *jAiT* husband's brother').

/ i / high front unrounded short vowel occurs initially, medially and finally.

/ din / 'day'

/ irada / 'opinion'

/ imli / 'tamarind'

/ khil / 'to bloom'

/ dil / 'heart'

/ i : / high front unrounded long vowel occurs initially, medially and not in the final position.

/ xi : d / 'sleep'

/ti : l / ‘sesame’

/pi : la / ‘yellow’

/i : man / ‘faith’

/e / mid front unrounded short vowel occurs initially, medially and finally.

/ek / ‘one’

/khel / ‘sport’

/le / ‘take’

/piche / ‘behind’

/khet / ‘field’

/e: / mid front unrounded long vowel occurs in the initial and medial position but not in the final position.

[E] Occurs in word medially in some word preceded by h, and also in English loan words.

/grEh / ‘planet’

/kEhna / ‘to say’

/rEhmAt / ‘pity’

/bEnk / ‘bank’

/TEnk / ‘tank’

/A / mid unrounded central short vowel occurs initially and medially.

/Ab / ‘now’

/pAl / ‘moment’

/phAl / ‘fruit’

/kAb / ‘when’

/ a / Occurs initially, medially and finally.

/ tar / ‘wire’ / sat / ‘seven’

/ dhar / ‘edge’ / lat / ‘kick’

/ adha / ‘half’ / bura / ‘bad’

/ wada / ‘promise’ / bARa / ‘great’

/ asik / ‘loves’ / aTa / ‘flour’

/ o / mid back vowel occurs initially, medially and finally.

/ do / ‘two’

/ khol / ‘to open’

/ ðTh / ‘lips’

/ - ko / ‘to’

/ ghoRa / ‘horse’

/ holi / ‘a festival’

/ do / ‘to give’

/ u / high back occurs initially and medially but does not occur finally.

/ us / ‘that’

/ tum / ‘you’

/ ruk / ‘to stop’

/ bura / ‘bad’

/ zulf / ‘back of hair’

/ upAr / ‘up’

/ u : / high back long vowel occurs initially, medially and finally

/ u : T / 'camel'

/ alu : / 'potato'

/ tu : / 'you'

/ cu:bs/ 'fragrance'

/ su : rAj / 'sun'

/ du : r / 'far'

/ bu : Rha / 'old'

/ u : / 'he'

/ y / , / v / Although they are optionally consonantal constructions, basically they are semi-vowels). The positional variants of phoneme / y / and / v / are

/ y / has three variants the voiceless palatal semi vowel function as / i / high front unrounded stop before u, u:, e, o or after u the / I / higher low front unrounded vowel.

[i] before u, u: , e, o or after u

[I] before A, o or after e, o, A

[e] before A or after A

/ v / voiced labio dental semi vowel function as / u / before i, I, e, o or after i and I

[u] before i, I, e, o or after i I

[U] before E, A, a after e, E, A

[o] before A or after A

2.3. Distribution of Consonants

All consonants with the exception of a few can occur initially, medially and finally.

/p/ voiceless bilabial stop occurs in all three positions.

/pyari : / 'lovely'

/pAl / 'moment'

/dhu : p / 'sunshine'

/gulap / 'rose'

/pani / 'water'

/papAR / 'papad'

/piTh / 'back'

/b/ voiced bilabial stop occurs in all three positions.

/bal / 'hair'

/bu : / 'small'

/jebAr / 'ornament'

/bad / 'after'

/bArf / 'ice'

/jAb / 'then'

/kAb / 'when'

/Ab / 'now'

/t/ voiceless dental stop occurs in all three positions.

/tel / 'oil'

/bhat / 'cooked rice'

/ dāt /	‘tooth’
/ tAk /	‘till’
/ bat /	‘talk’
/ moti /	‘jewel’
/ rasta /	‘road, why’

/ d / voiced dental stop occurs in all three positions.

/ dal /	‘pulses’
/ bAdAn /	‘body’
/ bad /	‘exclusion’
/ jadu /	‘magic’
/ pArda /	‘curtain, screen’
/ dil /	‘heart’
/ sArd /	‘cold’

/ T / voiceless retroflex stop occurs in all three positions.

/ roTi /	‘bread’
/ TapAkha /	‘to drop’, ‘to trickle’
/ aT /	‘eight’
/ peT /	‘stomach’
/ kuTna /	‘to pound’
/ lApeTna /	‘roll’
/ TAhAlna /	‘to make round by walk’

/D/ voiced retroflex stop occurs in all three positions.

/Dal/	‘branch’
/Dakiya/	‘postman’
/Daka/	‘dacoit’
/AanDi/	‘prostitute’
/hADDi/	‘bone’
/rãD/	‘widow’
/bhãD/	‘buffoon’

/c/ voiceless palatal stop occurs in all three positions.

/bi : c/	‘middle’
/coc/	‘beak’
/muc/	‘moustache’
/cũTi/	‘ant’
/caca/	‘father’s brother’
/cuna/	‘limestone’
/cãd/	‘moon’
/khAccAr/	‘mare’

/j/ voiced palatal stop occurs in all three positions.

/jal/	‘net, trap’
/sAbji/	‘vegetable’
/pajama/	‘a kind of trouser’
/khAjur/	‘palm’

/joRouã / ‘twin’

/janvar / ‘beast’

/bij / ‘seed’

/mej / ‘table’

/k / voiceless velar stop occurs in all three positions.

/kAl / ‘tomorrow, yesterday’

/kajAl / ‘lamp-black’

/kõvara / ‘bachelor’

/sARAk / ‘road’

/meDAk / ‘toad’

/pAlAk / ‘eye lash’

/dhAmki / ‘threat’

/mAkRa / ‘spider’

/kekra / ‘crab’

/g / voiced velar stop occurs in all three positions.

/gal / ‘check’

/gArmi / ‘heat’

/girgit / ‘lizard’

/naMga / ‘naked’

/gaMga / ‘dumb’

/beg / ‘bag’

/ag / ‘fire’

/q/ voiceless uvular stop occurs in all three positions.

/qAbul/ ‘to admit’

/qAtl/ ‘murder’

/qurban/ ‘sacrifice’

/ qArib / ‘near’

/ vAqt / ‘time’

/iS’q/ ‘love’

/ʔ/ voiceless glottal stop occurs in all three positions.

/ ʔAlAm / ‘pen’

/ ʔayem / ‘to establish’

/ ʔAbr / ‘grane’

/ AʔAl / ‘wisdom’

/ iS’ʔ/ ‘love’

/ vAʔ / ‘time’

/ hAʔkAt / ‘true’

/ sadi ʔ/ ‘dawn’

/ ʔAbz / ‘constipation’

/ *ph* / voiceless bilabial aspirated stop occurs only in the initial position.

/ <i>phAl</i> /	‘fruit’
/ <i>phAn</i> /	‘cobra’s hood’
/ <i>phu : l</i> /	‘flower’
/ <i>phAli</i> /	‘beans’

/ *bh* / voiceless bilabial aspirated stop occurs initially and medially.

/ <i>bhalu</i> /	‘bear’
/ <i>bhagna</i> /	‘nephew’
/ <i>bhag</i> /	‘fortune’
/ <i>bhat</i> /	‘cooked rice’
/ <i>bhu:k</i> /	‘hungry’
/ <i>kAbhi</i> /	‘never’
/ <i>Abhi</i> /	‘now’

/ *th* / voiceless aspirated dental stop occurs in all three positions.

/ <i>hathi</i> /	‘elephant’
/ <i>thuk</i> /	‘spit’
/ <i>sath</i> /	‘with’
/ <i>thali</i> /	‘plate’
/ <i>hath</i> /	‘hand’

/ *dh* / voiced aspirated dental stop occurs initial and medial positions.

/ <i>gAdha</i> /	‘donkey’
/ <i>Andha</i> /	‘blind’
/ <i>dhup</i> /	‘sunshine’

/ dhar / ‘edge’

/ dhan / ‘paddy’

/ Th / voiceless retroflex aspirated stop occurs in all three positions.

/ pi:Th / ‘back’

/ muThi / ‘fist’

/ geThia / ‘gout’

/ kAThal / ‘jack fruit’

/ hōTh / ‘lips’

/ jhuTh / ‘false’

/ Thakur / ‘a community’

/ ThAg / ‘cheat’

/ Dh / voiced retroflex aspirated stop occurs in the initial, medial and final positions.

/ Dhal / ‘shield’,

/ Dhai / ‘two and a half’

/ DhakAn / ‘cover’

/ ch / voiceless palatal aspirated stop occurs in the initial and the medial positions.

/ chat / ‘roof’

/ chati / ‘chest’

/ bAchra / ‘calf’

/ mAchli / ‘fish’

/ Accha / ‘good’

/ jh / voiced palatal aspirated stop occurs in the initial and the medial positions.

/ <i>jhola</i> /	‘bag’
/ <i>jhiMa</i> /	‘a variety of fis’
/ <i>jharu</i> /	‘broom’
/ <i>sAmjhota</i> /	‘agreement’
/ <i>jhuT</i> /	‘false’
/ <i>bu:jhna</i> /	‘to understand’

/ *jh* / - is rare in final position, e.g. *sAmiAh-bujh* ‘advisedly’

/ *kh* / voiceless velar aspirated stop occurs in all three positions.

/ <i>khet</i> /	‘field’
/ <i>dukh</i> /	‘pain’
/ <i>pAMkh</i> /	‘wing’
/ <i>likh</i> /	‘write’
/ <i>pokhri</i> /	‘pond’
/ <i>bAkhan</i> /	‘praise’
/ <i>sukha</i> /	‘dry’
/ <i>bhukha</i> /	‘hungry’

/ *gh* / voiced velar aspirated stop occurs in all three positions.

/ <i>ghAr</i> /	‘house’
/ <i>ghi</i> /	‘ghee’
/ <i>sughna</i> /	‘to smell’
/ <i>ghoRa</i> /	‘horse’

/ *magh* / ‘a month’

Nasals

/ *m* / voiced bilabial nasal occurs in all three positions.

/ *mal* / ‘luggage’

/ *mehMga* / ‘costly’

/ *mehtAr* / ‘sweeper’

/ *nam* / ‘name’

/ *kam* / ‘work’

/ *sam* / ‘evening’

/ *kamiyab* / ‘succesful’

/ *kAmAr* / ‘waist’

/ *mAuka* / ‘chance’

/ *n* / voiced alveolar nasal occurs in all three positions.

/ *nam* / ‘name’

/ *nan* / ‘bread’

/ *ne* / ‘agentive marker’

/ *nAhi* / ‘no, not’

/ *unko* / ‘to them, to him’

/ *apna* / ‘self’

/ *gunah* / ‘sin’

/ *tAn* / ‘body’

/ *mAn* / ‘mind’

/M/ voiced velar nasal occurs in the medial and the final positions.

/rAM/	‘colour’
/jhiMa/	‘a variety of fish’
/jAM/	‘war’
/aMgrezi/	‘English’
/mehMga/	‘costly’
/tAM/	‘to disturb’

/l/ voiced alveolar lateral occurs in all three positions.

/lat/	‘kick’
/log/	‘people’
/lakh/	‘a lakh’
/calis/	‘forty’
/holi/	‘a festival’
/tel/	‘oil’
/gal/	‘cheek’
/dil/	‘heart’
/halAt/	‘condition’

/r/ voiced alveolar fricative occurs in all three positions.

/rat/	‘night’
/tar/	‘wire’
/ghAr/	‘house’
/rAssi/	‘rope’

/ roz / ‘daily’

/ cor / ‘thief’

/ cirag / ‘lamp’

/ sitara / ‘star’

/ R / voiced retroflex flap occurs in the medial and the final positions.

/ bARa / ‘big’

/ kApRa / ‘cloth’

/ papAR / ‘papad’

/ ki:Ra / ‘worm’

/ ghoRa / ‘horse’

/ makAR / ‘spider’

/ Rh / voiced retroflex aspirated flap occurs in the medial and the final positions.

/ bu:Rha / ‘old’

/ DeRh / ‘one and a half’

/ asaRh / ‘a month’

/ pARhna / ‘to read’

/ baRhna / ‘to increase’

Fricatives

/ s / voiceless alveolar fricative occurs in all three positions.

/ sadi / ‘marriage’

/ ghōsla / ‘nest’

/ sabun / ‘soap’

/ khāsi / ‘cough’

/ sac /	‘true’
/ ãsu /	‘tears’
/ dAs /	‘ten’
/ ti:s /	‘thirty’

/ S’ / voiceless palatal fricative occurs in the initial and the medial positions.

/ S’ah /	‘king’
/ S’al /	‘shwal’
/ cAS’m /	‘eye’
/ maS’ur /	‘famous’
/ duS’mAn /	‘enemy’
/ aS’ik /	‘lover’
/ S’Ak /	‘doubt’
/ S’or /	‘noise’

/ z / voiced alveolar fricative occurs in all three positions.

/ hazir /	‘present’
/ zAhAr /	‘poison’
/ zAxm /	‘wound’
/ nazuk /	‘delicate’
/ kaGAz /	‘paper’
/ roz /	‘daily’

/ Z’ / voiced palatal flap occurs in all three positions.

/ mArIZ’ /	‘patient’
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/ Z'AmanAt / 'bail'

/ Z'ulf / 'lock of hair'

/ mAZ'hAb / 'religion'

/ x / voiceless velar fricative occurs in all three positions.

/ xala / 'mother's sister'

/ naxum / 'nail (finger)'

/ axri / 'ultimate'

/ axbAr / 'news'

/ xu:n / 'blood'

/ dArAxt / 'true'

/ dozax / 'hell'

/ G / voiced velar fricative occurs in all three positions.

/ GosAl / 'bathing'

/ Gayeb / 'disappear'

/ baG / 'garden'

/ GAm / 'sorrow'

/ GAzAb / 'strange'

/ bAGAl / 'arm-pit'

The distinction between / g / and / G / is not regularly maintained. It is also rare in final position

/ f / voiceless labio dental fricative occurs in all three positions.

/ fikAr / 'anxiety'

/ vAfa /	‘faith’
/ tu:fan /	‘storm’
/ girAftar /	‘arrest’
/ Z’ulf /	‘lack of hair’
/ fAki:r /	‘beggar’
/ a fim /	‘opium’
/ saf /	‘clean’
/ insaf /	‘justice’
/ tohfa /	‘present’

/ h / voiceless glottal fricative occurs in all three positions.

/ hAm /	‘I’
/ lAhAr /	‘wave’
/ hissa /	‘share’
/ hAldi /	‘yellow’
/ cehra /	‘look’
/ bAhAn /	‘sister’
/ muh /	‘mouth’
/ kAh /	‘to speak’

/ h / It has two allophones, a) voiceless [h] and [h] voiced. (1) The voiced one occur in the intervocalic position; [bAhut] ‘many’ [mAhina] ‘month’ ; and after vowel and before consonant [ehsan] ‘oblige’; [mehtAr] sweeper; voiceless in the other position.

/ v / voiced labio dental semivowel occurs in the initial and medial positions.

/vAqt/	‘time’
/tAlvar/	‘sword’
/dArvaja/	‘door’
/vAjAn/	‘weight’
/savAn/	‘a month’
/vafa/	‘fath’
/divar/	‘wall’

This is a semi-vowel. But in addition it optionally has consonantal constriction, before [A]. This constriction is bilabial before [o], labio-dental elsewhere.

/y/ voiceless palatal semi vowel occurs initially and medially.

/behaya/	‘shameless’
/yar/	‘friend’
/nAya/	‘new’
/duniya/	‘world’
/S’ayAd/	‘perhaps’
/yad/	‘memory’
/pyasa/	‘thirsty’
/Dakiya/	‘postman’

2.4. Realization and distribution of phonemes

- (i) /R/ /Rh/ never occur initially, /D/ marks the beginning of the word. /R/ /Rh/ vary with /D/ /Dh/ in medial and final position (e.g. /buRha/ ~ /buDha/ ‘old man’) /D/ occurs after nasal (*jhanDa* ‘flag’) and nasalised vowel (*rāD* ‘widow’)

and English loan word like *soDa* ‘sodium’ / *D* // *Dh* / do not occur finally other than few cases in retroflexion.

- (ii) / *Z'* / occurs only initially and finally and sometimes it varies with / *z* / and / *j* /.
- (iii) Aspirated stops do not occur geminated. All consonants except / *x* / / *G* // *Z'* // *M* / and / *R* / occur as geminated or double consonants.
- (iv) Aspirated / *m* / / *n* / / *l* / / *r* / are also found in intervocalic position.
- (v) / *n* / is realized as palatal nasal before palatals. / *M* / does not occur initially. In medial position / *M* / occurs in homorganic (nasal + stop) clusters (e.g. *kaMkAr* ‘limestone’, *haMgama* ‘uproar’, *pAMkh* ‘wing’). It does not occur geminated.
- (vi) / *x* / and / *G* / do not occur in the speech of some speakers.
- (vii) / *v* / and / *y* / do not occur finally. In fact / *y* / and / *v* / behave much more like the vowels than the consonants.
- (viii) / *i* : / and / *u* : / in final position are mostly realized as [*i*] and [*u*].
- (ix) Retroflexion in Urdu is not so extensive as in some of the Indo-Aryan languages.

2.5. Nasalisation / ~ /

It occurs with all vowels. This has been already discussed while describing the vowels.

2.6. Juncture (+)

Juncture is phonemic in Urdu. The following contrasts establish the juncture phoneme.

/ *kha* + *li* / ‘have eaten’

/ *khali* / ‘blank’

/ pi + li / ‘have drunk’

/ pili / ‘yellow’

/ cAla + aya / ‘has come’

/ cAlaya / ‘moved’

2.7. Vowel Cluster

Regarding the sequence of two pure vowels (not y or v) the syllabic boundary appears always between them, / tu – a /, / a – o / and / bha – i /, etc. Every pure vowel may appear in the syllabic initial position, but a diphthong can never.

The monosyllabic vowel sequences constitute a single syllable, which is a diphthong. The diphthongs are two in Urdu viz. *Ai*, *Au* (e.g. *dekhAit* ‘seeing’, / sau/ ‘hundred’, *bhAut* ‘many’). The disyllabic vowel sequences occur medially and finally.

/ a / is always quoted as a lengthy one. But not mentioned in the places of occurrences.

/ ao / / jao / ‘go’
 / dikh lao / ‘show’

/ oa / / doa / ‘blessing’

/ oi / / roi / ‘wept’
 / koi / ‘some one’

/ ai / / tihai / ‘one third’
 / aina / ‘mirror’

/ aũ / / jaũ / ‘go’

/ iã / / lArkiã / ‘girls’

/ Ae / / gAe /
 / jhAr gAe / ‘have fallen asleep’

/ ae / / khae jana / ‘to keep on eating’

/ ua / / keya hua / ‘what happened’

/ u : i / / hu : I / ‘became’

/ ue / / hue / ‘became’

/ ei / / va kei / ‘real’

/ aa / / taajub / ‘surprise’

2.8. Consonant Cluster

The consonant clusters in Urdu are mainly sequence of two consonants. They occur initially, medially and finally.

Initial Cluster

The initial cluster is not possible in Urdu, which is rather a special feature of the language. Reduction of initial consonant is the rule. However, consonantal clusters with the semivowels are possible.

<i>kya</i>	‘what’
<i>kyū</i>	‘why’
<i>zyada</i>	‘too much’
<i>byach</i>	‘minimize’

Final Clusters

Stop+ {	stop,	<i>vAqt</i>	‘time (qt)
	nasal	<i>xAtm</i>	‘end’ (tm)
	lateral	<i>qAtl</i>	‘murder’ (tl)
	trill	<i>fikr</i>	‘thought’ (kr)
	fricative	<i>sAbz</i>	‘green’ (bz)

Nasal + {	stop	<i>ghAmAnD</i> (Nd)
	trill	<i>umr</i> ‘life’ (mr)
	fricative	<i>jins</i> ‘goods’ (ns)

Trill +	stop	<i>mArd</i>	‘man’ (rd),
		<i>sArt</i>	‘condition’ (rt)
	fricative	<i>tArf</i>	‘side’ (rf)

Lateral +	stop	<i>mulk</i>	‘country’
	nasal	<i>ilm</i>	‘know here’
	fricative	<i>zulf</i>	‘hair’

Fricative +	stop	<i>iS’q</i>	‘love’
		<i>dast</i>	‘hand’
	nasal	<i>zAxm</i>	‘wound’
		<i>cAS’m</i>	‘eye’
	trill	<i>zAhr</i>	‘poison’

Medial Cluster

The word medial consonant clusters in Urdu also occur in the intervocalic position.

<i>mAhbu:b</i>	‘beloved’
<i>pAnchi:</i>	‘bird’
<i>qurban</i>	‘sacrifice’
<i>lAS’kAr</i>	‘army’

Geminate Consonant

Mostly unaspirated consonants occur geminated except / *M Z’ x G* / in Urdu. They usually occur intervocalically.

- pp -	<i>pappAR</i>	‘papad’
- bb -	<i>mohAbbAt</i>	‘love’
- tt -	<i>pAtta</i>	‘leaf’
- TT -	<i>miTTi</i>	‘soil’
- DD -	<i>hADDi</i>	‘bone’
- cc -	<i>sAcca</i>	‘true’
- jj -	<i>tajjAb</i>	‘surprise’
- mm -	<i>amma</i>	‘mother’
- nn -	<i>jAhannAm</i>	‘hell’
- ss -	<i>Gussa</i>	‘anger’
- zz -	<i>izzAt</i>	‘prestige’
- dd -	<i>ziddi</i>	‘arrogant’

2.9. Syllable

A syllable may be defined as a vocalic unit preceded or followed by one or more consonantal margins. A syllable can be divided into three parts namely (1) onset (2) peak and (3) coda. Onset is the beginning of a syllable, peak is the nucleus of a syllable and it is carried by the vowel and coda is the very sound which comes after the peak.

Eg: /p + o + r/ ‘flood’

Onset+ Peak+ Coda

In the above example /p/ is the onset /o/ is the nucleus and /r/ is coda of the syllable.

Normal syllabic patterns are

v /a/ ‘come’ /u:/ ‘he’

cv	/ ja /	‘go’	/ bu: / ‘small’
vc	/ ag /	‘fire’	/ Ab / ‘now’
cvc	/ tum /	‘you’	/ yar / ‘friend’
ccv	/ gyan /	‘knowledge’	/ kya / ‘what’,
			/ prit / ‘love’
ccv cv	/ zyada /	‘move’,	/ kyA sa / ‘how’ di syllabic

Monosyllabic words have CVC structure in maximum numbers. It never begins with *R* or *Rh* and does not end in *D* *Dh* and *ph*.

VCC) structure is possible in written loan words only. In case of Perso-Arabic words written VCC changes to VCVC (e.g. *umr* ‘age’ → *u:mAr*, *Asl* ‘real’ → *AsAl*) (*dArd* ‘pain’ → *dArAd*, *mArD* ‘man’ → *mArAd*. However, VCC structure has been maintained in case of a few Sanskrit loan words, (e.g. *Ant* ‘end’, *sAnt* ‘sage’, *samundr* ‘sea’).

3. MORPHOLOGY

Morphology is a branch of linguistics dealing with the study of word structure. Conventionally morphology is divided into inflectional morphology and derivational morphology. Based on the spoken data, morphology of Urdu is discussed below:

3.1. Word Formation

Stems in Urdu end either in vowels or in consonants. Vowel ending stems are generally ended with a long vowel. Stems in Urdu may be divided into three types

- (i) Simple stem consisting of a verb root or a root followed by morphemes.
- (ii) A simple stem phase is a root of the dependent verb.
- (iii) A substantive followed by a simple or compound stem.

Urdu words are formed by ending affixes to verbal roots, nouns and other words. These affixes are bound forms and they are added to the free forms to give the meaning. Urdu affixes are entirely Perso-Arabic or of OIA origin.

Prefixes

<i>bi – des</i>	‘foreign country’
<i>an – jan</i>	‘unfamiliar’
<i>un – ti : s</i>	‘twenty nine’
<i>be – vafa</i>	‘faithless’
<i>be – hoS’</i>	‘senseless’
<i>bAd – bu:</i>	‘bad smell’
<i>bAd – xam</i>	‘bad name’
<i>bAd – nAS’i:b</i>	‘un lucky’

Suffixes

<i>mil – ap</i>	‘unity’
<i>bura – i:</i>	‘badness’
<i>buRha – pa</i>	‘old age’
<i>ghAbra – hAT</i>	‘disturbed’
<i>lARAk – pAn</i>	‘boy hood’
<i>pyar – i:</i>	‘lonely’
<i>dAr – van</i>	‘door keeper’
<i>pan – dan</i>	‘betel-leaf-box’
<i>jadu – gAr</i>	‘magician’
<i>hindo – stan</i>	‘India’
<i>girAft – ar</i>	‘arrested’

Compound Words

Urdu is very rich in compound words. Besides pure Urdu words a large number of compound words are of Perso – Arabic origin.

Urdu Compounds

<i>rat – dīn</i>	‘day and night’
<i>nāc – kūd</i>	‘dance and jump’
<i>bap – mǎ</i>	‘father and mother’
<i>bhu:ki: – pyasi</i>	‘hungry & thirsty’
<i>samjha – bujha</i>	‘understanding’
<i>tAn – bAdAn</i>	‘body’

bhi:R – bhaR ‘rush’

Perso – Arabic Compounds

xuS’ – bu: ‘fragrant’

vAfa – dar ‘faithful’

dil – cAsp ‘interesting’

top – xana ‘artillery house’

xu: b – su : rAt ‘good faced’

3.2. Noun Morphology

Noun

Noun is a word class which denotes names of items of all kind, abstract concepts and which is inflected for gender, number and case. Nouns can play the role of subject and object.

External Structure of Noun

Number

There are two numbers in Urdu, Singular and Plural. Number is a category shared by nouns, pronouns, verbs, participles, infinitives and the declinable adjectives. The grammatical categories like gender, case or person is always found to occur with it.

lARka ‘a boy’ *lARke* ‘boys’

pArda ‘a curtain’ *pArde* ‘curtains’

lARki ‘a girl’ *lARkiyā* ‘girls’

But, there are some masculine nouns, which have the same forms in plural.

singular	plural
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<i>ba : l</i>	‘hair’	<i>ba : l</i>
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<i>phul</i>	‘flower’	<i>phul</i>
<i>dā : t</i>	‘teeth’	<i>dā : t</i>

The termination –e, ě, ā: are employed to form the plural.

singular		plural	
<i>tara</i>	‘star’	<i>tare</i>	‘stars’
<i>ghoRa</i>	‘horse’	<i>ghoRe</i>	‘horses’
<i>bacca</i>	‘child’	<i>bacce</i>	‘children’
<i>ākh</i>	‘eye’	<i>ākhē</i>	‘eyes’
<i>bat</i>	‘talk’	<i>ba : tē</i>	‘talk’
<i>haDDi</i>	‘bone’	<i>haDDiyā</i>	‘bones’
<i>Dali</i>	‘branch’	<i>Daliyā</i>	‘branches’

Gender

In Urdu gender may be either inherent or marked morphologically by derivation.

(i) All common nouns and proper nouns that denote males are masculine and those that denote females are feminine (ii) masculine by form, *aTa* ‘flour’, *alu* ‘potato’, *jadu* ‘magic’, and (iii) feminine by form, *roTi* ‘bread’, *chiriya* ‘bird’, (iv) feminine gender finds realization through different linguistic element (by derivation), /i/, /i : n/, /ni/, /ai : n/, /i : a/.

<i>ghoR – i</i>	‘mare’ (<i>ghora</i> , mas.)
<i>julah – i : n</i>	‘female weaver’ (<i>julah</i> , mas)
<i>mor – ni</i>	‘peahen’ (<i>mor</i> , mas)
<i>Thakur – ai:n</i>	‘wife of the chief’ (<i>thakur</i> , mas)
<i>cir – i:a</i>	‘female sparrow’
<i>lARki</i>	‘a girl’ (<i>lARka</i> , mas)
<i>bandi</i>	‘a female servant’ (<i>banda</i> , mas)

The gender of the nouns also expressed either on the basis of the subject predicate concord or on the basis of the attributes showing gender concord. For example, /*admi ata he*/ ‘The man is coming’, / *AurAt ati he* / ‘The woman is coming’. So, one can inform that the subject / *admi* / ‘man’ is Masculine and the subject / *AurAt* / ‘woman’ is Feminine.

Case

There are two cases in Urdu viz., direct (all nouns without marker) and the oblique form. Urdu recognises only the singular and plural. Masculine and feminine nouns are inflected in direct and oblique forms in both the numbers as follows

Masculine		Feminine
Singular direct - <i>ghAr</i> ‘house’ <i>lARka</i>	‘boy’	<i>bAhin nAdi</i> ‘river’
Plural direct – <i>ghArõ</i> <i>lARke</i>	‘boys’	<i>bAhinẽ nAdiyã</i>
Singular oblique – <i>ghAr lARke</i>		<i>bAhin nAdi</i>
Plural oblique – <i>ghArõ lARkõ</i>		<i>bAhinõ nAdiyõ</i>

The nouns in oblique case is used by means of certain particles, which are placed after the nouns, hence termed postposition. The postpositions which are used in the place of case endings are.

<i>ne</i>	‘by’	for the agent, singular and plural.
<i>ka</i>	‘of’,	for the genitive, singular and plural.
<i>ko</i>	‘to’, ‘for’	for the dative, singular and plural.
<i>se</i>	‘from’, ‘with’	for the ablative and instrumental, singular and plural.
<i>mẽ, pAr, pe</i>	‘is’, ‘on’	for the locative, singular and plural.
<i>ghAr</i>	‘house’	
singular		plural
<i>ghAr – ne</i>	‘by house’	<i>ghArõ - ne</i> ‘by houses’

<i>ghAr – ka</i>	‘of house’	<i>ghArõ - ka</i>	‘of houses’
<i>ghAr – ko</i>	‘to house’	<i>ghArõ - ko</i>	‘to houses’
<i>ghAr – se</i>	‘from house’	<i>ghArõ - se</i>	‘from houses’
<i>ghAr – mē / pAr</i>	‘on house’	<i>ghArõ - mē / pAr</i>	‘on houses’

Pronoun

A pronoun is a function word that is used in place of a noun or noun phrase. Consider the following types of pronouns in Urdu.

Personal Pronoun

Although traditionally the personal pronouns are three in number, first, second and third persons, but in actual use get two types of personal pronouns in Urdu, i.e. the first person / *mai* / ‘I’ and / *tu* / ‘thou’. The place of the pronoun of the third person is supplied by the remote demonstrative pronouns / *voh* / / *u* : /

	Singular	Plural
First person		
Direct	<i>mai, hAm</i>	<i>hAm</i>
Oblique	<i>mujh, hAm</i>	<i>hAm</i>

me – (genetive- *mera, meri, mere*) (genetive *hAmarahAmari, hAmare*)

	Singular	Plural
Second person		
Direct	<i>tu : tum</i>	<i>tum</i>
Oblique	<i>tujh, tum, tumh</i>	<i>tum,</i>

te - (genetive *tera, teri, tere*) *tumh* – genetive / *tumhara* – *ri*: *re, /*

The first person stem is / *mai* / with allomorph / *hA* / before / *m* /; / *mu* / before / *jh* /. In case of second person the stem may be taken as / *tu, tu :* / and suffixes are / *m* / / *jh* / / *e* / and / *mh* /.

The honorific pronominal form / *ap*/ is used in the place of second person to show respect. This is the only form used for both direct and oblique.

Demonstrative Pronoun

Demonstrative pronominal forms are of two types, viz, Proximate / *ye* / / *yeh* / ‘this’ and remote [voh /u:] ‘she/he’ / *ve* / ‘they’. It is already explained that the remote demonstratives are also used for the third person,

	Singular	Plural
Direct	<i>yeh</i> , ‘this’	<i>yeh, ye</i> ‘this’
	<i>u</i> : / <i>voh, vo</i> , ‘he’, ‘she’	<i>voh, ve, vo</i> ‘he’, ‘she’, ‘they’
Oblique	<i>is, in</i>	<i>in, inhhō</i>
	<i>us, un, unhhō</i>	<i>un, unhhō</i>

/y- / and /v-/ may be analysed as proximate and remote demonstrative stems respectively. The demonstrative singular forms are used as plural also. But / *ye* / and / *ve* / are always used as plural and / *is* / and / *us* / are always in singular. The proximate and remote demonstrative form like / *yeh, ye, is, in, voh, u*: , *ve, us, un* / are also used as Demonstrative Adjectives.

Relative Pronoun

A relative pronoun is used to connect a clause or phrase to a noun or pronoun. The clause modifies, or describes the noun. Relative Pronouns of Urdu are mentioned below.

	Singular	Plural
Direct	<i>jo</i>	<i>jo</i> ‘which, what, who’
Oblique	<i>jis, jin</i>	<i>jin, jinhhhō</i> ‘which, what, who’

Interrogative Pronoun

An interrogative pronoun is a function word used for the item interrupted in an information statement.

Interrogative Pronoun (kaun, who, what, which)

	Singular	Plural
Direct	<i>kaun, kya</i>	<i>kaun</i> ‘who’
Oblique	<i>kis, kin</i>	<i>kin</i> ‘which’

There are some pronominal forms which may be called indefinite like / *koi* / ‘some one’ / *kisi* / ‘some one’ (Direct *koi*, Oblique *kisi*), e.g. / *koi na koi, kisi na kisi se* / ‘someone or the other’)

3.3. Verb Morphology

i) Verb

The Urdu verbs can be divided into two classes of transitive and intransitive. Transitive verbs have two voices, active and passive. The verbal forms share person, tense, mood and voice categories. Tense and mood are expressed by participial form too. The Urdu verb has two genders masculine and feminine and two numbers, the singular and plural.

The verb roots in Urdu are mostly monosyllabic, consisting of CV or VC except /a/ ‘to come’ which consists of single vowel. Roots having more than one syllable are derivative in nature. Beg (1988) has described the verb roots into two categories, viz., Primary and Secondary. Following are the examples of some verb roots of Urdu.

<i>ja</i>	‘to go’
<i>pi</i>	‘to drink’
<i>a</i>	‘to come’
<i>bol</i>	‘to speak’
<i>dekh</i>	‘to see’
<i>de</i>	‘to give’
<i>pakAR</i>	‘to catch’

<i>ulAt</i>	‘up side down’
<i>muskura</i>	‘to smile’
<i>nikal</i>	‘make to remove’
<i>ubal</i>	‘make to boil’
<i>pukar</i>	‘to call’
<i>guzAr</i>	‘to pass’
<i>qAbul</i>	‘to admit’

In Urdu, the infinitive is formed by adding a suffix /- na, / e.g. / *dekh – na* / = / *dekha* / ‘to see’; / *kAr – na* / = / *kArna* / ‘to do’.

ii) Participle form of Verb

There are three participles formed from verbal, stems, viz., perfect, imperfect and potential. These are formed by adding /y-o/, /t/ and /n/ respectively to the verbal stems. There are obligatory followed by suffixes which denote categories of gender and number.

		<i>kaT</i>	‘to cut’	
		Singular		Plural
Perfect Masculine		<i>kaT – a</i>	‘cut’	<i>kaT-e</i>
	Feminine	<i>kaT – i</i>		<i>kaT- i</i>
(Examples	<i>dekha, dekhi</i>		‘seen’ (<i>dekhe, dekhi</i>)	
	<i>roya, roi</i>		‘weep’ (<i>roye, roi</i>)	
Imperfect	Masculine	<i>kaT – t – a</i>		<i>kaT – t – e</i>
	Feminine	<i>kaT – t – i</i>		<i>kaT – t – i</i>
(Examples	<i>bol – ta, bolti</i> , ‘speaking’		<i>(bol – t – e, bol – ti)</i>	
	<i>kAh – ta, kAhti</i>		‘saying’	

Potential	Masculine	<i>kaT – na</i>	<i>kaT – n – e</i>
	Feminine	<i>kaT – n – i</i>	<i>kaT-n-i</i>

It appears from the examples that number in feminine is not marked and / i / is the gender suffix. Actually, it is the masculine plural when the number is marked, and the plural suffix is / e / before which the gender suffix / a / is dropped.

iii) Tense

All the tenses in Urdu can be brought under three groups viz., past, present and future. The simple tenses are formed from the verbal root or from the participles and compound tenses are formed from participles combined with auxiliaries.

Auxiliary

A main verb can be followed by an auxiliary verb to indicate tense mood etc. All the auxiliaries can occur freely with all the main verbs. The auxiliaries follow either the verb form with number, gender ending or in some cases the verb stems. The temporal auxiliaries occur as the last member of the verbal constructions.

rAmes hai
 ramesh is available
 ‘Ramesh is available’.

mai hũ
 I am available
 ‘I am available’.

rAmes ghAr me hai
 rameshhouse in is
 ‘Ramesh is in the house’.

rAmes chatrA hai
 ramesh student is
 ‘Ramesh is a student’.

lARka sundAr hai
 boy beautiful is
 ‘the boy is beautiful’

mere pas kuch pAysa hai

I with me some money have
 'I have some money'

rat kali hoti hai
 night black is
 'night is black'

mai khana khata hũ
 I food eating
 'I am eating food'

The auxiliaries broadly are of temporal and non-temporal kind.

Temporal

Non – Past - *hai,---* *lARka qitab pARh rAha hai* 'The boy is reading a book'

Past - *tha,---* *lARka qitab pARh rAha tha* 'The boy was reading a book'

Future - *hoga,---* *lARka ata hoga* 'The boy will be coming'

Non - Temporal

use Ab ana cahie 'He ought to come now'

use kAl ana tha 'He was to come yesterday'

ve yAhã salõse rAhte ae hãĩ 'They have been living here for years'

The simple tense of the Active voice are three, the aorist, the past absolute or indefinite, and the past conditional or optative. The compound tenses are six in numbers.

The future, the present imperfect, the past imperfect or continuous, the present perfect, the past perfect, the future perfect.

	Singular	Plural
i) The Imperative	<i>tu likh</i> 'you write (informal)'	<i>tum likho</i> 'you write' (formal)
ii) The Present	<i>mai likhũ</i> 'I write'	<i>ham likhẽ</i> 'We write'
iii) The Future	<i>mai likhuMga</i> 'I shall write'	<i>ham likheMge</i> 'We shall write'

- iv) Past Continue (*mai likahtha*) 'I had written' *ham likhethe* 'We had written'
- v) The present imperfect *mai likhta hũ* 'I am writing' *ham likhte hãĩ* 'We are writing'
- vi) The past imperfect *mai likhta tha* 'I was writing' *ham likhte the* 'We were writing'
- vii) The past indefinite *mai-ne likha* 'I wrote' *ham-ne likha* 'We wrote'
- viii) The present perfect *mai-ne likha hai* 'I have written' *ham-ne likha hai* 'We have written'
- ix) Past perfect *mai-ne likha tha* 'I had written' *ham-ne likha tha* 'We had written'
- x) The future present *mai-ne likha hoga* 'I may have written' *ham-ne likha hoga* 'We may have written'

Aorist

The present is formed by the following suffixes added to the verb root and are same for both the genders.

	Singular	Plural
1 st Person	- <i>ũ</i>	- <i>ẽ</i>
2 nd Person	- <i>e</i>	- <i>o</i>
3 rd Person	- <i>e</i>	- <i>ẽ</i>

Past Indefinite

The past indefinite is formed from the perfect participle. In case of intransitive verb it agrees in gender and number with its subject. But in case of transitive verb a passive construction is used, e.g. *ram-ne sarne: mari*: 'by Ram a tigress was killed'

The past conditional is formed from the imperfect participle, which agrees in gender and number with the subject.

Future

The future is formed by adding to the present the participle / *ga* / which agrees with the subject in gender and number.

mai jauMga 'I shall go'.

mai dekhuMga 'I shall see'.

If the subject be feminine the verb takes the feminine suffix: singular /-i:/, Plural /ĩ:/ . The remaining tenses are composed of the imperfect or perfect participle with the following auxiliaries.

Present

Singular	Plural
<i>main hũ</i>	<i>hAm hãĩ</i>
<i>tu hai</i>	<i>tum ho</i>
<i>voh hai</i>	<i>ve hãĩ</i>

Past

<i>mai tha</i>	<i>hAm the</i>
<i>tu tha</i>	<i>tum the</i>
<i>voh tha</i>	<i>ve the</i>

Present imperfect

main cAlta hũ 'I am going'

Past Imperfect

main cAlta tha 'I used to go'

Future present

main cAla huMga 'I shall have gone'

iv) Mood

Mood is a term used in the theoretical and descriptive study of sentence or clause types, and especially of the verbs they contain. It refers to a set of syntactic and semantic

contrasts signaled by alternative paradigms of the verb, e.g. indicative, imperative, subjunctive, probability of the propositional content of the sentence.

Indicative Mood

Indicative mood is used to state a fact, to ask questions and to express supposition which is taken as a fact. Most of the verb we use is in indicative mood, which indicates something.

The indicative mood is realised by the declarative sentences.

laRka sundar hai
boy beautiful is
'the boy is beautiful'

mai cAlta hũ
I going am
'I am going'

Imperative mood

Imperative is a verb form, which indicates commands, instruction or requests.

tum mandir jao
you temple go
'you go to the temple'

a byATh
come sit
'come and sit'

khana khao
food eat
'eat food'

Interrogative mood

Interrogative mood is an epistemic mood that signals that the speaker wishes to elicit information concerning the content of his or her utterance from the addressee.

voh kAb aya
he when come
'when did he come?'

tum kũu aya
you why come
'why did you come?'

Subjunctive mood

When verbs show something contrary to the fact, they are in the subjunctive mood. It is used to express wishes, commands, emotions, possibility, judgment, necessity etc. The subjunctive mood is expressed by conditional statement.

kitna bAcca aya
How many boys come
'how many boys come?'

yAdi mai aya to tumphe jana hoga
if I come to you go have
'If I come you have to go'

Probability mood

Probability mood expresses doubt or uncertainty on the part of the speaker about the proposition.

mai sayad ghar auMa
I may home come
'I may come home'

voh sayad kal gau pahucheMe
he may tomorrow village reach

'he may reach the village tomorrow'

v) Active and Passive Voice

A verb in Urdu may be in active or passive voice. Only transitive verbs have a passive voice. The tenses which are formed in active voice may also be formed in passive voice by adding the tenses of the verb */jana/* 'to go'. But the tenses of the verb */jana/* added simply to the verb root do not form the passive (e.x. *cAla jana* 'to go away', is not passive but active of intransitive verb). Whether the verb is passive or intransitive are decided not by the presence of the auxiliary */jana/*, but by the nature of the participle prefixed to it. If this be passive, so also the verb.

If the nominative to the verb be feminine, the termination of the passive participle must be changed to /i: / in both the singular and the plural.

Passive verb conjugation	<i>dekha jana</i>	‘to be seen’
Infinitive	<i>dekha jana</i>	‘to be seen’
Imperfect Participle	<i>dekha jata</i>	‘being seen’
Passive Participle	<i>dekha gAya</i>	‘been seen’
Singular	Imperative	Plural
<i>tu dekha ja</i>	‘be thou seen’	<i>tum dekhe jao</i> ‘be you seen’
Present		
<i>mai dekha jaũ:</i>	‘I am/shall be seen’	<i>hAm dekhe jañe</i>
<i>tum dekha jave</i>		<i>tum dekhe jao</i>
Future		
<i>mai dekha jauMga</i>		<i>hAm dekhe jaeMge</i>
<i>tu dekha javega</i>		<i>tum dekhe jaoge</i>
Past		
<i>mai dekha gaya</i>		<i>hAm dekhe gAe</i>
<i>tu dekha gAya</i>		<i>tum dekhe gAe</i>

3.4. Adjective

Adjectives are words, which are in attributive construction with the nouns. An adjective generally precedes the noun it qualifies. Adjectives may be qualitative, pronominal and numeral. There is a class of adjective like / *kala* / ‘black’ that shows agreement in gender and number with the noun that it qualifies.

	singular	plural
Direct Masculine	<i>kala</i>	<i>kale</i>
Oblique Masculine	<i>kale</i>	<i>kale</i>
Direct Feminine	<i>kali:</i>	<i>kali:</i>
Oblique Feminine	<i>kali:</i>	<i>kali:</i>

Most of the pronouns can be used as adjectives if they qualify nouns.

<i>tera vada</i>	‘your promise’
<i>mera dusman</i>	‘my enemy’
<i>kis vAqt</i>	‘what time’
<i>inhi logone</i>	‘with these people’

Numeral adjectives indicate numbers, definite and indefinite, which have been discussed under numerals.

Few name examples of the qualitative adjectives

<i>sAfed ghoRa</i>	‘a white house’
<i>sAfed ghorī</i>	‘a white mere’
<i>sAfed ghoRe</i>	‘white horses’
<i>Accha lARka</i>	‘good boy’
<i>Acchi lARki</i>	‘good girl’
<i>Acche lARke</i>	‘good boys’
<i>xarab lARka</i>	‘bad boy’
<i>vou: lARka</i>	‘that boy’
<i>kAun lARka</i>	‘which boy’

do lARke 'two boys'

ek lARka 'one boy'

Numerals

Cardinals

The numerals may be divided into cardinals and ordinals. The numbers 1 to 10, 20, 30, 40, 50, 60, 70, 80, 90, 100, 1000, etc are single morpheme construction, and numerical 11 to 18, 19 and 21-99 are constructed with two or more morphemes.

1. Single morpheme construction.

<i>ek</i>	'one'
<i>do</i>	'two'
<i>tin</i>	'three'
<i>car</i>	'four'
<i>pāc</i>	'five'
<i>che</i>	'six'
<i>sat</i>	'seven'
<i>aTh</i>	'eight'
<i>nAu</i>	'nine'
<i>dAs</i>	'ten'
<i>bi : s</i>	'twenty'
<i>ti : s</i>	'thirty'
<i>cali : s</i>	'forty'
<i>pAcas</i>	'fifty'
<i>saTh</i>	'sixty'
<i>sAttAr</i>	'seventy'
<i>Assi</i>	'eighty'
<i>nAvve</i>	'ninety'
<i>sAu</i>	'hundred'
<i>hAzar</i>	'thousand'

2. Two or more morpheme construction.

<i>gya – rah</i>	'eleven'
<i>ba – rah</i>	'twelve'
<i>te – rah</i>	'thirteen'
<i>cAu – dah</i>	'fourteen'

<i>pAn – drah</i>	‘fifteen’
<i>so – lah</i>	‘sixteen’
<i>sAt – rah</i>	‘seventeen’
<i>ATTha – rah</i>	‘eighteen’
<i>un – nis</i>	‘nineteen’

The numeral adjectives precede the nouns they qualify.

<i>ek din</i>	‘one day’
<i>barah mahina</i>	‘twelve months’
<i>pAndrah din</i>	‘fifteen days’

Ordinals

The ordinal numbers in Urdu are

<i>pAhla</i>	‘first’
<i>du:sra</i>	‘second’
<i>tisra</i>	‘third’
<i>cAutha</i>	‘fourth’
<i>pācvā</i>	‘fifth’

chATa

For the formation of remaining ordinals from seventh onwards, the suffix */vā* / is added to the cardinal numerals, */satvā* / ‘seventh’, etc.

Fractional

<i>/pav/</i>	$\frac{1}{4}$
<i>/adha/</i>	$\frac{1}{2}$
<i>/pAun/</i>	$\frac{3}{4}$

/deRh/ 1 ½

/Dhai/ 2 ½

/sAva/ 1 ¼

/sahRe ti:n/ 3 ½

3.5. Indeclinable

Particles (indeclinables) are these words, which do not change their forms in gender, persons or number. Here we include adverbs, prepositions and postpositions this category.

i) Adverb

An adverb, is a word class , which modifies meaning of a verb, adjective, another adverb and expresses manner, place, time, degree of an event.

The following are some of the most common adverbs

aj ‘today’

kAl ‘yesterday and tomorrow’

pArsũ ‘day before yesterday/ day after tomorrow’

hã ‘yes’

na/naĩ ‘no’

bhi ‘also’

dhire ‘gently’

piche ‘behind’

age ‘before’

Some adverbs are devised from nouns and adjectives and some are from the pronominal bases by means of certain adverbial elements.

Pronominal Adverbs

Time

Ab 'now'

kAb 'when'

jAb 'when'

tAb 'then'

Place

yAhã 'here'

vAhã 'there'

kAhã 'where'

jAhã 'where'

Direction

idhAr 'here'

udhAr 'there'

kidhAr 'where'

jidhAr 'where'

Manner

kyõ 'why, here'

ii) Preposition and Postposition

Urdu prepositions are for the most part, originally adverbs. The genuine prepositions are mostly of Persian or Arabic origin and precede the noun. eg, /*ba*/; 'with', /*ta*/ 'till', 'upto', /*or*/, 'towards', etc. The following are the postpositions, which follow the noun.

/ *pAr* / 'on', 'upon'

/ *tAk* / 'till', 'up to'

/ *se* / 'from', 'with', 'by'

/ ko /	‘to, ‘for’
/ mē /	‘in’
/ piche /	‘behind’
/ age /	‘before’
/ bie /	‘in the midst of’
/ bAdle /	‘in exchange for’
/ qArib /	‘near’

iii) Conjunctions

Conjunction is an uninflected linguistic form that joins sentences, clauses, phrases or words together. Examples of Urdu are as follows.

/Aur/	‘and’
/bhi/	‘also’
/kya/	‘whether’
/ya/	‘either, or’
/bAlki/	‘but, rather’
/mAgAr/	‘unless’
/AgAr/	‘if’
/phir/	‘then’
/nAhi to/	‘if not’
/lekin/	‘but, yet’

iv) Interjection

Interjection is a word or phrase that is grammatically independent from the words around it and mainly expresses feeling rather than meaning.

<i>/hã/</i>	‘yes’
<i>/hũ/</i>	‘yes’
<i>/Accha/</i>	‘well’
<i>/chi:/</i>	‘fie’
<i>/ji/</i>	‘yes’ (respectful)

4. SYNTAX

Syntax is the study of the principles and rules for constructing phrases and sentences in natural languages and rules governing the order of combining the words to form sentences in a language. Every sentence in Urdu consists of subject and the predicate. The subject of a sentence is either a noun or a pronoun or pronoun implied in the verb. The predicate is either a verb alone, or a verb with an adjective or substantive annexed as a predicative noun. Examples from Urdu are given below.

Subject	Predicate	gloss
<i>kutta</i>	<i>kaTa hai</i>	‘The dog bites’
<i>voh</i>	<i>bi:mar tha</i>	‘He was sick’
<i>mai</i>	<i>ja uMga</i>	‘I will go’

Typologically Urdu has Subject-Object- Verb (SOV) pattern of Word order. Examples are furnished to show that.

lARka kitab pARhta hai
boy book reading
S O V
‘the boy is reading’

tum mandir jao
you temple go
S O V
‘you go to the temple’

tum khana khao
you food(meal) eat
S O V
‘you eat food’

4.1. Types of Sentences

Structurally Urdu sentences can be classified into three kinds, viz., i) Simple, ii) Compound, iii) Complex.

i) Simple sentence consists of one subject and one predicate. The predicate may take object. The subject may be absent in the imperative.

Simple Sentence

laRka sundar hai
boy beautiful is
'the boy is beautiful'

main calta hu
I going am
'I am going'

kutta kaTa hai
dog bites
'the dog bites'

tum mandir jao
you temple go
'you go to the temple'

tu mat ja
you don't go
'you don't go'

kAn aya
who came
who came ?

voh kon
he who
who is he ?

ii) Complex Sentence

A complex sentence is a sentence, which consists of more than one simple sentence. The component sentences of a complex sentence may be subordinate or coordinate.

jAb voh aya mai cAla gAya
when he came I left
'when he came I left'

yAdi mai aya to tumphe jana hoga

if I came you go have
 ‘if I came you have to go’

yA voh qi:tab hai jiski tumphe tAlas thi
 this book is which you search for
 ‘this is the book which you search for’.

uski i:ccha hai ki ap bat man jayẽ
 his desires that he word agree to
 ‘he desires that you agree to his word’.

voh i:skul nA ja sAka kyõki bi:mar tha
 he school not go could because sick was
 ‘he could not go to school because he was sick’.

The common connectors for the complex sentences are

/ ki: / / kyõki / ‘that’

/ jo / ‘because’

/ yAh / ‘these’

/ jAb / ‘when’

/ yAdi / ‘if’

iii)Compound Sentences

A compound sentence conjoined coordinately by additive, alternative connectors.

(e.r. *Ar, phi:r, ya, nA, lekin*)

sam hua Ar cãd nikla
 evening was and moon came out
 ‘it was evening and the moon came out’

usne pARha lekin pas nAhi hua
 he read but pass not did
 ‘he read but did not pass’

usne nA roTi khaya nA cavAl khaya
 he neither roti ate nor rice ate

‘he ate neither roti nor rice’.

ya to mai rAhuMga ya tum rAhoge (“ya to” taken together is “either”)
 either if I stay or you stay (Gloss may be slightly changed)
 ‘either I shall stay or you’.

voh aya phir cAla gAya
 he came then left
 ‘he came and (then) left’.

4.2. Structure of phrases

A phrase may refer to any group of words. In linguistics, a phrase is a group of words (or sometimes a single word) that forms a constituent and functions as a single unit in the syntax of a sentence. A phrase is lower on the grammatical hierarchy than a clause. The subdivisions of phrase in Urdu are as follows.

Noun Phrase

A noun phrase is a phrase consisting mainly of a noun or pronoun, but also optionally other constituents. For example, it may consists of the following

a proper noun	ram	(aya)		
	ram	came		
a pronoun	voh	aya		
	he	came		
	‘he came’			
a common noun	lARka	aya		
	a boy	came		
	‘A boy came’			
a numeral + common noun	tin	lARka	aye	
	three	boys	came	
	‘three boys came’			
demonstrative particle + numeral + common noun	yAh	tin	lARke	aye
	these	three	boys	came
	‘these three boys came’			

demonstrative particle + numeral + adjective + common noun	<i>voh tin chota mAkan maine dekha</i> these three small house I saw 'these three small house I saw'
Honorific Words preceding nouns	<i>kisAn ji aye hãe</i> kisan come has 'kisan has come'
Possessive forms of noun and pronouns	<i>mera kAlAm kAhã hai</i> my pen where is 'where is my pen' <i>ram-ka kAlAm kAhã hai</i> ram's pen where is 'where is ram's pen'

The noun phrase may include an optional sentential element, which is embedded in it.

NP → M+N (N for a noun, M for a modifier)

Modifier {
 Demonstrative
 Numeral
 Adjective
 Possessive (Gender)
 Honorific words
 Possessive forms
 Of noun & pronoun
}

Possessive (Genitive) forms of the nouns like adjectives (marked) agree with the following noun in gender and number.

mera beTa ata hai
my son coming is
'my son is coming'

meri beTi ati hai
my daughter coming is
'my daughter is coming'

mere beTe ate hãI
my sons coming are

‘my sons are coming’

Verb Phrase

The verb phrase in Urdu mainly consists of a verb and optionally predicate complement. In a sentence the main verb is followed by tense markers obligatorily. So, Verb Phrase is made up of a main verb and an auxiliary.

Main verb may be classified into the following types

$$\text{Main Verb} \left\{ \begin{array}{l} \text{V (be verbs like /hai/ etc.)} \\ \text{V (intransitive)} \\ \text{V (transitive)} \\ \text{V (\pm causal)} \end{array} \right\}$$

Examples

lARka khelta hai
boy playing is
‘The boy is playing’

bacca du:d pi:ta hai
boy milk drinking is
‘The boy is drinking milk’

(The verb /pi:/ is the transitive and it takes the object / du:d / ‘milk’)

ram pAkas ko q:tab diya
ram prakash to book give
‘Ram gave a book to prakash’

(Q:tab is the direct object prakash ko is the indirect object in the said sentence).

ma bacca ko sulayi
mother baby-object marker sleep (causative)

‘Mother caused the baby to sleep’

a byATh
come sit
‘come and sit’

(The verb followed by another simple verb)

lARka dhire dhire pARhta hai
boy slowly reading is
'The boy is reading very slowly'

(The verb preceded by the adverb phrase)

Therefore normal order of words in a sentence is subject + object + verb

- (i) Mostly modifiers precede the modified
- (ii) Vocative or interjectional phrase come in the beginning of the clause; eg- */he ram/*
- (iii) Interrogative cases just before the person, thing or topic
- (iv) Negators */nAhi/*, */nA/*, */mAt/* come immediately before the verb
- (v) Emphatic particles are placed just before the word which is being emphasized (*hi*, *to*, *bhi*, etc).

NP-VP Concord

In Urdu there are some agreement rules that operate on sentences

- (i) The verb may agree with the noun in gender, number and person.

Subject and verb agreement

lARka roTi khaya
boy bread ate
'The boy ate the bread'

lARki roTi khayi
girl bread ate
'The girl ate the bread'

lARke roTi khaye
boys bread ate
'boys ate the bread'

lARkiyã roTi khayĩ
girls bread ate
'girls ate the bread'

(ii) The adjective may agree with the noun in gender and number as head of the phrase.

choTa bAcCa 'small boy'

choTi bAcci 'small girl'

choTe bAcce 'small boys'

choTi bAcciyã 'small girls'

4.3. Formation of Imperative sentence

In Urdu the verb root itself functions as the imperative singular. The imperative is formed when the NP is in second person.

tu jAldi a
you quickly come
'you come quickly'

tum jAldi ao
you quickly come

'you come quickly'

ap jAldi aiye
you quickly come
'you (hono) come quickly'

When the imperative sentence will have the VP only

jAldi a 'come quickly'
a 'come'
kha 'eat'

4.4. Negation

In Urdu language etc; negative elements occur before verbs to express negation. Examples are as follows.

tu mAt ja
you don't go
'you don't go'

unko mAt jane do
him don't let
'don't let him'

mai nAhi aya
I did not come
'I did not come'

voh nAhi ayi
she did not come
'she did not come'

mai nAhi aya tha
I not come had
'I had not come'

voh nAhi ayi thi
she not come had
'she had not come'

4.5. Interrogation

The following question words occur as noun phrase in the subject slot to express interrogation in the sentence.

kAn aya
who come
who come?

kAn ayi
who (fem.) come
who (Fem.) come?

kya huya
what happened
what happened?

The following are the examples when the question words occur as predicate complements.

voh kAb aya

he when come
when did he come

voh kAhã hai
he where is
where is he?

tum kũu aya
you why come
why did you come?

voh kon
he who
who is he?

The following question words occur as modifier to nouns and they agree to gender and number.

tum kitna sAbji laya
you much vegetable brought

‘how much vegetable you brought’?

kitna bAcca aya
how boys came
‘how many boys came’

kitna bAcci ayi
how many girls came
‘how many girls came’

kitna bAcce aye
how many boys came
‘how many boys came’

4.6. Causativisation

From nearly every verb in the language a causal may be derived. This causal will be transitive if formed from an intransitive verb, doubly transitive or causative if formed from a transitive verb. From most of the causal again a second or double causal may be formed.

Verb	Causal	Double Causal
<i>pARh na</i> ‘to read’	<i>paRha-na</i> ‘to cause to read’	<i>pARhva-na</i> ‘to get one to cause to read’
<i>kaTna</i> ‘to be cut’	<i>kaTana</i> ‘to cause to cut’	<i>kaTva-na</i> ‘to get one to cause to cut’
<i>khana</i> ‘to eat’	<i>khilana</i> ‘to feed’	<i>khilva-na</i> ‘to get one to cause to feed’
<i>silna</i> ‘to sew’	<i>silana</i> ‘to cause to sew’	<i>silva-na</i> ‘to get one to cause to sew’

Simple verb roots are generally changed into causal base by adding of the increment /-a/, added by /va/ for making it doubly causal).

5. SPECIAL FEATURES OF URDU SPOKEN IN BIHAR

In this chapter some of the features of Bihari Urdu (spoken in and around Patna) in comparison with standard Urdu are discussed briefly. The Bihar variety of Urdu serves as a domestic patois with heavy interference from Maithili / Bhojpuri / Magahi depending upon the area, among the Muslims who have lived in Bihar for generation. But the standard Urdu is used as superposed variety generally by the educated Muslims in the famous occasion.

An exclusive story of contact situation lies outside the scope of the study. However, a brief description is given here.

1. A vowel is inserted between the consonantal sequences, which are different to pronounce. A number of Perso-Arabic words also show up the feature.

Standard Urdu		Bihar Urdu
<i>gyarah</i>	‘eleven’	<i>i:garah</i>
<i>xAtm</i>	‘end’	<i>xAtAm</i>
<i>hukm</i>	‘order’	<i>hukAm</i>
<i>bars</i>	‘year’	<i>bArAs</i>
<i>sAbz</i>	‘green’	<i>sAbAz</i>
<i>umr</i>	‘age’	<i>umAr</i>
<i>dArd</i>	‘pain’	<i>dArAd</i>
<i>mArđ</i>	‘husband’	<i>mArAd</i>
<i>fArx</i>	‘difference’	<i>fArax</i>

2. The phonemes *I*, *G*, *X*, *Z* and *f* cannot be regarded as primary system, since their use is restricted to the educated speakers in formal situation. As such they are in free variation with the units of the primary systems *k*, *kh*, *r*, *j* and *ph*. Word finally *n* and *s* are also used with loan words from *Sanskrit*, *Persian* and *English*.) The borrowed lexical items retain much of the alien structure-giving rise to a need for renewed phonological system.

3. Word initially / *y* // *w* / changes to / *i:* // *u:* / in Bihar Urdu.

Standard Urdu *yAh* → *i: bh* ‘he (proximate)’ ‘this’

Standard Urdu *vAh* → *u: bh* ‘he (remote)’, ‘that’

4. Phoneme / *h* / has two allophones

a) Voiceless [*h*] and b) Voiced [*ɦ*]. Voiced [*ɦ*] is phonemic in Magahi and it interferes in the

speech of Urdu speakers.

/ mehtAr / 'sweeper' [mehtAr]

/ mAhIAm / 'ointment' [mAhIAm]

/ mehMga / 'costly' [mehMga]

5. / l / changes to / r / in Bihar Urdu in case of some lexical items.

Standard Urdu *phAl* 'fruit' Bihar Urdu *phAr*

Standard Urdu *solah* 'sixteen' Bihar Urdu *sorah*

Standard Urdu *badAl* 'cloud' Bihar Urdu *badAr*

Sometimes Standard Urdu / R / / rh / become rAh in Bihar Urdu.

6. There is a free variation in pronunciation of the following words in Bihar Urdu.

<i>mās</i>	~	<i>mas</i>	'mouth'
<i>mā</i>	~	<i>ma</i>	'mother'
<i>hāt</i>	~	<i>hath</i>	'hand'
<i>AqAl</i>	~	<i>AkAl</i>	'wisdom'
<i>kitab</i>	-	<i>qitab</i>	'book'
<i>kitab</i>	-	<i>pustAk</i>	'book'
<i>i:dhAr</i>	~	<i>idhAr</i>	'this side'
<i>ji:dhAr</i>	~	<i>jidhAr</i>	'where'
<i>hōTh</i>	~	<i>hōT</i>	'lip'

7. The following are few examples of vocabulary item, which are peculiar to BiharUrdu.

Standard Urdu		Bihar Urdu
<i>bhaMa</i>	'nephew'	<i>bhagna</i>
<i>bhaMi</i>	'nice'	<i>bhagni</i>
<i>kūa</i>	'well'	<i>indara</i>
<i>birahmhAn</i>	'a brahmin'	<i>babhAn</i>

<i>untalis</i>	‘thirty nine’	<i>uncalis</i>
<i>ek-talis</i>	‘forty one’	<i>ek-calis</i>
<i>pANDitani</i>	‘a brahmin woman’	<i>pAnDitain</i>
<i>jhiMga</i>	‘prawn’	<i>ica</i>
<i>gila</i>	‘neat’	<i>uda</i>

8.. Especially in case of adjective,gender is not strictly observed in Bihar Urdu.

Standard Urdu		Bihar Urdu
<i>mithi impli</i>	‘sweet tamarind’	<i>mithA imli</i>
<i>mithi bate</i>	‘sweet talk’	<i>mithA bat</i>
<i>adhi rat</i>	‘mid night’	<i>adha rat</i>
<i>miTha am</i>	‘sweet mango’	<i>miTha am</i>

9. Plural formation is sometimesdifferent in Bihar Urdu.

Standard Urdu		Bihar Urdu
<i>lARkē</i>	‘children’	<i>lARkAn</i>
<i>khet</i>	‘cultivable land’	<i>khetAn</i>
<i>log</i>	‘men’	<i>logAn</i>

10. In Bihar Urdu first personal pronominal singular form is / *hAm* / Standard Urdu / *mai* / and plural form is / *hAm log* / Standard Urdu / *hAm* / Similarly a parallel set of singular possession (genitive) personal pronominal forms operate in the speech along with the primary set.

<i>mor</i>	‘my’	for	<i>mera</i>
<i>tohAr</i>	‘your’	for	<i>tera</i>
<i>hAmmAr</i>	‘our’	for	<i>hamara</i>
<i>okAr</i>	‘his’	for	<i>uske</i>
<i>AppAn</i>	‘self’	for	<i>apna</i>

11. Parallel set of forms are used in present participial formation

- (i) *dekhAit* ~ *dekhta* ‘seeing’
 khAit ~ *khata* ‘eating’
 sunAit ~ *sunta* ‘hearing’

(ii) Past tense (participle) forms of verbs ‘to remain’

- hAm* *rOhOl-i* ~ *mai* *rOha*
tu *rOhOl-O* ~ *tu* *rOhe*
u *rOhOl* ~ *voh* *rOha*

(e.g. *gir* ‘to fall’ → *girAl*, *rAkh* ‘to keep’ → *rakhAl*; *dekh* ‘to see’ → *dekhOl*, etc.)

(iii) Future formation

- dekhAb* ~ *dekhuMga* ‘to see’
sunAb ~ *sunuMga* ‘to hear’
khab ~ *khauMga* ‘to eat’

(*leb* ‘to take’, *deb* ‘to give’ etc.)

12. To transform noun into verb the transforming suffix varies.

- bat-iyana* ~ *batana* ‘to talk’
pani-yana ~ *pani-dalna* ‘to irrigate’
adhi-yana ~ *Adha kArna* ‘to divide’
ākhī-yana ~ *ākh-marna* ‘to wink’ ‘to signal through eye’

13. In Bihar Urdu agentive case (agentive) marker / –ne / is rare.

- U* *kAilas kiya* ‘he did’ *us-ne kiya*
ram kiya ‘Ram did’ *ram-ne kiya*

14. Oblique form in Bihar Urdu varies

- ghAre-se* ~ ‘from a house’ *ghAr-se*
khete-se ~ ‘from a cultivable land’ *khēt-se*

6. URDU TEXT

mada kAu-ne kAyse kala sãp ko mara
crow-agent how blank snake acc. kill-past

1. *bOrgAd-ki phAiltu-hui sakhõ-ke bic ek*
banyan tree-of(fem) spread-pres.participle branch-pl-of midsts one

kAua Ar uski bibi yani kAu-e-ki mada rAhte the
crow and his wife that is crow-of fem live-past-pl

2. *unke ghosle-me car choTe anDe the*
their-pl. nest-in four small-pl. egg-pl.

3. *jinki bap-ma bORi hefazAt kOrte the*
of-whose father-mother much care do-past-pl.

4. *us dArAxt-ke tAne-ke kho-me ek kala sãp rAhta tha*
that tree-of stem-of hole-in one blank. Snake live- past

5. *jis-se kAu-e bAhAt DArte the*
whom-from crow-pl. much fear-past

6. *jAb jAb mada kAua anDa deti sãp reMgta*
when when fem crow egg lay-pas snake creep-present participle

uske ghosle-me a-jata Ar anDa kha jata
their nest-in come- past- habituate and egg eat-past habituate

7. *AgAr kala sãp phir mere anDe khata hai to mai is dArAxt-pAr*
if black snake again our eggs eat-cord.auxl. then I this tree-upon
rAhne-se inkar kAr duMgi
live-non-finite-past refuse-future-indef. Fem-person speaker

8. *hAm logõ-ko apna ghosla zArur kAhi dusri jaga banana hoga*
us-by our nest must what else place build-passive

9. *mada kAue-ne apne sAuhAr-se kAha*
fem. Crow-agen her husband-to say-past

10. *hAm-log ihã bAhAt Arse-tAk rAhe*
we have many period-till(duration) live-past

11. *mai kisi tArah apne ghArko cor-kAr kAhi dusri jaga ja-kAr*
I any method own house-all live-park where else place go-perticiple

nAhi rAhuMa kAu-ne kAha
not live-past-masc-peso crow-agent say-past

12. *jab voh-lok batẽ kAr-rAhe-the to unlogo-ne nice-se*
when they talk-pl. do-imperfect-past pl. then they-agent below-from

si: s kArne-ki avaj suni
hissing sound do-inf-of sound hear-past

13. *voh jante the ki is avaj-ka kya mAtlAb hai*
they know-past that-they conjunct sound-of that incoming is

14. *vohlog mAjbur ho-kAr tAr-se apne ghosle-me bAyThe rAhe*
they hapless become-imperfect fear-out of their nest-in remain-past-particle

rAhe apne anDe-ko bãcane-ki kosis-me
stay-cont. their eggs-to same-inf.of effort-in

15. *kala sãp reMta hua ghosle-ke qArib a-gAya*
black snake creep-prest.past. nest-to near coe-past-go past

16. *tAb usne tez fAnkar-ke sat kAuõ-pAr hAmla kArna*
then snake(agent) sharp hood-do-particip. at once crow-pl-at attack do-inf.

caha
want-past

17. *jo dAr-kAr uRh gAye*
who(crows) fear-fly-past pl.

18. *kale sãp-ne ek ek kArke anDe nigAl liye*
black snake-agent one one do-particip. eggs dimne take-past.

19. *bap-ma u:das ho-kAr ghosle-me vapas aye iye puri tAroh*
father-mother sad become-particip. Best-in return-come-past this complete adverb

jante-hue ki ghosla khali hoga
know-particip.that nest empty-be-future

20. *kAue-ne kAha ki mai is qatil sãp-ko kisi tArah xAtAm kArne-ki surAt*
crow say-past that I this killer snake-to any mean by finish do-inform of way

nika luMga
find out-past.mas. person marker.

21. *tum us-se kAysa lARh sAkoge uska Dasna ketna janleva*
you that with how fisht-can-fut. his bite-inf. very-empl. life-take-ground
hai - uski bibi mayusi-se kaha
is his wife disappointment says-past.

22. *pyari tum fikAr mat kAro mera ek dost hai jo etna calak*
dear-voc.fem. you anemicty not do-imp. my one friend is who so many clener

hai ke zAhrile-se zAhrile sãp-ko-bhi xAtAm kAr sAkta hai
 is that poisonous super dative adjective snake-to-also finish do-can-indef. Person-
 number marker

23. *kAue-ne kAha Ar voh uRh-kAr dusre dArAxt pAr gAya*
 crow-agen say-past and he fly-pasiv next tree- on go-past-person-num

24. *jis-ke nice uska Aziz dost gi:dAr rAhta tha*
 whose below his dear(close) friend jackle live-past-hab

25. *jAb gi:dAr-ne suna ki kis-tArAh sãp bArabAr anDe kha jata hai*
 when jackle-agen hear-past that how-method snake regularly eggs eat-go-prest.hab.

26. *to usne kAha, mere dost, jo zalim Ar lalci hote hãi unka xAtma*
 then he say-past my friend-voc. who cruel and greedy be(native) are their end

bAhut xarab hota hai
 very bad happen nest-habi.

27. *dAro mAt, mai-ne usko xAtAm-kArne ka mAnsuba socliya hai*
 fear-not-imp I-open him finish-do-inf.-of determination think-take-pres.perfect.

28. *oh, kAho ke vo keya hai - kAua-ne kAha*
 that speak-imp that that what is crow-agen say-past

29. *tAb gi:dAr-ne Darte hue ki kAhi o sun ne-le*
 then jackle-inf. Fear-pres.past. that perhaps that hear not-le

30. *ahista-se apne dost-se kAha ki voh sãp ko xAtAm kArne-ke-liya*
 slow-adverb his friend-to say-past that snake to finish do-inf-dat.

kya kArega
 what do-fut. person-number.

31. *kAua uRh-kAr apni bibi-ke pas gAya Ar us-se mAnsube-ke*
 crow fly-particp. his wife-to near go-past and her-to determination-of

bare-me kAha
 about-at say-past.

32. *kAua-ne kAha ie xAtArnAk kam hai*
 crow-agen say-past this dangerous deed is

33. *hAm logõko bAhAt hosiya rAhna pARega*
 us-ace very careful remain-past.

34. *ma kAue-ne himmAt-se kAha ke mai apne anDe bãcaneke-liya*
 mother crow-agen courage-with say-past that I mine eggs save-inf.for

kuchbhi kAr sAkti-hũ
whatever do(determination)-pres.

35. *tAb u:lok mulk-ke badsah-ke mAhAl-ki tArAf uRh gAye*
then they country-of king-of palace-towards fly so-past.

36. *mAhAl unke dArAxt-se, jis-pAr vohlog rAhte the jiada du:r nehi tha*
palace their they-from which-on they live-past-ha more distancenot be-past

37. *vohlog mAhAlke AndAr bag-me jo bAra talab tha uhã pAũche*
they palace-of inside garden-in which big tank why there rich-past

to dekha mAhAlki raniyã nAha-rohithi
then sea-past palace-of queen bath-imp. Past gender, person marker

38. *un logõne talab-ke kinare soneki jAnjirẽ, moti-ke har Ar dusre*
they-agen tank-of bank gold of chain diamond necklace and other

jAuhArAt rAkh chore-the
ornaments keep-live-past perfect.

39. *ma kAuene nice uRh-kAr ek sone-ki jAnjir apni coc-se uTha-kAr us*
mother corw-agen down fly-particle one gold-of chain her beak-by lift-particle that

dArAxt-ki tArah ahista uRhi jis-pAr voh rAhti thi
tree towards slow-adverb fly-past which-upon she live-past-habi

40. *jAb mAhAlke paharadarõ-ne dekha ki kAua soneki jAnjir lekAr*
when palace-of guards-agent see-past that crow gold of chain take-particle

bhag rAha hai to apna DanDa uThakAr uska picha kiya
run-imperf.-pres. then their sticks raise-particle of his follow-do-past
chase

41. *unlogõ-ne dekha ki kAuene ek dArAxt ke kho-me jAnijir-ko*
they-agen see-past that crow-open one tree to hole-inside chain-to

Daldiya hai
Past-give-pres. perfect

42. *unene-se ek paharadar-ne dArAxt-pAr cARh-kAr jAnjir-ko vapas*
among them one guard-agen. tree-on climb-particle Chain-to bac

lana caha
bring-inf. Went-past.

43. *jay-sehi usne kho-me hat dala jAnjir nikal neke-liya, usne*
the moment he-agent. Hole-inside hand put-past chain take-out-inf.-dat. he-agent

dekha ki ek kala sãp kunDli-mare bAiTha hai
see-past that one black snake emerald-past-partic. sit-past-perfect-auxiliary.

44. *usne ek jorDar DanDa mar-kAr usko xAtAm kAr-diya*
he-agen one severe stick bit-partic. he(finish snake) do-give beat.

45. *Ar kala sãp-ka xAtma-hua*
and(they) black snake-of end-occur-past

46. *uske bad kAua Ar mada kAua bAhut-dino-tAk us dArAxt-pAr*
that after crow and fem. crow many daystill that tree-on

xusxus rAhe Ar bAhut-se choTe kAuako pAyda kArte rAhe
happy happy live-past and many young-pl crows-to give-birth-past.

47. *bAcche hote rAhe*
young ones come-past into being.

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MOTHER TONGUES SURVEYED IN BIHAR

BHOJPURI
J. RAJATHI
P. PERUMAL SAMY
1. INTRODUCTION

1. 1 FAMILY AFFILIATION

Bhojpuri is the western-most speech of the eastern or Magadhan group of the Aryan languages of India (Udai Narain Tiwari, 1960: xxi). Grierson has given the name Bihari, to this Magadhan group of speeches. Bihari implies a single language under which Magahi, Maithili and Bhojpuri are kept as dialects.

Prof. Suniti Kumar Chatterji has classified the Magadhan speeches in three groups namely western Magadhan group (Bhojpuri), central Magadhan group (Maithili and Magahi) and Eastern Magadhan group (Bengali, Assamese and Oriya).

Masica (1991 : 424) explains Bhojpuri as a language spoken in eastern Uttar Pradesh and Western districts of Bihar consisting of western (Banaras and Azamgarh), southern (Ballia and Shahabad) and northern (sub dialects including Sarwaria in Basti district; Gorakhpuri and Madhesi in Champaran district).

1. 2 LOCATION

The Bhojpuri speakers are found abundantly in Bihar and Uttar Pradesh states followed by Jharkhand, Maharashtra, Delhi, Assam, West Bengal, Chhattisgarh and so on.

In Bihar state they are found more in number in Purba Champaran, Saran, Paschim Champaran, Siwan, Rohtas, Bhojpur, Gopalganj, Buxar, Kaimur and Patna districts whereas they are found scantily in other districts as well.

In Jharkhand, they are present in Dhanbad, Purbi Singhbhum, Bokaro, Garhwa, Ranchi and Sahibganj districts in more numbers and make their presence in other districts as well.

*The report is finalised by Dr. P.PerumalSamy, Ex-Research Officer (L) as per the latest format by adding lexicon, text, phonological and syntactical features along with few analyses in the content by under taking one short field investigation to Bihar state in the year 2010.

1. 3 SPEAKERS STRENGTH

The Bhojpuri speakers are found more in the states such as Bihar, Uttar Pradesh, Jharkhand, Maharashtra, Delhi, Assam, West Bengal and so on. In Bihar and Uttar Pradesh their concentration is abundant.

The Bhojpuri speakers' are available in the states such as Jharkhand, Maharashtra, Delhi, Assam, West Bengal, Chhattisgarh, Uttaranchal, Haryana, Gujarat etc. (Census 2011)

State/District	TOTAL			RURAL			URBAN		
	Person	Male	Female	Person	Male	Female	Person	Male	Female
1	2	3	4	5	6	7	8	9	10
Bhojpuri									
INDIA	5,05,79,447	2,60,69,236	2,45,10,211	4,53,23,817	2,31,81,849	2,21,41,968	52,55,630	28,87,387	23,68,243
Jammu & Kashmir	8,824	6,416	2,408	1,847	1,409	438	6,977	5,007	1,970
Himachal Pradesh	21,973	16,364	5,609	13,590	10,037	3,553	8,383	6,327	2,056
Punjab	60,271	38,036	22,235	12,278	8,171	4,107	47,993	29,865	18,128
Chandigarh	23,994	14,972	9,022	1,429	892	537	22,565	14,080	8,485
Uttarakhand	95,330	55,057	40,273	66,815	37,361	29,454	28,515	17,696	10,819
Haryana	1,09,695	65,732	43,963	22,486	14,304	8,182	87,209	51,428	35,781
Nct Of Delhi	2,26,103	1,32,120	93,983	5,772	3,326	2,446	2,20,331	1,28,794	91,537
Rajasthan	48,483	29,085	19,398	9,507	6,119	3,388	38,976	22,966	16,010
Uttar Pradesh	2,18,44,783	1,10,57,299	1,07,87,484	2,05,72,313	1,03,94,616	1,01,77,697	12,72,470	6,62,683	6,09,787
Bihar	2,58,81,691	1,33,55,365	1,25,26,326	2,38,70,948	1,22,98,184	1,15,72,764	20,10,743	10,57,181	9,53,562
Sikkim	9,948	5,864	4,084	2,967	1,841	1,126	6,981	4,023	2,958
Arunachal Pradesh	28,186	17,017	11,169	10,933	6,565	4,368	17,253	10,452	6,801
Nagaland	14,289	9,349	4,940	2,883	1,989	8,94	11,406	7,360	4,046
Manipur	5,311	3,474	1,837	1,575	1,278	297	3,736	2,196	1,540
Mizoram	279	212	67	48	36	12	231	176	55
Tripura	13,278	7,185	6,093	9,171	4,881	4,290	4,107	2,304	1,803
Meghalaya	9,995	6,042	3,953	2,007	1,190	817	7,988	4,852	3,136
Assam	2,78,052	1,48,700	1,29,352	2,20,904	1,16,344	1,04,560	57,148	32,356	24,792
West Bengal	1,77,883	96,408	81,475	81,056	42,859	38,197	96,827	53,549	43,278
Jharkhand	7,56,726	4,04,517	3,52,209	2,38,901	1,26,047	1,12,854	5,17,825	2,78,470	2,39,355
Odisha	21,755	12,262	9,493	1,993	1,270	723	19,762	10,992	8,770
Chhattisgarh	1,98,710	1,05,297	93,413	1,07,333	55,726	51,607	91,377	49,571	41,806
Madhya Pradesh	39,188	22,825	16,363	8,182	5,441	2,741	31,006	17,384	13,622
Gujarat	1,37,956	96,878	41,078	17,964	14,225	3,739	1,19,992	82,653	37,339
Daman & Diu	12,116	9,355	2,761	595	448	147	11,521	8,907	2,614
Dadra & Nagar Haveli	13,270	9,194	4,076	3,053	2,435	618	10,217	6,759	3,458
Maharashtra	5,11,781	3,24,258	1,87,523	31,460	20,547	10,913	4,80,321	3,03,711	1,76,610

Andhra Pradesh	8,260	4,925	3,335	1,131	748	383	7,129	4,177	2,952
Karnataka	7,675	5,360	2,315	1,285	940	345	6,390	4,420	1,970
Goa	9,185	6,556	2,629	2,135	1,705	430	7,050	4,851	2,199
Lakshadweep	10	6	4	0	0	0	10	6	4
Kerala	1,688	1,347	341	306	297	9	1,382	1,050	332
Tamil Nadu	944	689	255	309	237	72	635	452	183
Puducherry	24	16	8	3	2	1	21	14	7
Andaman & Nicobar Islands	1,791	1,054	737	638	379	259	1,153	675	478

Bhojpuri: Bihar

In Bihar, Bhojpuri speakers are found more in Purba Champaran, Saran, Paschim Champaran, Siwan, Rohtas, Bhojpur, Gopalganj, Buxar, Kaimur (Bhabua) and Patna districts. District wise distribution of Bhojpuri has been given as per 2011 Census.

State/District	TOTAL			RURAL			URBAN		
	Person	Male	Female	Person	Male	Female	Person	Male	Female
1	2	3	4	5	6	7	8	9	10
Bhojpuri									
BIHAR	2,58,81,691	1,33,55,365	1,25,26,326	2,38,70,948	1,22,98,184	1,15,72,764	20,10,743	10,57,181	9,53,562
Pashchim Champaran	36,14,989	18,91,380	17,23,609	33,06,304	17,28,603	15,77,701	3,08,685	1,62,777	1,45,908
Purba Champaran	42,15,755	22,14,346	20,01,409	39,54,976	20,75,849	18,79,127	2,60,779	1,38,497	1,22,282
Sheohar	1,403	745	658	1,351	703	648	52	42	10
Sitamarhi	2,700	1,311	1,389	1,196	523	673	1504	788	716
Madhubani	612	323	289	300	157	143	312	166	146
Supaul	3,243	1,763	1,480	2,565	1,377	1,188	678	386	292
Araria	21,127	11,127	10,000	13,148	6,881	6,267	7,979	4,246	3,733
Kishanganj	20,816	10,929	9,887	15,270	7,996	7,274	5,546	2,933	2,613
Purnia	19,234	9,985	9,249	14,516	7,508	7,008	4,718	2,477	2,241
Katihar	70,235	37,052	33,183	55,770	29,314	26,456	14,465	7,738	6,727
Madhepura	821	439	382	545	294	251	276	145	131
Saharsa	354	187	167	8	2	6	346	185	161
Darbhanga	1,024	539	485	191	88	103	833	451	382
Muzaffarpur	1,69,802	89,079	80,723	1,58,048	82,875	75,173	11,754	6,204	5,550
Gopalganj	24,61,733	12,16,172	12,45,561	23,16,345	11,42,453	11,73,892	1,45,388	73,719	71,669
Siwan	31,09,288	15,61,682	15,47,606	29,67,558	14,87,612	14,79,946	1,41,730	74,070	67,660
Saran	36,81,550	18,81,525	18,00,025	34,09,982	17,39,815	16,70,167	2,71,568	1,41,710	1,29,858
Vaishali	1,303	507	796	710	225	485	593	282	311
Samastipur	1,531	796	735	1,111	561	550	420	235	185
Begusarai	733	387	346	184	90	94	549	297	252
Khagaria	203	104	99	77	41	36	126	63	63
Bhagalpur	63,561	34,161	29,400	61,500	33,068	28,432	2,061	1,093	968

Banka	3,221	1,683	1,538	3,090	1,610	1,480	131	73	58
Munger	783	429	354	265	152	113	518	277	241
Lakhisarai	273	165	108	161	96	65	112	69	43
Sheikhpura	60	34	26	47	27	20	13	7	6
Nalanda	687	353	334	589	306	283	98	47	51
Patna	1,55,919	82,023	73,896	88,478	45,948	42,530	67,441	36,075	31,366
Bhojpur	25,11,647	13,16,789	11,94,858	22,06,887	11,55,561	10,51,326	3,04,760	1,61,228	1,43,532
Buxar	16,64,969	8,65,819	7,99,150	15,16,123	7,87,217	7,28,906	1,48,846	78,602	70,244
Kaimur (Bhabua)	14,72,657	7,66,211	7,06,446	14,32,873	7,45,283	6,87,590	39,784	20,928	18,856
Rohtas	25,95,064	13,52,106	12,42,958	23,29,677	12,12,151	11,17,526	2,65,387	1,39,955	1,25,432
Aurangabad	10,316	3,622	6,694	8,453	2,928	5,525	1,863	694	1,169
Gaya	1,695	958	737	1,000	591	409	695	367	328
Nawada	158	94	64	48	32	16	110	62	48
Jamui	218	119	99	122	66	56	96	53	43
Jehanabad	439	157	282	214	35	179	225	122	103
Arwal	1,568	264	1304	1,266	146	1,120	302	118	184

They are also found in the districts of Godda, Dumka, Paschimi Singhbhum and Pakaur.

1.4 SOCIOLINGUISTIC SETTING

Bhojpuri mother tongue is spoken in the home domain, with relatives and friends, in market, in official places etc. by the informants where they are dominantly inhabited. In education, Bhojpuri mother tongue is taught as a subject in degree level (Veer Kuer Singh University, Arra, Bhojpur district).

In religious ceremonies, the mother tongue is used for preaching purposes. In Mass media, the programmes in Bhojpuri are broadcasted in All India Radio. The programmes are news, drama, film songs etc. Recently, a channel called Mahua is telecasted only in Bhojpuri mother tongue. A film in Bhojpuri is also under progress.

Bhojpuri mother tongue is used in debates in State Legislature Assembly. In the court of justice, it is used for giving evidence. In the districts where it is predominantly spoken, the spoken form is used for official purposes.

Bhojpuri mother tongue has a rich oral tradition. Hence it has rich folk songs, folk literature and so on in its repertoire. It is used among family members, relatives, friends, in ceremonies, songs, dramas, films etc. The slogans are also created in this mother tongue. It is used in advertisements, political or commercial.

The speakers of Bhojpuri are getting education through Hindi medium. The official correspondences are made in Hindi language. Since Hindi is one of the official languages of this state, it is used in all official and educational purposes.

1. 5 REVIEW OF EARLIER LITERATURE

Of the available historical treatments of Bhojpuri, three studies stand out as basic to our understanding of the history of Bhojpuri. Horenle (1880), Grierson (1883, 1903) are the basic works on which works prior to the Linguistic Survey of India depended. The Linguistic Survey of India (1903-1927) has by far been accepted as the basic framework for post LSI grammars of Bhojpuri. Tiwari (1960) try to modify the LSI stand and elaborated further. Beames (1868) treat Bhojpuri only topical and hence it is of lesser importance.

Colin P.Masica (1991) opines that Bhojpuri is probably under represent in 1971 census with many speakers returning as Hindi (The strength of Bhojpuri in 1971 Census is 1,43,40,564).

2. PHONOLOGY

There are 38 phonemes in Bhojpuri of which six are vowels and 32 are consonants. There are 3 release vowels, as well which comes in the sub system. Nasalization is phonemic in Bhojpuri.

2.1 PHONEMIC INVENTORY:

2.1.1 SEGMENTAL PHONEMES

Vowels- Main system

	Front	Central	Back
High	<i>i</i>		<i>u</i>
Higher – mid	<i>e</i>		<i>o</i>
Mean – mid		<i>A</i>	
Low	<i>a</i>		

Sub-System – release vowels

i, u, A

Consonants

	Bilabial	Alveolar	Retroflex	Palatal	Velar	Glottal
Stop	Unasp. <i>p b</i>	<i>t d</i>	<i>T D</i>	<i>c j</i>	<i>k g</i>	
	Asp. <i>ph bh</i>	<i>th dh</i>	<i>Th Dh</i>	<i>ch jh</i>	<i>kh gh</i>	

Fricative		<i>s</i>		<i>S</i>		<i>h</i>
Nasal		<i>m</i>		<i>n</i>		<i>N</i>
						<i>M</i>
Lateral				<i>l</i>		
Flap				<i>r</i>		<i>R</i>
Semi Vowel						<i>y</i>

2.1.2 SUPRASEGMENTAL PHONEMES

/ ~ / nasalisation

Examples:

<i>IhAwã</i>	‘here’
<i>jãc</i>	‘examine’
<i>kãp</i>	‘shiver’

2.2 PHONEMIC DESCRIPTION AND DISTRIBUTION

Vowels – Main system:

Vowels contrast for five degrees of tongue height- high, higher- mid, mean – mid, higher-low and low ; for three tongue positions – front, central and back; for two lip-positions– rounded and unrounded. The six vowels are ~ 2 front / *i*, *e* / , 2 central / *A*, *a* / and 2 back / *o*, *u*/. The front and central vowels are unrounded while the back vowels are rounded.

Phonological patterning of vowels:

Length is not phonemic for vowels but depends upon the following concomitant factors:

- (i) Number of syllables in a word.
- (ii) The syllabic structure of a word

- (iii) The canonical form of a word – with specific reference to occurrence of (a) nasalised vowels; (b) conjunct consonants; (c) release vowel

Release vowels – sub-systems

These are phonetically of very short duration but are phonologically very important. Their pattern of distribution differs from the main system. They are phonemic but not syllabic; cannot occur with length or nasalisation.

The extreme shortness of duration has been noted by Tiwari (1960); Saxena (1937; 67,69,74-76) and Grierson (1909 & 1910). Grierson compares them with ‘the compound *sh^a wās* of Hebrew; Saxena calls them ‘whispered vowels’ and Tiwari does not give any special name to them. The existence of these release vowels extends over a large area – from Maithili in the east to Awadhi in the west.

Consonants:

Of the 32 consonants, 20 are stops, 4 nasals, 3 fricatives, 1 laterals, 2 flap and 2 semi-vowels. Consonants contrast for eight positions of articulation labial, labio-dental, dental, alveolar, retroflex, palatal, velar and glottal; for six manners of articulation- stops, nasals, fricatives, laterals, flaps and semi-vowels. Internal differentiations are accounted for in terms of the features of voice, aspiration, and nasalisation.

Fricatives:

There are 3 fricatives one each in the alveolar, palatal and glottal positions.

Laterals:

There is one lateral occurring in the alveolar position contrasting for aspiration.

Flap:

There are two flaps, one in the alveolar position and the other in retroflex.

Semi- vowels:

Semi – vowels occur in two positions bi- labial and palatal.

The phonetic factor:

There are four degrees of phonetic duration of vowels- extra-short, short, half-long and long. The extra-short duration occurs only in a closed predominant syllable and its distributional environment can be stated as *a – c*, which is word-final. Only three release vowels *i, u, A* occur and in the particular environment.

Duration of main-system vowels:

The remaining three degrees of duration – short, half-long and long are shared by the main-system vowels. As regards the remaining six vowels, / *a* / is the predominant vowel and has no short duration; only half-long and long varieties occur. All the other five vowel – *i, u, e, o, A* have the three degrees of duration.

Principle of vowel gradation:

Even though the six vowels / *ĩ, u, e, oA, a,* / as such show no distributional restrictions, they form into groups on the basis of their pattern of allophonic distribution and the direction of influence in a phonotactic situation. / *a* / is unaffected wherever it occurs in a word. If anything, its duration is increased to full length in the vicinity of the other five vowels. The principle of vowel gradation is based upon the fact that the occurrence of a particular vowel affects the duration of any other vowel occurring in its vicinity. A vowel whose minimum duration is half-long and which affects other vowels in its vicinity is the predominant vowel. / *A* / is most affected by the occurrence of all the other vowels and it is usually short except positionally, / *ĩ, u* / are affected by / *e, o, a, e, o* / are of equal prominence and so are / *i, u* /

The vowels can be graded as follows:

/ <i>a</i> /	predominant vowel.
/ <i>e, o</i> /	2 nd degree vowels
/ <i>i, u</i> /	3 rd degree vowels
/ <i>A</i> /	Weak vowel
/ <i>~</i> /	does not seem to have any direct effect upon the duration of vowels.

The distribution of phonemes:

Vowels

/i/

Initial

<i>imili</i>	‘tamarind’
<i>iya</i>	‘father’s mother’
<i>inkAr</i>	‘his (hon) proximate’
<i>ihAwā</i>	‘here’

Medial

<i>jhil</i>	‘lake’
<i>bijuli</i>	‘lightening’
<i>biya</i>	‘seed’
<i>bicca</i>	‘scorpion’

Final

<i>layki</i>	‘girl’
<i>ēDi</i>	‘heel’
<i>nabhi</i>	‘navel’
<i>agi</i>	‘fire’

/e/

Initial

<i>ese</i>	‘therefore’
<i>ekAr</i>	‘his (proximate)’
<i>ek</i>	‘one’

Medial

<i>peT</i>	‘belly’
<i>khet</i>	‘field’
<i>suer</i>	‘pig’

Final

<i>kAyse</i>	‘how’
<i>bhAene</i>	‘sister’s son’
<i>je</i>	‘who’

<i>ekAre</i>	‘his (obl.)’
<i>/a/</i>	
Initial	
<i>am</i>	‘mango’
<i>alu</i>	‘potato’
<i>aji</i>	‘father’s mother’
<i>age</i>	‘before’
<i>aTh</i>	‘eight’

Medial	
<i>haD</i>	‘bone’
<i>Tapu</i>	‘island’
<i>balu</i>	‘sand’
<i>tama</i>	‘copper’

Final	
<i>layka</i>	‘boy’
<i>bAcca</i>	‘baby’
<i>AmuTha</i>	‘thumb’
<i>panja</i>	‘claw’

<i>/A/</i>	
Initial	
<i>AMMuri</i>	‘finger’
<i>AMuTha</i>	‘toe’
<i>AmAwsa</i>	‘new moon’
<i>AMur</i>	‘grapes’
<i>Amrut</i>	‘guava’

Medial	
<i>upAr</i>	‘above’
<i>uttAr</i>	‘north’
<i>IhAwã</i>	‘here’

	<i>okAr</i>	‘his (distant)’
Final		
	<i>ũcA</i>	‘high’
	<i>nA</i>	‘negation’
	<i>miThA</i>	‘sweet’
	<i>sadhA</i>	‘try out’
/o/		
Initial		
	<i>os</i>	‘dew’
	<i>ola</i>	‘hail’
	<i>oTh</i>	‘lip’
	<i>okAr</i>	‘his (distant)’
	<i>ontis</i>	‘twenty nine’
Medial		
	<i>roj</i>	‘daily’
	<i>Agor</i>	‘watch’
	<i>god</i>	‘lap’
	<i>sona</i>	‘gold’
	<i>bhor</i>	‘morning’
	<i>loha</i>	‘iron’
Final		
	<i>sArso</i>	‘mustard’
	<i>dano</i>	‘demon’
/u/		
Initial		
	<i>ullu</i>	‘owl’
	<i>upAr</i>	‘above’
Medial		
	<i>khun</i>	‘blood’
	<i>dhuri</i>	‘dust’
	<i>suruj</i>	‘sun’
	<i>phul</i>	‘flower’
	<i>pul</i>	‘bridge’

Final

<i>jiu</i>	‘soul’
<i>Tapu</i>	‘island’
<i>Dhalu</i>	‘steep’
<i>ãsu</i>	‘tear’

Distribution of Consonants

/p/

Initial

<i>pAlAk</i>	‘eye lid’
<i>peT</i>	‘belly’
<i>piTh</i>	‘back of body’

Medial

<i>kApas</i>	‘cotton seed’
<i>hApta</i>	‘week’
<i>dupAhAr</i>	‘mid day’

Final

<i>kãp</i>	‘shiver’
<i>khep</i>	‘trip’
<i>pap</i>	‘sin’

/t/

Initial

<i>tit</i>	‘bitter’
<i>tAma</i>	‘asthma’
<i>tama</i>	‘copper’

Medial

<i>dharti</i>	‘earth’
<i>bAtas</i>	‘wind’
<i>kutiya</i>	‘bitch’

Final

<i>Awret</i>	‘married woman’
<i>khet</i>	‘field’

/T/

Initial

<i>Tikora</i>	‘tender mango’
<i>TaM</i>	‘leg’
<i>TaT</i>	‘bank’
<i>Tapu</i>	‘island’

Medial

<i>gATei</i>	‘throat’
<i>ciũTi</i>	‘ant’
<i>khATia</i>	‘bed stead’

Final

<i>peT</i>	‘belly’
<i>moT</i>	‘fat’
<i>TuT</i>	‘break’

/c/

Initial

<i>cetaw</i>	‘warm’
<i>ciDha</i>	‘tease’
<i>caT</i>	‘lick’

Medial

<i>bAcca</i>	‘baby’
<i>succa</i>	‘pure’
<i>bAca</i>	‘save’

Final

<i>sõci</i>	‘thought’
<i>sAc</i>	‘true’
<i>jãc</i>	‘examine’

/k/

Initial

<i>kũari</i>	‘unmarried woman’
<i>keh</i>	‘tell’
<i>kan</i>	‘ear’

Medial

<i>bAkAra</i>	‘goat : he’
<i>mAkAra</i>	‘spider’
<i>kAkAhi</i>	‘comb’

Final

<i>lAtAk</i>	‘hang’
<i>rok</i>	‘stop’
<i>Dhũk</i>	‘enter’

/ph/

Initial

<i>phũk</i>	‘blow’
<i>pher</i>	‘change’
<i>phul</i>	‘flower’
<i>phua</i>	‘father’s sister’

Medial

<i>phupha</i>	‘father’s sister’s husband’
<i>kaphi</i>	‘enough’

Final

<i>baph</i>	‘steam’
<i>hãph</i>	‘deep breathing’
<i>saph</i>	‘clean’

/th/

Initial

thoD 'little'

thekAl 'tired'

Medial

nAthuna 'nostril'

hathi 'elephant'

Final

tireth 'holy place'

hath 'hand'

/Th/

Initial

ThoDi 'chin'

Thehuna 'knee'

ThanDha 'cold'

Medial

AMuTha 'toe'

kAThin 'difficult'

pATha 'send'

Final

piTh 'back of body'

miTh 'sweet'

bAyTh 'sit'

/ch/

Initial

chu 'touch'

chichkar 'sprinkle'

cheni 'chisel'

Medial

<i>mAchAri</i>	‘fish’
<i>bachī</i>	‘calf’
<i>biccha</i>	‘scorpion’

/kh/

Initial

<i>khas</i>	‘important’
<i>khol</i>	‘open’
<i>khoj</i>	‘search for’
<i>khōkh</i>	‘cough’

Medial

<i>dekha</i>	‘show’
<i>dAkkhin</i>	‘south’

Final

<i>ũkh</i>	‘sugar cane’
<i>rakh</i>	‘put’
<i>pākh</i>	‘wing’
<i>pAkh</i>	‘fortnight’

/ b /

Initial

<i>bAcca</i>	‘child’
<i>bujh</i>	‘understand’
<i>banh</i>	‘fasten’
<i>bādh</i>	‘dam’

Medial

<i>jAbab</i>	‘answer’
<i>dubi</i>	‘a kind of grass’
<i>cAwbe</i>	‘a title of brahmin’

Final

<i>hisab</i>	‘account’
<i>talab</i>	‘tank’

	<i>Dub</i>	‘dive’
	<i>dab</i>	‘press’
<i>/d/</i>		
Initial		
	<i>deMMa</i>	‘quarrel’
	<i>dAya</i>	‘pity’
	<i>dimag</i>	‘brain’
	<i>dekha</i>	‘show’
Medial		
	<i>admi</i>	‘man’
	<i>nAdi</i>	‘river’
	<i>nAjdik</i>	‘near’
Final		
	<i>nĩd</i>	‘sleep’
	<i>yad</i>	‘remembrance’
	<i>god</i>	‘lap’
	<i>cãd</i>	‘moon’
<i>/D/</i>		
Initial		
	<i>Dub</i>	‘dive’
	<i>DeDh</i>	‘1 ½’
	<i>DAr</i>	‘fear’
Medial		
	<i>kADua</i>	‘bitter’
	<i>TukDa</i>	‘piece’
	<i>cAwDa</i>	‘wide’
	<i>kADa</i>	‘hard’
Final		
	<i>haD</i>	‘bone’
	<i>rãD</i>	‘widow’
	<i>goD</i>	‘leg’
	<i>ujaD</i>	‘desert’

/j/

Initial

<i>j</i> <i>it</i>	‘victory’
<i>j</i> <i>Aruri</i>	‘need’
<i>j</i> <i>iu</i>	‘soul’
<i>j</i> <i>aMh</i>	‘thigh’

Medial

<i>karA</i> <i>j</i> <i>a</i>	‘heart’
<i>bij</i> <i>u</i> <i>li</i>	‘lightening’
<i>kun</i> <i>j</i> <i>i</i>	‘key’

Final

<i>sur</i> <i>u</i> <i>j</i>	‘sun’
<i>pi</i> <i>a</i> <i>j</i>	‘onion’
<i>roj</i>	‘daily’
<i>sAh</i> <i>A</i> <i>j</i>	‘easy’

/g/

Initial

<i>g</i> <i>il</i>	‘wet’
<i>g</i> <i>od</i>	‘lap’
<i>g</i> <i>Andha</i>	‘smell’
<i>g</i> <i>uM</i>	‘dumb’

Medial

<i>rAg</i> <i>A</i> <i>D</i>	‘rub’
<i>lAg</i> <i>aw</i>	‘use’
<i>murg</i> <i>i</i>	‘hen’
<i>aga</i>	‘front’

Final

<i>log</i>	‘person’
<i>bhag</i>	‘escape’
<i>AlAg</i>	‘separate’
<i>sohag</i>	‘fortune’

/bh/

Initial

<i>bhala</i>	‘spear’
<i>bhag</i>	‘escape’
<i>bhũiDol</i>	‘earthquake’
<i>bhor</i>	‘morning’
<i>bhap</i>	‘steam’

Medial

<i>gobhi</i>	‘cauli flower’
<i>lobhi</i>	‘greedy’
<i>gabhin</i>	‘pregnant (animal)’

Final

<i>u sAbh</i>	‘those (ones)’
<i>i sAbh</i>	‘they (m) prox.’

/dh/

Initial

<i>dhAr</i>	‘catch’
<i>dho</i>	‘wash’
<i>dhArti</i>	‘earth’
<i>dhũã</i>	‘smoke’

Medial

<i>sadhe</i>	‘try out’
<i>udhar de</i>	‘lend’

Final

<i>bãdh</i>	‘dam’
<i>badh</i>	‘rope used for cot’
<i>kãdh</i>	‘shoulder’
<i>bArAdh</i>	‘ox’

/Dh/

Initial

<i>Dhil</i>	‘louse’
-------------	---------

<i>Dheri</i>	‘heap’
<i>Dhalu</i>	‘steep’
<i>Dhũk</i>	‘enter’
Medial	
<i>buDhAu</i>	‘old man’
<i>DaDhi</i>	‘branch’
<i>ADhai</i>	‘2 ½’
<i>luDhAn</i>	‘roll’
Final	
<i>bADh</i>	‘grow’
<i>buDh</i>	‘old’
<i>baDh</i>	‘flood’
/jh/	
Initial	
<i>jhar</i>	‘sweep’
<i>jhepAT</i>	‘pounce’
<i>jhul</i>	‘swing’
<i>jhur</i>	‘dry bunch of grass’
Medial	
<i>sanjha</i>	‘evening’
<i>jujhAl</i>	‘fought’
<i>s̃jhAl</i>	‘cooked’
Final	
<i>jhõjh</i>	‘cluster of mango’
<i>majh</i>	‘middle’
<i>bajh</i>	‘barren tree’
/gh/	
Initial	
<i>ghari</i>	‘cattle shed’
<i>ghus</i>	‘bribe’
<i>ghas</i>	‘grass’
<i>ghoDa</i>	‘horse’

Medial

<i>megha</i>	‘frog’
<i>ughar</i>	‘uncover’
<i>baghin</i>	‘tigress’

Final

<i>bagh</i>	‘tiger’
-------------	---------

/m/

Initial

<i>milaw</i>	‘mix’
<i>mũh</i>	‘mouth’
<i>mãs</i>	‘muscle’
<i>muTThi</i>	‘fist’

Medial

<i>dimag</i>	‘brain’
<i>asman</i>	‘sky’
<i>kAmAl</i>	‘lotus’

Final

<i>am</i>	‘mango’
<i>cam</i>	‘skin’
<i>resAm</i>	‘silk’

/n/

Initial

<i>nac</i>	‘dance’
<i>nĩd</i>	‘sleep’
<i>nAkar</i>	‘refuse’
<i>nokAr</i>	‘servant’

Medial

<i>cani</i>	‘silver’
<i>anhi</i>	‘storm’
<i>cAna</i>	‘gram’
<i>pani</i>	‘water’

Final

<i>khun</i>	‘blood’
<i>can</i>	‘moon’
<i>gin</i>	‘count’
<i>un</i>	‘wool’

/N/

<i>Naha</i>	‘bath’
-------------	--------

Medial

<i>kiNa</i>	‘buy’
<i>ThaNDa</i>	‘cold’
<i>paNi</i>	‘water’
<i>bhaNtha</i>	‘brinjal’
<i>DaNDa</i>	‘stick’

/M/

Medial

<i>AMMuri</i>	‘finger’
<i>aMna</i>	‘courtyard’
<i>DeMi</i>	‘small boat’

Final

<i>lAwM</i>	‘clove’
<i>muM</i>	‘green gram’
<i>pAtAM</i>	‘kite’
<i>beM</i>	‘frog’

/s/

Initial

<i>suer</i>	‘pig’
<i>sit</i>	‘cold’

<i>suruj</i>	‘sun’
<i>sem</i>	‘beans’
<i>sAntAra</i>	‘orange’

Medial

<i>mAsala</i>	‘spice’
<i>kAyse</i>	‘how’
<i>bAksa</i>	‘box’
<i>rAsAra</i>	‘rope’

Final

<i>os</i>	‘dew’
<i>bās</i>	‘bamboo’
<i>bis</i>	‘twenty’
<i>kes</i>	‘hair’

/S’/

Initial

<i>S’erab</i>	‘wine’
<i>S’er</i>	‘lion’
<i>S’erin</i>	‘lioness’
<i>S’aTata</i>	‘stick’

Medial

<i>muS’Ti</i>	‘fist’
---------------	--------

Final

<i>muS’</i>	‘rat’
<i>maS’</i>	‘flesh’
<i>wariS’</i>	‘year’

/h/

Initial

<i>haD</i>	‘bone’
<i>hathi</i>	‘elephant’
<i>hArina</i>	‘deer’
<i>hArdi</i>	‘turmeric’

Medial

<i>kohAni</i>	‘elbow’
<i>kuhesa</i>	‘fog’
<i>leher</i>	‘wave’
<i>pAhaD</i>	‘mountain’

Final

<i>dēh</i>	‘body’
<i>nAh</i>	‘nail’
<i>mũh</i>	‘mouth’
<i>rah</i>	‘street, path’

/l/

Initial

<i>lAmma</i>	‘tall’
<i>layki</i>	‘girl’
<i>lilar</i>	‘fore head’
<i>lAur</i>	‘flame’

Medial

<i>alu</i>	‘potato’
<i>pilla</i>	‘male pup’
<i>bilar</i>	‘cat’
<i>kila</i>	‘fort’
<i>balTi</i>	‘bucket’

Final

<i>bal</i>	‘hair’
<i>jhil</i>	‘lake’
<i>til</i>	‘sesame’
<i>jAMMAI</i>	‘jungle’

/r/

Initial

<i>rat</i>	‘night’
<i>rAs</i>	‘juice’
<i>ris</i>	‘anger’
<i>rinhAl</i>	‘cooked’

Medial

<i>murga</i>	‘cock’
<i>Tokri</i>	‘basket’
<i>pAret</i>	‘ghost’
<i>murAt</i>	‘idol’

Final

<i>pājAr</i>	‘rib’
<i>kApar</i>	‘head’
<i>duar</i>	‘door’
<i>mor</i>	‘peacock’

/ R /

The retroflex flop R occurs in the medial and final positions. The example are exemplified below :

Medial

<i>paRa</i>	‘read’
<i>ghoRa</i>	‘horse’
<i>ragaRa</i>	‘rub’
<i>phaRA</i>	‘tear’
<i>gARo</i>	‘squeeze’
<i>choRgatta</i>	‘ascend’

Final

<i>riR</i>	‘spine’
<i>goR</i>	‘foot’

/w/

Initial

<i>wada kAr</i>	‘promise’
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Medial

<i>jAwan</i>	‘young woman’
<i>bewa</i>	‘widow’
<i>janawAr</i>	‘animal’
<i>kAwwa</i>	‘crow’

Final

<i>sew</i>	‘apple’
<i>paw</i>	‘quarter’
<i>jAraw</i>	‘burn’
<i>hAraw</i>	‘defeat’

/y/

Initial

<i>yad</i>	‘remembrance’
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Medial

<i>beśya</i>	‘prostitute’
<i>layki</i>	‘girl’
<i>koyla</i>	‘char coal’
<i>biya</i>	‘seed’
<i>nariyAl</i>	‘coconut’

Final

<i>duy</i>	‘two’
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Vowels

All the oral vowels occur in all the three positions initial, medial and final. All the nasalised vowels except / *õ* / and / *Ã* / occur in all the three positions. / *Õ* / does not occur initially and / *Ã* / finally.

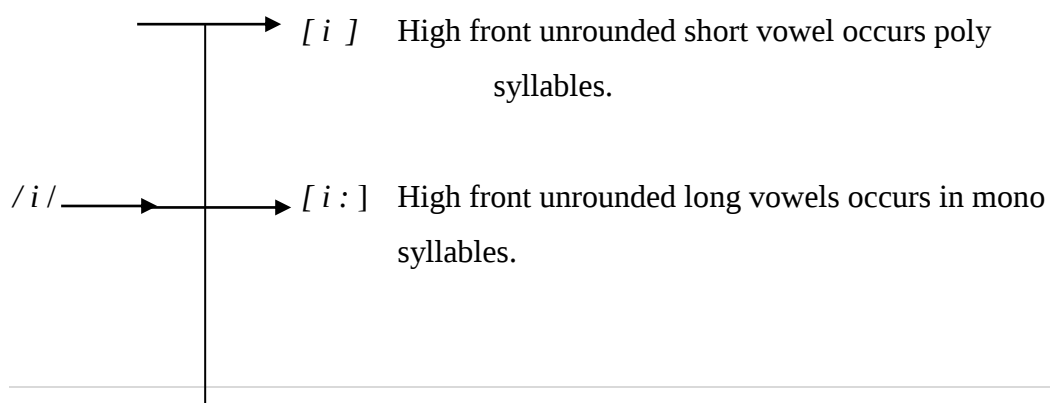
Occurrence of Release Vowel

A release vowel occurs only in the predominant syllable. It is mostly restricted to mono and di-syllabic words. Occurrence of [*i*] is more frequent, varied and occurs with a large number of consonants.

<i>ākhⁱ</i>	‘eye’
<i>mochⁱ</i>	‘moustache’
<i>bāhⁱ</i>	‘arm’
<i>jibhⁱ</i>	‘tongue’
<i>dēhⁱ</i>	‘body’
<i>Tamⁱ</i>	‘leg’
<i>suArⁱ</i>	‘pig’
<i>carⁱ</i>	‘four’
<i>tinⁱ</i>	‘three’
<i>TaMⁱ</i>	‘leg’
<i>kūar^A</i>	‘bachelor’
<i>pāw^A</i>	‘foot’
<i>dāt^A</i>	‘tooth’
<i>jAD^A</i>	‘root’
<i>cōc^A</i>	‘beak’
<i>sāDh^A</i>	‘bull’
<i>ujad^A</i>	‘desert’
<i>phul^A</i>	‘flower’
<i>lAhasun^A</i>	‘garlic’
<i>kukkur^A</i>	‘dog’
<i>mās^u</i>	‘flesh’
<i>piāj^u</i>	‘onion’
<i>bhAyAh^u</i>	‘younger brothers wife’
<i>kuch^u</i>	‘some’

2.3 MAJOR ALLOPHONIC DISTRIBUTION

Vowels



————→ [i] High front unrounded vowel occurs elsewhere.

Examples :

[a: ta rín] /atarin/ ‘liver’

[líkh] /likh/ ‘write’

[pa:Ní] /paNi/ ‘water’

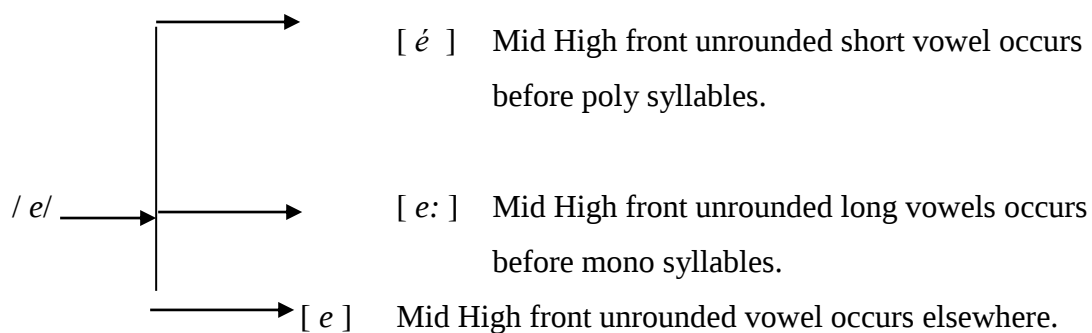
[i : Ta] /iTa/ ‘stone’

[gi : no] /gino/ ‘count’

[Ti:k] / Tik / ‘right’

[pati] / pati / ‘husband’

[machi] / machi / ‘fly’

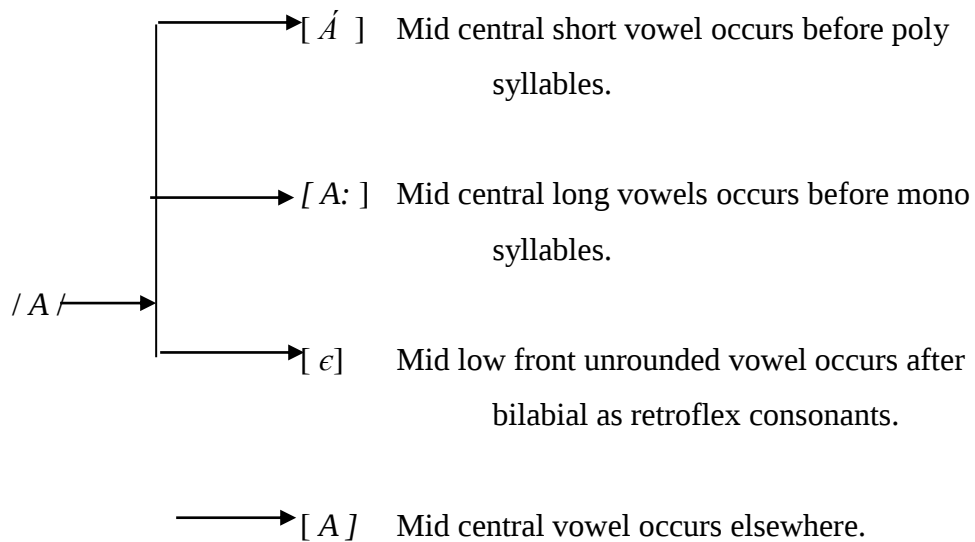


Examples :

[jéla:bo] /jelabo/ ‘burn’

[kékor] /kekor/ ‘which’

[se:r]	/ser/	‘lion’
[pe: T]	/peT/	‘belly’
[ke:la]	/ kela /	‘banana’
[lela]	/ lela /	‘take’
[a:ge]	/age/	‘before’

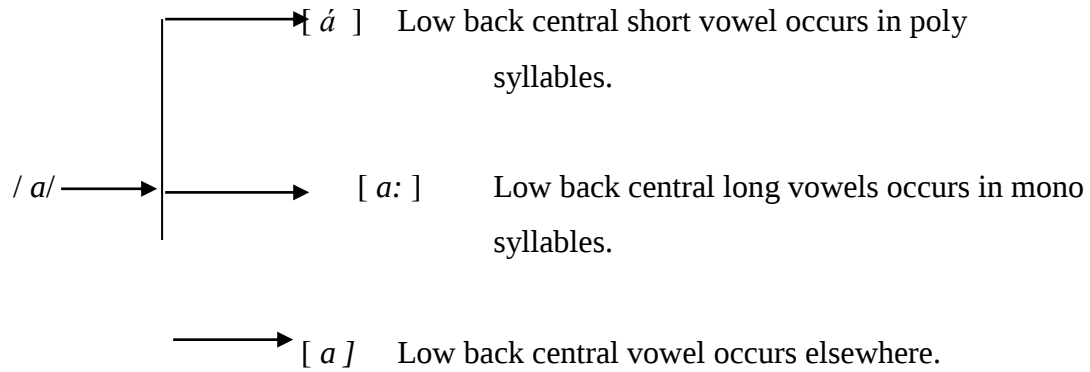


Examples :

[pÁrsõ]	/pArsõ/	‘day before yesterday’
[bArÁdh]	/ bArAdh /	‘ox’
[kA:l]	/ kAl /	‘machine’
[pA:kh]	/pAkh/	‘fortnought’
[p ^h ekó]	/pheko/	‘throw’
[Dher]	/Dher/	‘many’

[*resAm*] / *resAm* / ‘silk’

[*nokAr*] / *nokAr* / ‘servant’



Examples :

[*piyár*] / *piyar* / ‘yellow’

[*saDák*] / *saDak* / ‘road’

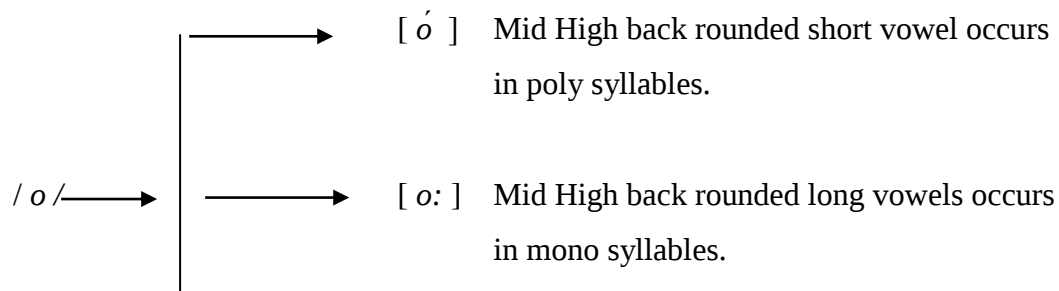
[*ma:ro*] / *maro* / ‘die’

[*a:g*] / *ag* / ‘fire’

[*admi*] / *admi* / ‘man’

[*para:k*] / *parak* / ‘frock’

[*karjA*] / *karjA* / ‘debt’



————→ [o] Mid High back rounded vowel occurs elsewhere.

Examples :

[patór]	/pator/	‘lean’
[p ^h éko’]	/p ^h eko/	‘throw’
[lo:g]	/log/	‘person’
[so:ná]	/sona/	‘gold’
[ko:ra]	/kora/	‘dig’
[boka:r]	/bokar/	‘fever’
[karo]	/karo/	‘do’
[bola]	/bola/	‘say’

————→ [ú] High back rounded short vowel occurs in poly syllables.

/ u / ———→

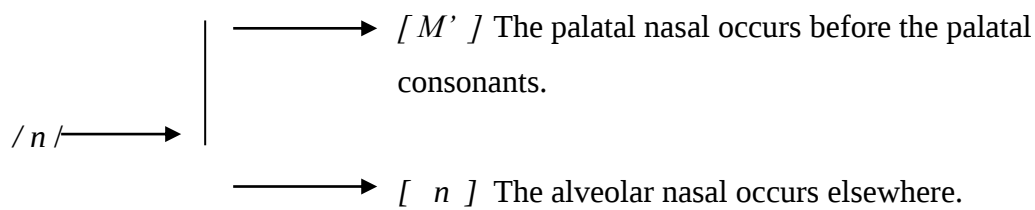
————→	[u:]	High back rounded long vowels occurs in mono syllables.
————→	[u]	High back rounded vowel occurs elsewhere.

Examples :

[dulúhin]	/duluhin/	‘bride’
[dusúman]	/dusuman/	‘enemy’
[ku:ch]	/kuch/	‘some’
[su:st]	/sust/	‘dull’

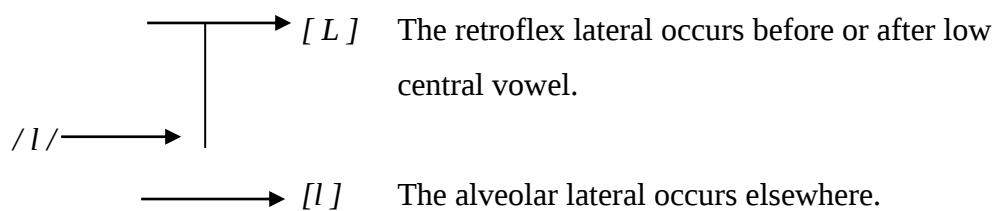
[<i>pu:rab</i>]	/purab/	‘east’
[<i>phul</i>]	/phul/	‘flower’
[<i>a:lu</i>]	/alu/	‘potato’
[<i>dha:tu</i>]	/dhatu/	‘brass’

Consonants



Examples:

[<i>gaM ji</i>]	/ganji/	‘banian’
[<i>sa: M' c/</i>]	/sañ c/	‘true’
[<i>norak</i>]	/norak/	‘hell’
[<i>nou</i>]	/nou/	‘nine’
[<i>ti:n</i>]	/tin/	‘three’



Examples:

[chaLa:k]	/chalak/	‘wise’
[phuLa]	/phula/	‘swell’
[tala:k]	/talak/	‘divorce’
[la:l]	/lal/	‘red’

2.4 CLUSTERS

Of the three types of phonemes vowels release vowels and consonants only vowels and consonants cluster. While vowel clusters are very rare in the initial position, consonant clusters do not at all occur initially. In the final position consonant clusters are very rare while vowel clusters occur in a good number. In the medial position consonant as well as vowel clusters occur in a large number by Bhojpuri standards. Maximum units are 2 (3 members of v cluster, occur for other reasons which is not discussed here)

Vowel clusters

Initial

<i>ail</i>	‘came’
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Medial

<i>ũa - kũari</i>	‘unmarried woman’
<i>Au – lAur</i>	‘flame’
<i>eu- neur</i>	‘mongoose’
<i>ue – suer</i>	‘pig’
<i>Ai – kArAit</i>	‘black cobra’

Final

<i>Ai - mAnAi</i>	‘man’
<i>Au - buDhAu</i>	‘old man’
<i>ia - buDhia</i>	‘old woman’
<i>ua - rÃDua</i>	‘widower’
<i>dhũ- ã</i>	‘smoke’
<i>ua - bua</i>	‘father’s sister’

Consonant clusters

Initial

Medial

Final

lAwM 'clove'

lAwT 'return'

Vowels

Oral vowels have precedence over the nasalised vowels. All the oral vowels occur as the first member of the cluster. Variety is more in the second member slot.

2.5 SYLLABLE

Syllables in Bhojpuri are of the peak type. The peak is simple if it has a simple vowel and is complex if it is a diphthong. But complex peaks are very few and of limited distribution, onsets, if occurring, are simple. Codas can be simple or complex has two members. The coda can be a consonant with or without a release vowel. So a syllable in terms of the phonemes can be represented as the following.

Syllabic structure of words

Words in Bhojpuri can be mono – syllabic, di- syllabic , tri –syllabic and quadri-syllabic .

Mono Syllabic

V *i* 'this'

u 'that'

CV *ka* 'what'

dA 'give'

cu 'leak'

C $\tilde{V}$ *tũ* 'you (sg)'

Di – syllabic

<i>CV-CVC-</i>	<i>nA-rAm</i>	‘soft’
	<i>gA-rib</i>	‘poor’

<i>Ṽ-CV</i>	<i>ẽ-Di</i>	‘heel’
<i>CVC-CV</i>	<i>pAnja</i>	‘claw’

Tri – Syllabic

<i>CV-CV-CV</i>	<i>nA-thu-na</i>	‘nostril’
<i>CVC-CVC-CVC-</i>	<i>cAm-gud-dAr</i>	‘bat’

Qudra – Syllabic

<i>CVC-CV-CVC-CVC</i>	<i>cAk-na-cur-kAr</i>	‘smash’
	<i>bA-ha-na-kAr</i>	‘pretent’

3. MORPHOPHONEMICS

Bhojpuri is a highly rhythmic language. The sound changes always seem to aim at keeping the rhythmic balance. Grammatical considerations seem to have very little effect upon the Sandhi Rules.

1. Vowel duration :

It constantly changes depending upon the number of syllables the syntactic unit contains at any time. So any word can have gradation of vowel duration on the addition of further syllables as per necessity. In the case of /A/ and /a/ the gradation is phonemic and hence representable. In all other cases one has to depend heavily upon phonetic rules.

Example : *hAmar* +e= *hAmAre* my (obl.) ; ‘my’ (emph.)

kaT – ‘to cut’

kATAIAs ‘cut (pst- he)

kaTidehAIAs ‘(he) cut (other benefactive)

kaTekecahĩ ‘must cut’

kaTe khatir ‘in order to cut’

kATi gAyl ‘is cut’

u ail ‘he came’

u Aylẽ ‘he came (hon.)

2. Sometimes not only the duration is affected but the vowel cluster becomes a vowel , semi vowel.

raur ‘you (hon .)

rAure kAhĩ ‘you (hon.) pl. say’

rAwre ke te hAmmAnⁱ ke cetAwAle rAhAĩ ‘We had, however, cautioned your honour’

mitAu ‘friend’

mitAwa ‘friend’ (long form)

mitAu ‘oh ! friend’

[*mitAu* :]

mitAw bAne khatir ‘in order to become friends’

It is this constant adjustment in duration which tempted Grierson to set separate symbols for short and long /e/ and /o/ for Bihari and his rule of antipenultimate is of relevance in this context.

3. Occurrence of semi vowel glides : When two morphemes with $-v + v -$ occur , the glides /y/ and /w/ occur depending upon whether $-v$ is /i/ or any other vowel. This does not apply when the additive particle is added to a $-v$ noun.

Ex :	<i>a-</i>		‘to come’
	<i>a+e= awe</i>		‘to come’ (infinitive)
	<i>lAy ki +a =</i>	<i>lAykiya</i>	‘girl (long form)’
	<i>lAy ka + a =</i>	<i>lAykAwa</i>	‘boy (long form)’
	<i>ja + e=</i>	<i>jaye</i>	‘to go’ (irregular)

Occurrence of /w/ is more frequent. This may or may not hinder the vowel duration rule. The above examples are given as problem cases rather than mere illustrations.

4. Occurrence of morphophoneme /h/:

This is a grammar-oriented change. It occurs (i) when the emphatic or the additive particle is added to a pronoun.

<i>hAm + u =</i>	<i>hAmAhũ</i>	‘I too’
<i>tũ +u =</i>	<i>tũ hũ</i>	
<i>u +o =</i>	<i>uho</i>	
<i>i +o =</i>	<i>iho</i>	

The occurrence of this morphophoneme also seems to have an effect on the shape of the allomorph of the additive particle.

<i>u+e =</i>	<i>uhe</i>	‘he himself (emph.)’
but <i>hAm + i =</i>	<i>hAmAhi</i>	‘I myself’ (emph.)’
<i>tũ+i =</i>	<i>tũhi</i>	‘you yourself’ (emph.)’

Ab + {u} = AbAhin ‘now too’

(ii) The roots *lA* - ‘ to take’ and *dA*- ‘ to give’

take /h/ before the past suffix

dA + {l} + As =dehAlAs ‘gave (he)’

lA + { l} + As = lehAlAs ‘took (he)’

5. Occurrence of allomorphs: patterning:

There is a regular patterning in the occurrence of allomorphs of the incoming morpheme depending upon whether the initial word is *-c* ending or *-v* ending. If the stem is *-c* ending then the allomorph is of the form *vc* and if the stem is *-v* ending then *-c-*. This is a purely phonological rule and extends over the entire grammar.

Example : (i) *lAyka + n = lAykAn* 'boys (obl.)'
pēD + n = pēDAn 'trees (obl.)'
lAyki + n = lAykin 'girls (obl.)'
mehAraru + n = mehArarun 'women (obl.)'

(ii) *kaT- + {l} + As = kATAIAs* 'cut (pst.he)'
dekh - + {l} + As = dekhAIAs 'saw(pst. he)'

(The irregular verbs are excluded)

(iii) *kaT + {t} = kaTAt* 'cutting' (aspect.)'
a + {t} = awAt 'coming' (aspect.)'
kha + {t} = khat 'eating'

6. When two consonants occur in proximity, an euphonic /i/ occurs morphophonemically.

uD + gAy l = uDⁱ gAyl 'flew away'
kaT + ke = kaTⁱ ke 'having cut'
kaT + dehAIAs = kaTⁱ dehAIAs 'cut (other benefactive)'
dekh + ke = dekhⁱ ke 'having seen'

7. Release vowels becoming full vowels before the oblique plural suffix /n/.

suAri 'female pig (a sow)'
suArⁱ + n = suArin 'female pigs (obl.)'
kukkur^A + n = kukkurAn 'dogs (obl.)'
bhAyAh^u + n = bhAyAhun 'younger brothers' wives (obl.)'

8. Doubling of consonants: This is a very rare process in Bhojpuri and is grammar oriented. Only the adverbs /Ab//tAb/ and /kAb/ before the emphatic suffix /e/ have their /-b/ doubled.

Ex:

<i>Ab + e</i>	= <i>Abbe</i>	‘now (emph.)’
<i>tAb + e</i>	= <i>tAbbe</i>	‘then (emph.)’
<i>kAb + e</i>	= <i>kAbbe</i>	‘when (emph.)’

These changes seem to affect the shape of the allomorph of the in -coming morpheme.

Note	<i>Ab + {u}</i>	= <i>AbAhi</i>	‘now too’
	<i>tAb + o</i>	= <i>tAbbo</i>	‘even then’
	<i>kAb + o</i>	= <i>kAbbo</i>	‘whenever’

4. MORPHOLOGY

4.1 NOUN MORPHOLOGY

4.1.1 WORD FORMATION

4.1.2 NOUN

Bhojpuri nouns belong to one of the two genders – masculine, feminine. The system of gender is not sex-based, but sex plays a part only in the case of animate nouns. Inanimate nouns can be of either gender. It resembles all those Indo Aryan languages like Hindi, Marathi, Gujarati in which languages gender is an inherent feature of nouns. The salient feature of the gender in Bhojpuri nouns is that – (i) it is not predictable from the canonical form of nouns; (ii) the plural suffixes are phonologically conditioned and do not depend upon the gender of the singular noun.

It is predictable, however, when the nouns have extended forms by addition of certain syllables which have semantic significance.

Every noun has two forms- ordinary and extended in the nominative singular. The extended forms are derived from the ordinary forms as follows:

/lA yka / ‘boy’ /l Ayk-Awa /

/beTa/ ‘son’ /beT - A wa/

/siar / ‘fox’ / si A r – a /

/paDa/ male buffalo calf /pAD - Awa/

/paDi/ female buffalo calf /pAD – iya/

In the general use, ordinary forms are mostly used in isolation or in disconnected sentences while the extended forms are used in discourses and narrative stretches.

The two allomorphs /A wa ~ a/ occur after masculine singular nouns and / iya ya/ occurs after feminine singular nouns.

Nouns in Bhojpuri can have the following final phoneme.

Direct singular

Final phoneme

-c	<i>pathAr</i>	‘stone’	<i>pẽD</i>	‘tree’ ,	<i>diwal</i>	‘wall’
-i	<i>jhõpADi</i>	‘hut’	<i>nai</i>	‘barber’	<i>mAnAi</i>	‘man’
-a	<i>lAyka</i>	‘boy’	<i>mAkADa</i>	‘spider’		
-u	<i>mehAraru</i>	‘woman’				
- ⁱ	<i>suArⁱ</i>	‘she pig’	<i>nakⁱ</i>	‘nose’	<i>ãkhⁱ</i>	‘eye’
- ^A	<i>ban^A</i>	‘forest’	<i>kũar^A</i>	‘young man’		
- ^u	<i>mãs^u</i>	‘flesh’				
- ^A	<i>giddhA</i>	‘vulture’				
-ã	<i>kũã</i>	‘well (water)’				

The oblique singular formation is as follows:

- (i) The release vowels $-\overset{i}{-}$, $-\overset{u}{-}$, $-\overset{A}{-}$ become full vowels.
- (ii) The full vowels are unaffected
- (ii) The $-c$ ending nouns (which can include collocational feminine nouns) sometimes take an oblique suffix and some times do not undergo any change. It is not even predictable which $-c$ ending noun takes $-e$ and which does not. Moreover, the same noun occurs in either way. There is a strong possibility that standard Hindi

influences the structure of Bhojpuri nouns ending in *c*. It is only a sub dialectal feature of northern Bhojpuri.

ram okAr – e beTi se bhẽT kAylĩ
 Ram III. Sg.obl. gen daughter f. sg. soci meeting do pst I per.

‘Ram met his/her daughter’

pẽD– e- k tA na moT ~ moTAhA n ba
 tree obl.sg. gen trunk m.sg thick indec. is

‘(The) tree trunk is thick’

The formation of oblique plural nouns is quite regular. The oblique plural suffix {(V) *n*} is phonologically conditioned as follows:

- (i) After *–c* ending nouns *–A n* is the plural oblique suffix.
- (ii) *–An* also occurs after *–a* ending nouns and the *–a* is lost
- (iii) before other *–v* ending nouns, the suffix is *–n* and the final *–v* becomes short before the suffix.
- (iv) *–v* ending nouns take *–n* as the suffix and become *–v* ending nouns.

Examples:

bakir jaldi ye kAbuttArAn kA raja
 but soon emph. pigeons obl.pl gen. nom. king

bAhut se kAbuttArAn ke sathe ... ail
 many clitic m.pl. pigeons obl.pl. of. gen. obl. alongwith come pst. m.sg.

‘Very soon (the) king of pigeons came along with many pigeons’

The human numeral classifier *jAne* ‘persons’ under go no change in obl. plural formation.

hAmmAn duno jAne ke sAMhe niyaṽ hokhe ke cahĩ
 we two obl. between justice to become inf. wanted indec.
 ‘ (There) must be justice for both of us ’

The gerunds take only the oblique singular forms with an-*e* as the oblique suffix.

age gAyl-e se ke-h-u nA ke-h-u jArur bheTai meet fut
 forward going from some – not- some surely III sg.
 obl.

‘ If we go forward some one will meet(us)’
 (jail ‘going’ gerund)

Gender

Except in the case of collocational nouns where it is possible to derive the feminine forms from the masculine nouns, the final phoneme of the noun is grammatically irrelevant. As a general rule, non-collocational nouns with specific final phonemes can be deducted as indicators of gender as follows:

- (i) the feminine singular nouns have / ⁱ /or / i / as the final phoneme
- (ii) the masculine singular nouns have - c, /^u/, /A/ / a / mostly as a final phoneme.

Examples:

<i>/bāhⁱ /</i>	‘arm’ (r. sg)
<i>/piThⁱ /</i>	‘back’ (body part) (f. sg.)
<i>/ThoDⁱ /</i>	‘chin’ (f. sg.)
<i>/mās^u /</i>	‘flesh’ (m. sg.)
<i>/pāw^{~A} /</i>	‘foot’ (m. sg.)

As regards collocational nouns,

-a m.sg -i f.sg ; -c m.sg -ain, -in, inⁱ f.sg

-c m.sg -i f.sg are the most frequent correspondences.

Examples:

-A m. sg.		-ini f.sg	
<i>giddhĀ</i>	‘vulture’	<i>giddhini</i>	‘she vulture’
-i m.sg		-ini f. sg	
<i>hathi</i>	‘elephant’	<i>hAth –ini</i>	‘female elephant’
-c m.sg.		-i f.sg.	
<i>banAr</i>	‘monkey’	<i>bAnAri</i>	‘she monkey’
-a m.sg.		-iga f.sg.	
<i>cuha</i>	‘male mouse’	<i>cuhiga</i>	‘female mouse’
-a m.sg		-i f.sg	
<i>lAyka</i>	‘boy’	<i>lAyki</i>	‘girl’
<i>sugga</i>	‘male parrot’	<i>suggi</i>	‘female parrot’
-c m.sg.		-ain, -in, -in ⁱ f.sg.	
<i>pAnDit</i>	‘learned man’	<i>pAnDit –ain</i>	‘pandit’s wife’
<i>sunar</i>	‘goldsmith’	<i>sunar –in</i>	‘sunar’s wife’
<i>nag</i>	‘cobra’	<i>naginⁱ</i>	‘she cobra’
<i>suAr</i>	‘male pig’	<i>suArⁱ</i>	‘female pig’
-a m.sg		-ini f.sg	
<i>dulAha</i>	‘bridegroom’	<i>dulAhinⁱ</i>	‘bride’

<i>-i</i>	m.sg	<i>-in</i>	f.sg
<i>mali</i>	‘gardener’	<i>mal-in</i>	‘his wife’
<i>-a</i>	m.sg	<i>-in</i>	f.sg
<i>jolAha</i>	‘weaver’	<i>jolAhin</i>	‘his wife’

Diminutive nouns are formed from masculine nouns. The semantic relationship is the bigger size – masculine; smaller size-feminine

Examples :

<i>-c</i>	m. sg.	<i>-i</i>	f. sg.
<i>pAhaD</i>	‘mountain’	<i>pAhaDi</i>	‘hill’
<i>-a</i>	m.sg.	<i>-i</i>	f. sg.
<i>pokhAra</i>	‘(a) big pond’	<i>pokhAri</i>	‘a small pond’

Formation of cases

The salient features of Bhojpuri system of cases are as follows:

- (1) Only one set of case suffixes (with the exception of genitive) cum – post positions is available in Bhojpuri. These occur after the oblique forms of nouns in both the numbers.
- (II) The genitive suffix which is indeclinable for gender and number is declined for case and so there are two forms of genitive suffix – nominal genitive and oblique genitive.
- (III) The occurrence of homophonous morphemes for various cases is unique in Bhojpuri.

Case markers:

There is only one case suffix which is a bound form. Others are post positions. The post positions have distributional restrictions. Here, the influence of Std. Hindi is keenly felt when alternative forms occur in free-variation. We are first discussing the original system of

cases in Bhojpuri followed by the resultant system of cases due to the influence of standard Hindi.

There are only five forms available which perform various case functions.

- ke- accusative / dative
- kA genitive suffix (nominal)
- ke- genitive suffix (oblique)
- se- instrumental / ablative/sociative .post position
- e- location suffix
- mẽ- locative post position.

The post positions other than these are also used. *pAr* upon, above in the locative sense.

The syntactic functions of the various case suffixes and the postpositions are given below:

Syntactically, the nominative case forms occur as nominal; accusative and dative forms are adjectivals; all other case forms as well as post positions occur adverbially.

Examples:

Locative –*mẽ*

1. *pe:D ka Tahani mẽ ego kaRia sap lived*
tree's trunk in one black snake rahat rahe

‘In a hollow of the tree trunk lived a black snake’

Ablative –*se*

2. *hamanike bagut samay se ihavã lived*
we long time here rahat rahĩja

‘We have lived here a long time’

Dative –*ke*

3. *gummat gumat kaRia sap upar gosalake samne pahunchal*

crawl black snake higher nest to closer reached

‘The black snake crept higher and closer to the nest’

Genitive –*ke*

4. *jagam okar pyara dost syar pēD ke niche rahat rahe*
 where his dear friend jackal tree’s under lived

‘(where) His dear friend the jackal lived under the tree’

Postpositions

The genitive oblique forms also occur before the post positions like *lAge* ‘near’ *bhitAr* ‘inside’ *bAhAre* ‘outside’ *nAjdiKe* ‘near’ etc. all of which occur always in locative case.

<i>okAre bAhAre</i>	‘outside that’
<i>okAre khatir</i>	‘for his sake’
<i>tohAre lAge</i>	‘near you’
<i>hAmAre nAjdiKe</i>	‘near me’ and so on.

4.1.3 PRONOUNS

There are five types of pronouns available in Bhojpuri. All of them can substitute for nouns and can take case suffixes as well as postpositions. All of them are two-stem nouns- Direct and oblique.

Pronominal system in Bhojpuri

The pronouns in Bhojpuri fall into six groups. They are personal pronouns, demonstrative, interrogative, indefinite, reflexive and relative.

The postpositions taken by the pronouns are in some cases similar to those taken by the nouns. In the case of pronouns the singular forms behave in a pattern different from the plural forms in the personal and the demonstrative groups. In all the other cases, there is no number difference. As the behavior of the singular pronouns of all the types is slightly

different from that of nouns, the nominative paradigm is given in one place and further discussion is based upon their behavior before post positions.

Personal Pronouns	sg	pl
1 per	<i>hAm</i> <i>h m n pac n</i>	<i>hA mAn kÃ</i> <i>hAmAn pacAñ</i> <i>hAmAn logAn</i>
2 per	<i>tũ</i>	<i>tohAn logAn</i>
2 per. hon :	<i>rAure</i>	<i>tohAn pacan</i> <i>rAure sAb</i>

Demonstrative:

	sg	pl
Proximate	<i>i</i>	<i>i sAb</i> (general) <i>i log</i> (human) <i>i kul</i> (non-human)
Distant	<i>u</i> <i>u kulⁱ</i> <i>u kul</i>	<i>usAb</i> <i>u log</i>

Interrogative:

<i>ke</i>	‘who’ ? (human)
<i>ka</i>	‘what’ ? (non-human)
<i>kA wAn</i>	‘which?’

Indefinite

<i>kehu</i>	‘anyone’
<i>kuch^u</i>	‘something’
<i>kAwAno</i>	‘anything’
<i>apAn</i>	‘self’ (adjective)

khude 'self' (adjective)

Relative: *je* 'who?' 'which'
te 'he' 'that'

Declensional pattern: with pronouns, three post positions are added with all

accusative / dative :*ke*

sociative / instrumental / :*se*

ablative

locative: *mẽ*

In the case of genitive, all singular pronouns have special forms for direct and oblique while the plural pronouns and the indefinite pronoun take the genitive post position / *ke* /

In forming oblique case again the singular forms follow a pattern different from those of the plural.

We can divide the entire system into plural and non-plural for the purpose of declension.

Plural : All the plural forms are two-stem nouns – nominal and oblique. The 2nd person has just one form throughout. In forming oblique, 1 person changes the / *kA*/ to / *ke*/.

hAmAn kA nominal *hAmAn ke* 'oblique'

When the post positions are added both 1st and 2nd person use the forms *hA mA n logAn* / *hAmA nacAn* and *tohAn logAn* / *tohAn pacAn*, as follows:

hAmAn logAn ke / se / mẽ

tohAn logAn ke / se / mẽ

hAmAn (logAn) kA - Genitive direct

hAmAn (logAn) ke – Genitive oblique

tohAn logAn kA

tohAn logAn ke

The demonstrative pronouns have a further oblique form of the singular portion too, as follows.

i sAb / log / kulⁱ

e sAbhAn / logAn/

kulhin ke /se/ mē

u sAb /log /kulⁱ

o sAbhAn / logAn /

kulhin ke / se / mē

/ kehu / the indefinite pronoun has only one form throughout.

The reflexive adjective has two forms */ apAn/* ‘self’ (adj.dir.) and */ApAne /* ‘self ‘

The 2nd person honorific pronoun has two forms */raur /* genitive / and *rAure /* nominative performing multiple functions.

Singular pronouns

These show from three to four forms. The salient feature of the singular pronouns is the occurrence of more stamps and also the division of the case suffixes into genitive and other postpositions.

Before the genitive postposition there is a certain amount of uniformity as follows:

Nominal		Genitive direct	Genitive oblique
<i>hA m</i>	1 per	<i>hAmar</i>	<i>hAmAre</i>
<i>tu</i>	2 per	<i>tohar</i>	<i>tohAre</i>
<i>i</i>	3 box	<i>ekAr</i>	<i>ekAre</i>
<i>u</i>	3 dist.	<i>okAr</i>	<i>okAre</i>
<i>ke</i>	interro	<i>kekAr</i>	<i>kekAre</i>
<i>je</i>			
relative			
<i>jekAr</i>		<i>jekAre</i>	
<i>te</i>	set	<i>tekAr</i>	<i>tekAre</i>

	<i>ke/se/mẽ</i>	before	
	<i>hAm</i>	<i>hAm ke</i>	<i>hAmse</i> <i>hAm mẽ</i>
<i>tũ</i>	<i>tohÃ ke</i>	<i>tohÃse</i>	<i>tohÃ mẽ</i>
<i>i</i>	<i>e ke</i>	<i>e se</i>	<i>e mẽ</i>
<i>u</i>	<i>o ke</i>	<i>o se</i>	<i>o mẽ</i>
<i>ke</i>	<i>ke ke</i>	<i>ke se</i>	<i>ke mẽ</i>
<i>je</i>	<i>je ke</i>	<i>je se</i>	<i>je mẽ</i>
<i>te</i>	<i>te ke</i>	<i>te se</i>	<i>te mẽ</i>

Pattern of distribution at syntactic level

The genitive forms of all the pronouns stand in sharp contrast to the other case forms in this distributional pattern. In the case of genitive forms, some syntactic observations are pertinent. The genitive forms occur as attributes in a Noun phrase. When the noun phrase is nominal, the attributes are the direct genitive forms as follows:

hA mar bap ‘my father’
tohar mai ‘your mother’

When the noun heads become case nouns, the attributes become oblique as a structural necessity at the phrasal level as follows:

hAmAre bap ke sathe ‘along with my father’
tohAre mai ke lAge ‘near your mother’

Further in copular sentences, the oblique genitive forms stand in the ‘have’ type of sentences in the subject position.

The demonstrative pronouns in their adjectival function show the same phrase level behavior as the genitive forms.

<i>i lAyka</i>	<i>e lAyka ke</i>	acc /dt.
<i>u lAyki</i>	<i>o lAyki ke</i>	

<i>i sAb lAyka</i>	<i>i sAb lAykaAn ke</i>
<i>u sAb lAyki</i>	<i>u sAb lAykin ke</i>

When *i sAb* and *u sAb* occur as phrases then before / *ke* /

<i>i sAb ke</i>	<i>e sAbhnA ke</i>
<i>u sAb ke</i>	<i>o sAbhnA ke</i>

4.1.4 Adjectives

Adjectives in Bhojpuri, except for specific categories are indeclinable. Because of this, when the *-a* ending declinable adjectives are borrowed from Hindi, they hardly show the feminine form. Only the ordinals up to four and adjectives like ‘lame, deaf, dumb, sick’ applied to humans (sometimes animates) show the masculine vs feminine gender distinction but number distinction is possible. Likewise the relative past participial show gender distinction if the subject is a noun or a demonstrative pronoun.

Examples:

<i>choTAhA n</i>	<i>lAyka</i>	‘small boy’
<i>dubbAr</i>	<i>mAnAi</i>	‘weak man’
<i>lAmAhAr</i>	<i>pêD</i>	‘tall tree’
<i>bADhiyã</i>	<i>ghoDa</i>	‘good horse’
<i>etAna jAldi</i>		‘this fast’
<i>lal</i>	<i>phul</i>	‘red flower’

The above are all indeclinables.

<i>lAyka anhAr ba</i>	‘the boy is blind’ (m)
-----------------------	------------------------

but

lAyki anhArⁱ ba 'the girl is blind (f)

Number distinction is not possible structurally to be shown in an adjective. However, adjectives like *pAhil ka* 'first' *dusArka* 'second' show gender distinction as *pAhil ki* 'first (f)' and *dusArki* 'second (f)'.

The relative past participial form shows gender distinction subject to the conditions mentioned earlier.

Example: *mAnAi bAyThAl ba*
'The man is seated (m)

mehAraru bAyThAlⁱ ba
'The woman is seated (f)

Comparison

The comparative as well as superlative degree of comparison are periphrastically realized in Bhojpuri comparative degree is shown by using the ablative postposition *se* 'than' and in the case of superlative degree the word *sAb* 'all' is proposed to *se* 'than'

u hAm se beDAhAn ba
III sg I than big is

'He is bigger than me' (Literally big than me)

u sAb se bADAhAn ho la
III sg. all than big be-pre.has -3 m.sg.

'He is (the) biggest' (Literally big than all)

The particle *se* is added to the person or thing to be compared with the subject.

kulhaDibhala sechoTAhAnba

axe spear than small is

‘The axe is shorter than the spear’

4.1.5 NUMERAL

The numeral system in Bhojpuri is basically Indo-Aryan. Following Ian Dale (IL 38.2.1977, 57-67) it is very close to Hindi-Urdu number system. (Also see Saxena, 1975, 58-59). Dale’s statements being succinct, I am quoting him. “the use of combinatory variants of simple number terms is much more wide spread in Indian number system..... Most of the languages on the Indian subcontinent.. make use primarily of a ten-based, or decimal number system..... The Sanskrit number system is apparently quite regular. There is a separate name for each number from one to ten..... For the second group, the word for ‘ten’ is retained and the lesser nine numbers are prefixed to it in turn..... For the names of the decades up to fifty, Sanskrit,makes use of an alternative form of ‘ten’; this is preceded by a form of the appropriate simple number,..... At ‘sixty’ there is a break in the formation..... But this is preceded as expected by the simple numbers for the appropriate decades and the structure of the number system continues unaltered to a hundred, past that to a thousand and so on. Numbers within decades are formed by prefixing the simple number to the name of the decade below..... Thus we can see that for numbers up to a thousand, the Sanskrit system is organized on the base ten and forms numbers within the second to ninth decades by prefixing the simple term to the name of the decade...

The terminal vocabulary in Bhojpuri has twenty two simple terms as follows:

Group A :

<i>ek</i>	‘one’
<i>duy</i>	‘two’
<i>tinⁱ</i>	‘three’
<i>carⁱ</i>	‘four’
<i>pāc^A</i>	‘five’
<i>chAw</i>	‘six’

<i>satⁱ</i>	‘seven’
<i>aTh</i>	‘eight’
<i>nAw</i>	‘nine’

Group B :

<i>dAs</i>	‘ten’
<i>bis</i>	‘twenty’
<i>tisⁱ</i>	‘thirty’
<i>calisⁱ</i>	‘forty’
<i>pAcas</i>	‘fifty’
<i>saTh</i>	‘sixty’
<i>sAttAr</i>	‘seventy’
<i>Asⁱ</i>	‘eighty’
<i>nAbb^A</i>	‘ninety’

Group C :

<i>sAe ~ sAw</i>	‘hundred’
<i>hAjar</i>	‘thousand’
<i>lakh</i>	‘lakh’
<i>kAroD</i>	‘crore’

Of the 18 terminal terms of both the groups, only */tisⁱ/* ‘thirty’ and */asi/* ‘eighty’ have no allomorphs; both belong to Group B. Group A terms have more allomorphs per term compared to Group B. I am giving them in terms of tables for comparative purposes. Group C terms have no allomorphs.

Back counting is prevalent from ‘nineteen’ (*onAis*) to ‘seventy – nine’ (*onasi*) ; ‘eighty nine’ and ‘ninety nine’ follow normal forward counting pattern. From hundred to thousand and beyond the order of constituents is right expanding upto hundred and the usual 1 to 99 terms are used last, 12,435 *barAh* (*h*)*Ajar car sAw pAētis*.

Ordinals:

From one to four, both the number portions as well as the ordinal suffix are suppletive forms. From five onwards {*Awã*} is the indeclinable ordinal suffix. This formation is again provided in a Table for comparative purposes.

Examples:

<i>pAhila</i>	‘first’
<i>dusAra</i>	‘second’
<i>tisAra</i>	‘third’
<i>cAwtha</i>	‘fourth’
<i>pAcAwã</i>	‘fifth’
<i>chAThAwã</i>	‘sixth’
<i>satAwã</i>	‘seventh’
<i>AthAwã</i>	‘eighth’
<i>NAwwã</i>	‘ninth’
<i>dAsAwã</i>	‘tenth’

Fractions:

There are simple terminal terms as well as compounds.

Simple terms :	<i>pAwwa</i>	‘1/4’
	<i>Addha</i>	‘1/2’
	<i>tisAri</i>	‘1/3’
<i>sAwa</i>	‘1 ^{1/4} ’	
	<i>DeDh</i>	‘1 ^{1/2} ’
	<i>ADhai</i>	‘2 ^{1/2} ’

The measures ‘quarter’, ‘half’ and ‘3/4th’ When added to numbers above ‘two’, *sAwa* is ‘1/4’, *saDe* is ‘1/2’ *pAwne* is ‘3/4’ as follows

<i>sAwa duy</i>	‘2 ^{1/4} ’
<i>saDe tinⁱ</i>	‘3 ^{1/2} ’
<i>pAwne duy</i>	‘1 ^{3/4} ’

While $\frac{1}{4}$ and $\frac{1}{2}$ are forward counts, $\frac{3}{4}$ is 'back-count' (less $\frac{1}{4}$) similar to the 'nines' in 19 to 79. All the fractions precede numbers.

Aggregative:

Aggregatives are formed by adding suffix {o} to the integrals. It gives a collective sense of participation to the integral.

Ex : *duy* 'two' *dun - o* 'both'
tin 'three' *tin-o* 'all the three'

4.1.6 CLASSIFIERS

The numerals have the syntactic function as adjectives. When they occur as adjectives the additional suffixes are necessary as follows :

-*Tho* 'classifier added to integrals as *ekTho* 'one', *duyTho* 'two' '*tinTho* 'three' and so on.

- *jAne* 'person noun classifier is added before animate nouns as *duno jAne*, *tinøjAne*, *caro jAne* Apparently -*Tho* and -*jAne* are mutually exclusive in their distribution, which factor has not been fully analysed in this report.

4.2 VERB MORPHOLOGY

4.2.1 VERB

Bhojpuri like any other Indo-Aryan language has majority of the verb roots cognate in form. The processes of derivation of transitive / causative or transitive causative roots too do not differ much from standard Hindi (cf: Saxena, 1975, pp: 65-67). The basic difference which distinguishes Bhojpuri as a language lies in the formation of finite and non-finite verb constructions, periphrastic tense construction, aspectual constructions and the capacity of the finite verb to indicate the gender-number-person distinctions of the subject in all the tenses. Secondly, the dichotomy of transitive and intransitive roots (apart from their semantic role) does not play a serious role at the syntactic level as the sentence level concord in gender-

number-person is always centered in and controlled by the subject or it is an impersonal construction and the object has no grammatical significance.

The details of description are given for bringing out the salient features of Bhojpuri verb rather than for providing a through and exhaustive treatment of all the components that go into a verb. The following four constructions viz. finite verb, non-finite verb, compound verb and verb phrase are structurally described and their syntactic functions are mentioned. The grammatical devices used in the constructions are given predominance, over and above their structural description.

4.2.1.1 Finite verb

A finite verb has the following structure :

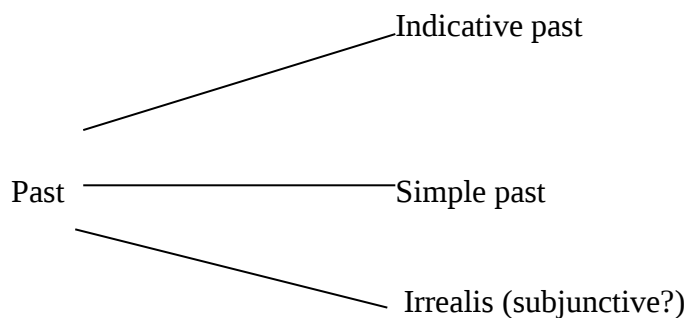
verb stem + Tense suffix + GNP marker

Verb stem:

Verb stems are formed from the verb roots when they have to occur before a tense suffix. Depending upon the particular tense suffix occurring, the shape of the verb stems differs. Under a finite verb, we consider the basic as well as derived roots, which have only one root morpheme. This covers the basic roots, which can be inherently transitive or intransitive, and the derived roots, which are causative or transitive.

Tense :

The division is past- present –future with further internal divisions inside past. The past has three different sections indicated by three different structures. We can present the tenses as follows:



Present → Habitual

Future

The indicative past occurs in all persons and numbers and genders and hence it can be taken as the basic past tense in contrast to present and future. This indicative past has a morpheme, {*l*}, which has two allomorphs /*Al*/and /*l*/ phonologically conditioned-and /*Al*/ occurring after consonant ending stems and /*l*/ occurring after vowel ending stems.

Examples: *kukkur dAwral*

dog run-pst-III msg. 'The dog ran'

i u kAylAs
this he do-pst-III sg. 'he did this'

The causative stems and stems ending in /*a* / -i.e.

homophonous take /*il* /

u phAr cakuse kATail
he fruit knife with cause to cut -pst-III m.sg.

'He got fruits cut with a knife'

u ail
he come -pst-III m.sg. 'he came'

But usually the causative stems are used more as main verbs in an auxiliary verb construction.

Simple past is used in narratives when a past inside past is necessary. In other words, the narrative is in past tense and if a past is needed to be specifically mentioned with a certain amount of duration then the simple past is used. I came across only III person forms in the narrative.

The simple past differs from the indicative past in its structure –

Verb stem + *e*
+ *ẽ*

This resembles a mood construction but only the context makes it clear that it is a tense construction. It is given as it is found in the narrative.

ekTho *rAhAl* *babhAn*
one class be-pst III m sg Brahmin ‘There was a brahmin’

u roj *bhikⁱ* *maMẽ* *a* *ApAn* *bal* *bAccAn*
he daily alms beg-pst-III m.sg. and self.obl children-obl

ke *jiyawẽ* *khiyawẽ*
acc. idiom. take care – simple-pst III h.m.sg.

‘He used to beg alms and used to look after his children’

ApAne *gaũse* *ja* *rahi* *mẽ* *ekTho* *jAMMAI* *pADe*
self obl village from going way obl in one – class forest fall sim. pst III m.sg.

‘There was a forest on the way going from his village’

Present

A simple present tense is morphologically not available in Bhojpuri, except in the case of the substantive verb. It is sort of present which can be interpreted as habitual as it indicates certainly and a usual occurrence. The sense of present is indicated by the (imperfect present) aspectual construction, where necessary. The present morpheme is not segmentable but co-occurs with the GNP markers as they occur only in this tense with a form distinct from other tenses – past and future.

The main difference between the indicative past forms and the habitual present form or a finite verb lies in the verb stems used and the GNP marker in III person. The verb stems take a formative suffix / *e* / in I and III persons. The verb stems take a formative suffix / *e* / in I and III persons. In II person the internal juncture / + / indicated as space has the phonetic equivalent of lengthening the preceding vowel. In all the persons there is a perceptible pause before the present morpheme occurs. As this is a regular pattern available in the language, the examples are provided for the past and the present form side by side for one verb. The / *a* / ending stems behave differently from all other stems.

/ *rAh* - / ‘to be’

past	present	
<i>rAh -Al-ě</i>	<i>rAhe lě</i>	1 per
<i>rAh -Al-A</i>	<i>rAhA lA</i>	II per m.
<i>rAh -Al - u</i>	<i>rAhA lu</i>	II per. f.
<i>rAh -Al -ø</i>	<i>rAhe la</i>	III per.m.sg.
<i>rA h - Al-i</i>	<i>rAhe le</i>	III per. f.sg.
<i>rAh -Al-As</i>	-	III per. sg.
<i>rAh -Al - ě</i>	<i>rAhe lě</i>	III per.m.pl
<i>rAh -Al - i</i>	<i>rAhe li</i>	III per.f.pl.

(II person non-hon.forms are not given)

(II person hon.forms are similar to I per forms)

/ *muska -/* ‘to smile’

past	pres.
<i>muskAy -l-ĩ</i>	<i>muska lĩ</i>
<i>muskAy-l-A</i>	<i>muska lA</i>
<i>muskA-l-u</i>	<i>muska lu</i>

<i>muska la</i>	
<i>muska le</i>	
<i>muskAy-l-As</i>	-
<i>muskAy-l-ẽ</i>	<i>muska lẽ</i>
<i>muskAy- l-i</i>	<i>muska li</i>

The root /a/ ‘to come’ (irregular verb) again behaves differently from /a/ ending roots.

/ a - / ‘to come’

<i>Ay - l-ĩ</i>	<i>awe lĩ</i>
<i>Ay - l -A</i>	<i>awe lA</i>
<i>Ay-l -u</i>	<i>awe lu</i>
<i>ai – l -ó</i>	<i>awe la</i>
<i>ai – l –i</i>	<i>awe le</i>
<i>Ay -l -ẽ</i>	<i>awe lẽ</i>
<i>Ay – l - i</i>	<i>awe li</i>

The gaps in the pattern need explanation. The language has a pattern in past tense to distinguish the transitive roots from intransitive roots. This is available in the III person forms by the use of specific gender, number, and person masculine singular and feminine singular markers. A rough estimate can be that the transitive roots do not distinguish gender in III person singular but use a neutral /As/ while the intransitive roots can and do distinguish gender and separate forms are available (*ex – a – ‘to come’*). But a few verbs like *rAh – ‘to be’* has both the forms the reason being that it has more functions to perform in the language. Again, an intransitive verb *muska – ‘to smile’* behaves like a transitive verb. In contrast, all the verbs – transitive as well as intransitive have a uniform pattern in the present tense. This may have something to do with the historical development of Bhojpuri where morphologically remnants of the transitive – intransitive distinction are available while syntactically they have lost this functional distinction and all the verbs are in active construction. This is one of the very important features, which is salient to Bhojpuri, which needs elaboration.

Future tense

Here again Bhojpuri needs a special treatment. The future tense has two morphemes (*b*) and (*i*). Though morphologically they are mutually exclusive in that (*b*) occurs only in I and II person and (*i*) occurs only in III person, they are closely connected with the gender, number, and person markers and the verb stem occurring with them. Depending upon the total number of syllables occurring in the future finite verb, there is a uniform patterning of length reduction and morphophonemic changes internally affecting the constituent elements. Further, conditioning factors might have been dropped in I person where no gender, number and person marker is available and a / zero / is a structural necessity.

Example: *muska* – ‘to smile’

Future

<i>muska -ib - Ø</i>	I per
<i>muskAy - b- A</i>	II m.
<i>muskAy- b- u</i>	II f.
<i>muska - i - Ø</i>	III sg.
<i>muskAy - Ø - hAẽ</i>	III epi.pl.

root	<i>rAh -</i>	‘to be’
	<i>rAh - Ab -Ø</i>	I per
	<i>rAh -Ab- A</i>	II m.
	<i>rAh -Ab - u</i>	II f.
	<i>rAh - i - Ø</i>	III sg.
	<i>rAh - i - hAẽ</i>	III epi. pl.

root a – ‘to come’

<i>a - ib -Ø</i>	I per
<i>Ay - b -A</i>	II m.
<i>Ay-b-u</i>	II f.
<i>a - i - Ø</i>	III sg.
<i>A- i - hAẽ</i>	III. epi. pl.

Though the phonemic rendering fails to show the loss of length except when qualitative difference takes place as /a/- /A/; /i/- /y/. Other phonetic changes are as relevant for the language as any overt phonemic representation.

Gender, number and person markers

Two important factors need to be stated as regards the GNP markers.

- (i) In all the three tense – past, present and future, the GNP markers indicate Gender, Number, person of the subject, except in impersonal constructions.
- (iii) There are certain inherent limitations as regards the overt presentation of the gender, number and person in different tenses.

As Bhojpuri nouns have two genders and two numbers and the pronouns indicate three persons the GNP markers are available for two genders, two numbers and three persons.

Structurally, the limitations applicable to all the tense are as follows

- (i) In I person, it is not possible to distinguish the categories gender and number i.e only one form is available in the place of a theoretical 2 x 2.
- (ii) In II person, the category number cannot be indicated and hence only 2 forms- one masculine and one feminine are available.
- (iii) Bhojpuri has a gradation of the 2nd person pronouns as ordinary, honorific and non-honorific. It is the ordinary pronoun which shows gender distinction; the non-honorific has one form for both the genders and both the numbers and the honorific form is exactly the form used in I person. Either we can state that the Ist person and IInd person honorific forms are the same or that they are homophonous. I prefer the first interpretation that in Bhojpuri the forms are exactly the same and not homophonous.

Examples : I am here giving one verb root *rAh-* ‘to be’ in one tense – present habitual which has a fair representation of the intersection of gender – number-

person. The (past) irrealis form is given when there is any homophonous form in the paradigm, though the concatenation pattern is not the same.

<i>rAhe l ẽ</i>	I per
<i>rAhA lA</i>	II per. m.
<i>rAhe lu</i>	II per.f.
<i>rAhe le</i>	II per. non-hon- rAh - At - e
<i>rAhe lẽ</i>	II per. hon I per.
<i>rAhA la</i>	III per. m. sg
<i>rAhe le</i>	III per. f. sg. <i>rAh - Al - ⁱ</i>
<i>rAhe lẽ</i>	III per. m. pl
<i>rAhe lẽ</i>	III per. f.pl.

It can be seen from the above paradigm that only in the demonstrative pronoun series the full complement of gender and number is available. It can be further noted that the category of person is inseparable from gender-number in that the gender-number category (which itself is a compound category) is dependent upon the person for deciding the pattern of contention.

The above paradigm in present (habitual) is the most elaborate out of the four sets indicative past, (past) irrealis, present (habitual) and future available in the language for a finite verb. In the other three – reductions and / or sub-categorization of particular markers occur in II and III persons. I person is unaffected (thereby II per. hon. as a corollary) in all the four sets.

The four sets are presented in the same format (Table I) to show the difference in the valence of GNP markers depending upon the tense. The four sets are divided into three groups-past and past irrealise as one group, present and future as one group each. The forms

are given as they are without the morphemic cuts except in the case of the present form where the space indicates internal juncture. Wherever a form is not available it is left blank with a hyphen. The main purpose is to show the capacity of the finite verb to show the gender-number-person on a tense axis.

Table I : Finite Verb

Parameters Pers./Gen.-num	Past	Past	Present (habitual)	Future
	indicative 1 (a)	irrealis (subjunctive) 1 (b)		
I per. II per. hon.	<i>rAhAlĩ</i>	<i>rAhAtĩ</i>	<i>rAhelĩ</i>	<i>rAhAb</i>
II ordy. m	<i>rAhAlA</i>	-	<i>rAhAA</i>	<i>rAhAbA</i>
j	<i>rAhAlu</i>	-	<i>rAhelu</i>	<i>rAhAbu</i>
No gender dist.	-	<i>rAhAtA</i>	-	-
II non. hon.	<i>rAhAle</i>	<i>rAhAtu</i>	<i>rAhele</i>	<i>rAhAbe</i>
III m.sg.	<i>rAhAl</i>	<i>rAhAt</i>	<i>rAhAla</i>	-
f.sg.	<i>rAhAlⁱ</i>	<i>rAhAtⁱ</i>	<i>rAhele</i>	-
sg.	<i>rAhAlAs</i>	-	-	<i>rAhi</i>
m. pl.	<i>rAhAlẽ</i>	<i>rAhAtẽ</i>	<i>rAholẽ</i>	-
f.pl.	<i>rAhAli</i>	<i>rAhAti</i>	<i>rAheli</i>	-
pl.	-	-	-	<i>rAhi hAẽ</i>

Note : 1. In Past tense - indicative.

transitive verbs show only III sg.(gender distinction not found)

intransitive verbs show only III m.sg.and f.sg. (and not the common sg. form).

2. In general the plural forms occur as honorific singular forms too

Substantive verb

Three roots, / *ba* - / 'to be'; / *rAh* -/ 'to be, to remain, to stay' and / *ho* -/ 'to be, to become' are conjugated for tense and the structure of a substantive verb is similar to that of a

finite verb, viz, Verb Stem + Tense suffix + gender, number and person marker. The difference between a finite verb (FV) and a substantive verb, (St.V) however, lies in the verb stem portion. Depending upon the occurrence of the particular tense suffix the verb stem differs. I am treating / *rAh* -/ as well as / *ho* -/ as partial substantives even though they have additional meaning and corresponding forms in some tenses. The three form a network to give substantive meaning in the three tenses as follows: / *ba* -/ occurs only in the present tense and its function differs depending upon whether it is the Main Verb (MV) or Second Verb (SV) or Tertiary Verb (TV) . When it occurs as the MV it gives the substantive meaning and in addition occur as copula in copular sentences when it occurs as SV, the MV is always aspectual . When it occurs as TV, it is preceded by a compound verb or an Auxiliary Construction and gives an aspectual sense to the whole construction. From Table given below , it can be seen that simple past and simple present tense forms have the structure verb stem, GNP marker. The simple present forms are available only for the substantive verb and not for any other verb. The past and present form of / *ho* / ‘to become’ are different from the substantive / *ho* -/ has a suppletive stem / *bhAy* -/ in indicative past and it has no forms corresponding in the simple past tense.

Table II : Substantive Verb

1. Past	Past		2. Present		3.Future
1.a. Simple Past	1.b.indicative	1.c. irrealis	2.a. Simple	2.b. habitual	3.Future
<i>rAhĩ</i>	<i>rAhAlĩ</i>	<i>rAhAtĩ</i>	<i>baDĩ ~ hAĩ</i>	<i>rAhe lĩ</i>	<i>rAhAb-hokhAb</i>
	<i>rAhAlA</i>		<i>baDA ~hAwA</i>	<i>rAhA lA</i>	<i>rAhAbA-hokhAbA</i>
	<i>rAhAlu</i>		<i>baDu~hAwu</i>	<i>rAhe lu</i>	<i>rAhAbu-hokhAbu</i>
		<i>rAhAtA</i>			
	<i>rAhAle</i>	<i>rAhAtu</i>		<i>rAhe le</i>	<i>rAhAbe-hokhAbe</i>
	<i>rAhAl</i>	<i>rAhAt</i>		<i>rAhA la</i>	
	<i>rAhAlⁱ</i>	<i>rAhAtⁱ</i>		<i>rAhe le</i>	
<i>rAhe</i>	<i>rAhAlAs</i>		<i>ba-baDehA hA~hAwe</i>		<i>rAhi ~ hoi</i>
	<i>rAhAlẽ</i>	<i>rAhAtẽ</i>	<i>bade ~ hAwẽ</i>	<i>rAhe lẽ</i>	
	<i>rAhAli</i>	<i>rAhAti</i>	<i>baDi ~hAi</i>	<i>rAhe li</i>	

<i>rAhẽ</i>					<i>rAhi hAẽ</i> <i>hoi hAẽ</i>
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Aspectual construction:

This formally resembles a non-finite + finite verb construction. The non-finite portion indicates aspect – imperfect or perfect and the finite verb is always a substantive. The non-finite portion may contain verb roots which are simple or compound followed by the aspectual suffix.

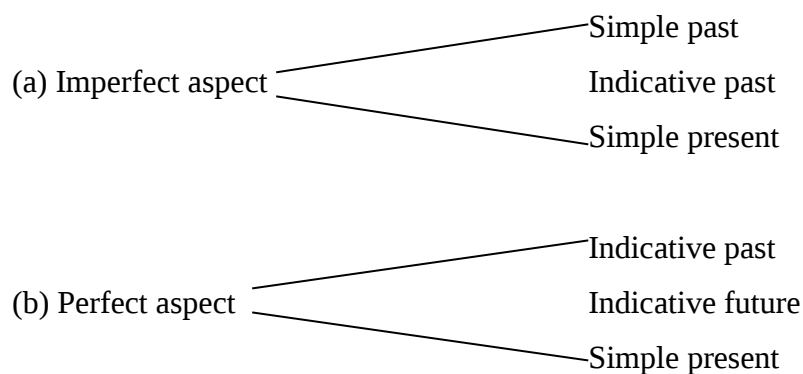
Form (i) verb stem . Imperfect Aspect suffix + substantive verb

(ii) verb stem + perfect Aspect.suffix + substantive verb

The imperfect aspect suffix is {*t-*}. It has a variant / *tⁱ* / when indicating third person feminine (*hum.*). The perfect aspect suffix is {*l*}. It has a variant / *lⁱ* / when indicating III f.(*hum*). This applies only when the verb stem is simple. If it is a non-verbal compound then the perfect aspect form is identical with the participial noun and it is in oblique form with an *-e* ending.

The substantive verb which can occur in simple past, indicative past, simple present and future indicates the tense as well as the gender, number, person of the subject of the sentence.

There are four forms available for the imperfect aspect and two for the perfect aspect as follows:



Examples : Only for III person are provided.

- (a) *u awA-t⁽ⁱ⁾ rAh - ě / rAh - ě* 'used to come'
he/she coming (f)

u awA -t⁽ⁱ⁾rAh -Al / rAh -Al⁽ⁱ⁾/ rAh - Al-ě/ rAhAl-i/ 'was/were coming'

u awA-t⁽ⁱ⁾ ba / baDě / baDi 'is / are coming'

u awA-t⁽ⁱ⁾hoi / hoi hě 'will be coming'

- (b) *u ai -l⁽ⁱ⁾ rAh -Al / rAh - Al⁽ⁱ⁾) / rAh-Al - ě / rAhAli* 'had come'
came (f)

u ai -l⁽ⁱ⁾ ba / baDě / baDi 'has come'

The imperfect aspectual form by itself has other functions in a sentence depending upon its distribution.

awAt admi hAmar bhai hAe
coming man my brother is

'The man who is coming is my brother'

u hAmke awAt dekhAlAs
he to-me coming see-pstIII sg.

'He saw me coming' (I was the person coming)

u hAm ke awAt kA dekhAlAs
He to-me while (he) coming see-pst-III sg.

'He saw me while he was coming'

The perfect aspectual form when having a compound (non-verbal) base then the form is as follows:

u wada kAyl - e rAhAlẽ

he to promise pfct. Obl be –pst - III m. (hon.)

‘He had promised’

Semantic restrictions are applicable for limiting the type of verb which can occur in a particular distribution. Further, the past irrealis form of the substantive after the perfect aspect form of the verb gives the irrealis meaning.

u ai -l rAhAtẽ

He came be-irrealis - III m.sg. (hon.)

‘He would have come’ (but for some contingency)

Verbal categories:

Mood

There are two finite moods available in Bhojpuri – imperative mood which has an inherent 2nd person reference and optative.

Imperative

There are two imperatives – one which is a sort of command, order or request to be obeyed within a reasonable time and a second imperative which has indefinite future as a reference time. The first we call ‘imperative’ and second ‘future imperative’.

Imperative: Structure

Verb base + Imp.sg/.Imp. hon.sg. / Imp. Pl.

Verb base + A / Ø Imperative sg.

a – w - A ‘come’

kha - Ø ‘eat’

Future imperative occurs only in singular. It has the future verb stem + (i) h +A

ex.	<i>a</i> - ‘to come’	<i>Ay-h-A</i>	‘come (in future)’
	<i>ja</i> - ‘to go’	<i>jAy - h - A</i>	‘go (”)’
	<i>kha</i> - ‘to eat’	<i>khAy - h - A</i>	‘eat (”)’
	<i>pAD</i> - ‘to fall’	<i>pAD -ih- A</i>	‘fall (”)’

This is usually a sort of contingency

If /Any time

jo kAbbo tohAn logAn kAwAno mosibAt mē
any time you (pl.) any difficulty in

pADihA tAb AyhA
fall in future then come in future

‘In case you have any trouble in future then come (to me)’

tũ cAhihA tAb batⁱ mAni hA
you wan (in future) then matter accept (in future)

‘ If you want to, then accept it’

Optative

This can be called hortative in first person and optative in other persons.

Structure: verb base + person sfx.

This shows no gender difference in any person

<i>hAm</i>	<i>kArĩ</i>	‘let me do’
<i>tũ</i>	<i>kArA</i>	‘let you do / you do ’
<i>tē</i>	<i>kAru</i>	‘let you (non.hon) do ’

u *kAre* ‘let him / her do’

u *kArẽ* ‘let him / her do (hon.)’

4.2.1.2 NON FINITE VERB

Infinitive

This can be again formally divided into infinite and purposive.

Infinitive :

verb base + e

Purposive :

infinitive + ke

ex : *a-* *a- w -e* ‘to come’

awe – ke ‘to come (for some purpose)

They differ in their pattern of distribution .

Verbal participial

This is syntactically an adverb and indicates the first of two consecutive actions.

This differs from the purposive in the stem used before {*ke*}

‘ *a* - ‘to come’ *a - ke* ‘having come’

kAr – ‘to do’ *kA - ke* ‘having done’

kAh – ‘to say’ *kAhⁱ - ke* ‘having said’

As indicated earlier, the purposive as well as the verbal participial suffix are homophonous. / *ke* / only from the verb stems occurring before them can they be distinguished. As they do not occur in the same environment, there is no confusion regarding the two.

ex. *dekh* – ‘to see’ *dekhⁱ ke* ‘having seen’ (vb.parti.)

dekhe ke ‘in order to see’ (purposive)

Both are syntactic adverbs; the double infinitive form has additional functions.

hAm bAyThⁱ ke khat baDẽ

I sit-vbl. part. eat Imp asp. - subs. Pres-1.per

‘ I, having sit, am eating’

tohÃ ke bayTheke cahĩ kahẽ se ki

to you (dat.) sit-pur positive must irreg. because that

tũ thAkAl baDA

you tired past partici. - subs pres -II m

‘You should sit, because you are tired’

Gerund

This is syntactically an abstract noun. Structure: Verb base + {l}

Ex : *a* – ‘to come’ *ail* ‘coming’
 kAh - ‘to say’ *kAhAl* ‘saying’

Participial noun:

The past participial noun is similar to the gerund in form

Structure: Verb base + {l}

Ex: *bAyTh* - ‘to sit’ *bAyThAl* ‘one who is seated’

The main difference is that the gerund does not show gender difference while the participial noun can show gender difference when the person referred to is grammatically in second and third persons as follows:

u uhã bAyThAl ba ‘He is seated there’
 he there seated is

u uhã bAyThAl iba ‘She is seated there’
 she there seated is

tu uhã bAyThAl badA ‘You (mas) are seated there’
 you there seated are (m)

tũ uhã bAyThAl ⁱ baDu ‘You (fem) are seated there’
 you there seated are (f)

But this is not consistent when the subject is a non-human feminine noun.

sara ratⁱ duarⁱ khulAl rAhAl
 whole night door (f) open was (m)

‘Whole night the door was open’

Only from the distribution, majority of the cases can be decided as to whether it is a participial noun or a perfect aspect form.

The perfect aspect again has the same structure : verb base + {l}

je oke bhittAr bhejAle rAhAl te cupcap bAyThAl rAhAl
 who him acc inside sent was he silent (rel.) acc seated was
 ‘He who had sent him inside was sitting silently’

In short {l} suffix has a very wide use in Bhojpuri and the categories are not distinguishable with the help of the verb stem occurring before the suffix as the entire forms are homophonous.

Adjectival usage of participles is very rare in Bhojpuri. When there is such a use the double infinitive form is used in the present participial sense.

Example:

cAleke ber ek gAgAra rupAya dehAlAs
to go time one bag rupee give pst.III sg.

‘(he) gave (him) one bag full of money at the time of (his) going’.

Agent Noun: This has a structure

wala / wali

ex: *a* - ‘to come’ *awewala* ‘coming (m)’
awewali ‘coming (f)’

But again its distribution is such that it can be treated as an adjectival or modal.

hAmar bap a bhai awewala rAhAlẽ
my father and brother coming one (m.) were

bakir kehu nahĩ ail
but anyone not come –pst-III m.sg.

‘I expected my father and brother; neither came’

u dAwDewala rAhAl
he running (m) one was ‘He was about to run’

bilarⁱ kudewali ba
cat (f) jumping one (f) is ‘The cat is about to jump’

awewala mAhina sãwAn hAe
coming one (m) month Sawan is

‘The coming month is Sawan’

<i>awewali</i>	<i>mehAraru</i>	<i>Dher</i>	<i>kam</i>	<i>kAri</i>
coming	woman	a lot	work	do fut.III sg one (f)

‘The woman who is coming will do a lot of work’

Extended constructions:

Constructions which combine the non-finite and finite forms of verbs have various functions in Bhojpuri. Depending upon the nature of the Main Verb (MV) the Second Verb (SV) and the Tertiary Verb (TV) have co-occurrence restrictions. On the basis of function the SV is divided into Substantive (St.V.) and Auxiliary Verbs. The Substantive Verb always gives rise to an aspectual construction while any other verb can indicate two different functions, one by the MV and the other by the SV. The TV occurs after a compound verb or an aspectual construction.

The Auxiliary Verbs are again sub-divided into reinforcing SVs and modal SVs. Reinforcing SVs semantically reinforce the MV while the Modal SVs change the meaning of MVs. The reinforcing SVs are limited in number and have co-occurrence restrictions as well and these are verbal compound verbs structurally.

On the basis of the order of occurrence MV is called V, SV- V and TV – V. Following D.NS. Bhat (1981) the various combinations are broadly divided into aspectual constructions and auxiliary constructions.

4.2.1.3 CAUSATIVE VERB

Formation of a causative forms can be done - either a suffix is added to the basic root or the root vowel gets changed. A derived root can have further causative meaning added to it by a second suffix but this semantically brings in another person through whom this action is caused.

Examples:

(A) *cAl* - ‘go’ (intr.) *cAla* - ‘drive’ (tr)

cAlA(w) a – ‘cause someone to drive (tr.caus.)

dekh - ‘see’ (tr.) *dekha* - ‘show’ (tr. caus.)

dekhA(w) a – ‘cause someone to show’

(double causative)

4.2.1.4 AUXILIARY VERB

All constructions of the type $V_1 + V_2 + (V_3)$ are called auxiliary constructions. This naturally excludes the aspectual constructions which though resemble the auxiliary constructions in form have specific limitation in having a separate aspectual form for V_1 and the substantive as V_2 . Further compound verbs which have the $V_1 + V_2$ structure are also excluded, as V_2 does not bring about any meaning difference to V_1 . An auxiliary construction is one in which V_2 brings distinct semantic change to V_1 . Let us first consider $V_1 + V_2$ construction. Only limited number of verb roots occur in the V_2 position, but every root has a specific function.

lAg - ‘to attach’ this occurs after the infinitive stem of the main verb (V_1) and is always in past tense and the meaning is ‘began’

ex: *dekh - e lAgAl*

to – see began ‘began to see’ (III.m.sg.)

rAh - e lAg - Al - ẽ ‘began to stay’ (III. m.pl.)

to-stay began

Both transitive as well as intransitive roots occur as V_1

cah- ‘to want’ this occurs after the double infinitive form of V_1 and gives the meaning must, should.

ex. *ja - y - eke cahĩ* ‘must go’

to-go wanted.

bAna – w-eke cahĩ ‘must make’

to make wanted

This is an impersonal construction and does not indicate the gender-number-person of the subject.

pa - 'to be available' This occurs after the inflected stem of V₁ and gives the meaning 'be able to'

Examples: *bAcⁱpa -ib*
 escape (intr) be-ableto - fut. (I per.)

‘Shall be able to escape’

rAhⁱ pAy-b- A ‘Will be able to stay’ (II.m.)
 stay (intr.) be-able to-fut.-(II.m.)

Agor pAwlẽ ‘Were able to wait’ (III.m.pl.)
 wait (intr.) be able to-pst-III.m.pl.

Whether V₂ occurs only in future and past tense or I lack example for the present tense is not clear to me.

dA ‘to give’ occurs after the infinitive form of the main verb and gives the meaning ‘permit to’

ex : *rAh - e dA* ‘allow .. to stay’ (ordy.imperative)
 to go give

ja-y-e dA ‘allow to go’ (ordy. imp.)
 to go give

a - w - e dA ‘allow to come’ (ordy.imp.)
 to come give

Instead of the ordinary imperative polite imperative or optative GNP maker can occur with V₂. In the case of optative, the subject is in I or III person and is a form of request, rather than a direct imperative.

/ *dA* / ‘to give’ has more function, only if it occurs after the infinitive stem of *V₁*, the meaning is changed. Other constructions are dealt with elsewhere. *IA* ‘to take’ occurs after the stem form of *V₁* and has the meaning ‘self benefactive’ – i.e. for one’s own self.

ex: *bAna IA* ‘make (it) for yourself: make yours.
make take

pAhirⁱ leh - Al - i ‘wore (it) herself’.
wear take –pst- III f.hon.sg

pAr – ‘to fall’ occurs after the double infinitive form of *V₁* and gives the meaning ‘has to / had to/ will have to’. If an emphatic particle is added to, *V₁* the force is inevitable and if not obeyed, punishment was certain.

ex. *khoj - eke pAr -i* ‘Will have to search’
to search fall.fut.III sg

aweke pAr - Al ‘had to come’
to come fall.pst.III m sg.

As these constructions are impersonal, the GNP markers are in III. sg. and the subject is in dative case.

sAk - ‘can’ occurs after the stem form of *V₁* and gives its original meaning as well as the indication of potentiality whether the actual action takes place or not.

ex. *cAl sak - Al - A* ‘can walk’(II m)

walk to be able –pst-II m

sun sAk-Al-A ‘can hear’

hear to be able –pst- II m. (II m.)

4.2.1.5 NEGATIVE VERB

nA ~ jAni ~ *mati* occurs before imperative forms
TokAri kor nA ~ jAni ~ mati dekhA
book at don't look
'Don't look at the book'

kulhaDi maTi pAr mAti rakhA
axe grow on don't keep
'Don't keep the axe on the ground'

kAwAno cirAi cAwre ke lAge nahĩ gAyli
no bird rice near not went
'No bird went near the rice'

4.2.1.6 Compound verb

By definition this contains more than one root. If all the roots are verbal then it is a verbal compound verb and if one of the initial member is a non-verb then it is a non-verbal compound verb. The verbal compound verb differs from an auxiliary construction in that in a compound verb the main verb has predominance over the second verb. The second verb has a function of intensifying the meaning of the main verb, and in the process loses its original lexical meaning. Unlike an auxiliary construction which is dependent equally upon both the constituents – MV + SV for its wholeness, a compound verb is mainly an extended verb and the SV is a sort of a “catalyst”. Construction wise, the compound verb has the main verb in stem form without any inflected suffixes. In addition, “certain co-occurrence restrictions” are noticed in a compound verb construction – an intransitive – intransitive or a transitive / causative – transitive combination is the general rule.

Though it is the main verb, which has predominance, it is the second verb, which needs explanation due to its “closeness”.

The following verb roots occur as SV. / *a* - / ‘to come’ / *ja* - / ‘to go’, / *de* - / ‘to give’: / *dhAr* - / ‘to catch’; / *le* - / ‘to take’.

Examples:

lAwT^I a-il ‘came back’ (III m.sg.)

pAhũc gAy-l ‘reached’ (III m.sg.)

phAyla de-h-Al-As ‘spread’ (III sg.)

marⁱ d(h)Ar - l - ẽ ‘beat’ (III m.pl.)

pAkADⁱ le-h -Al -As ‘caught hold of’ (III sg.)

Further pairing of the SVS on semantic grounds is possible.

Non-verbal compound verbs:

This group though are treated as compound verbs are similar to MVs in the sense, structurally, the verbal function starts only after the verbal portion is added to the non-verbal first component, as follows:

coT lAg ‘to get hurt’
hit noun attach

cirAwri kAr - ‘to request’
request noun do

AcAmmha ho- ‘to become astonished’
astonishment noun become

bipAtⁱ pAD - ‘to be in danger’
danger noun fall

marⁱ kha - ‘to get beaten’
beat noun eat –

mitAu bAn – ‘to become friends’

friend noun make intr.

bhArosa de- 'to give assurance'

hope noun give

jAbab mil – 'to get answered' (impersonal)

answer noun get

Here, the semantic pairing of the verbal portion is quite transparent wherever such pairing is feasible. The pairs are - / *ho -* / and / *kAr -* / ; / *bAn -* / and / *bAna -* / ; we are not listing them but are only giving structural clues for an open – end discussion.

Once the verb has been formed, extensions take place on the right hand side, for further semantic shades. The extensions follow the rules applicable to the verbs such as the intransitive – intransitive or transitive –transitive co-occurrence restriction as follow:

bAnn ho ja - 'to become closed'

closed adj. become go

bAnn kA de - 'to close'

closed adj. do give

They behave like regular verbal compound verbs and further extensions for aspectual meanings are possible.

ex :*ga – w –Al bAnn ho gAy-l ba*

singing to get closed - is

gerund perfect asp.

'(the) singing has stopped'

mehAraru sAb ga-w- Al suru kAr-At baDi

women all singing begin-ing are (III f.pl.)

'(The) women are starting to sing'

(Lit : The women are beginning singing)

Extended constructions of verbs:

This is the most complicated portion in the entire structure of Bhojpuri. By extended constructions, we not only mean the functionally verbal categories but also all the constructions like gerund, relative participials, infinitives which function as adverbials, adverbial participials which are verb-based. As the forms and functions of the Bhojpuri verbs are diverse and hence complex, we are giving the structural description of various formations but divide them into verbal and non-verbal categories. The resulting verbal categories likewise have non-verbal components which get transformed into verbal categories by the addition of specific verbs, - e.g. nominal compound verbs which have nouns or adjectives as the first component and specific verbs like *kAr* - 'to do'; *ja* - 'to go' and *ho* 'to become' as the second component. This is quite a productive process of derivation of a verbal categories from a non-verbal category. The verb's function starts only after the verbal portions are added to it.

The substantive verb, though resembles a finite verb in structure has an al together different functional load. Due to its varied functions, it has been treated separately after the finite verb.

The extended verb constructions, which are wholly made of verbs, have a non-finite verb as a first member. In Bhojpuri the forms and functions of a non-finite verb are again quite complex.

To add to the functional complexity, the formal simplicity is achieved by the use of homophonous suffixes in the same environments e.g. (*l*) is the suffix for gerund, relative participial, past tense, perfect aspect, to state a few, needs extra care on the part of the analyst.

The discussion of the extended verb constructions is divided into two parts – non-verbal and verbal categories functionally. The non-verbal as well as verbal categories have finite and non-finite forms, structurally. For the sake of convenience, simple forms are first discussed followed by extended constructions.

4.2.1.7 PASSIVE FORMATION

1. Compound verb constructing with a causative root + auxiliary – gAyl

bAcca ghoDa ke piThi pAr se phēka gAyl
 child horse's back out thrown

‘The child got thrown out of the horse’s back’.

2. The predicate contains of a gerund + aux.

1. *sara rati duar khulA rAhAl*
 whole night door open was kept

‘The door was open the whole night’.

2. *TaMi TuTAlI ba*
 axe broken ‘The axe is broken’

3. *hAm mari khAy lĩ*
 I beaten got ‘I got beaten’.

4.2.1.8 TRANSITIVITY

TuT – ‘to be broken’ (intr.) *toD* – ‘to break’ (tr.)

dAb - ‘to be pressed’ (intr.) *dab* – ‘to press’ (tr.)

kAT – ‘to be cut’ (intr.) *kaT* – ‘to cut’ (tr.)

kATa - ‘to cause someone to cut’ (tr. - caus.)

The suffix added is / *a* / for first derivation and / *A(w)a* / for the second derivation. Examples:

kukkur hAmke kATAIAs ‘The dog bit me’

dog I-acc bite-pst.III.sg.

phAnna kaTⁱ gAyl b a 'The snare is cut off'
snare cut (intr.) go-pst-is
root *-kaT* -transitive

musAwa phAnna kaTⁱ dehAlAss 'The mouse cut off the snare'
mouse snare cut (tr.) give-pst-III sg.

hAm bAcⁱ Aylẽ hAĩ 'I have escaped'
I save (intr.) come-pst-1 per am

hAmke bAcawA 'save me'
I-acc save (tr.)-imp.sg.

4.2.2 ADVERB

As an operative definition, "Adverbs are a class of words which occur as attributes to verb phrases" .. Adverbs can be divided into basic and derived types. The derived type acquires adverbial function syntactically and is morphologically derived from other parts of speech like nouns and verbs, or, the case nouns other than accusative/dative and genitive are all adverbials. The verb-based adverbials derived from the verbs are discussed under verb morphology. In this chapter, basic adverbs are discussed. "Semantically, the class includes, adverbs of place, time, manners answering the questions where, when and how respectively" (*ibid.*)

The system of adverbs in Bhojpuri is basically Indo-Aryan in nature (cf. Kellogg, 1875, 1955, 373-). Adverbs of place, time and manner can be pronominal or case nouns. Miscellaneous adverbs are functional modifiers of verbs and many of them are borrowed in Bhojpuri through Urdu and Hindi.

The adverbs are presented in four groups.

Adverbs of (i) place:

<i>ihAwã ~ ihã</i>	‘here’
<i>uhAwã ~ uhã</i>	‘there’
<i>kAhAwã ~ kAhã</i>	‘where?’
<i>jAhã</i>	‘where (relative)’
<i>tAhã</i>	‘there (relative)’
<i>*bahAr ~ bAhAre</i>	‘outside’
<i>bhitAr ~ bhitAre</i>	‘inside’
<i>lame</i>	‘far’
<i>nAjdik (e)</i>	‘near’
<i>tAr (e)</i>	‘under’
<i>upAr</i>	‘above’
<i>nice</i>	‘below’

The postposition / *se* / in the ablative sense can be added to the above adverbs.

<i>ihã</i>	<i>se</i>	‘from here’
<i>upAr</i>	<i>se</i>	‘from above and so on.’

(ii) time:

<i>Ab</i>	‘now’
<i>tAb</i>	‘then’
<i>kAb</i>	‘when’
<i>jAb</i>	‘when’ (relative)
<i>tAb</i>	‘when’ (relative)
<i>ek din</i>	‘one day’
<i>aj^u</i>	‘to day’
<i>kalhⁱ</i>	‘yesterday’
<i>bihan</i>	‘tomorrow’
<i>roj</i>	‘every day’
<i>pichAla hApta</i>	‘last week’

<i>awewala</i>	<i>hApta</i>	‘coming week’
<i>Agila</i>	<i>hApta</i>	‘next month and so on’
<i>bhore</i>		‘early in the morning’

All time nouns behave as time adverbs.

(iii). Manner:

<i>AysAn</i>	‘like this’
<i>oysAn</i>	‘like that’
<i>kAysAn</i>	‘how’?
<i>jAysAn</i>	‘how (relative)’
<i>tAysAn</i>	‘like that (relative)’
<i>dhire</i>	‘slowly’
<i>tej</i>	‘fast’
<i>jAldi</i>	‘quickly’

nouns with / *se* / in the instrumental sense occur as manner adverbs

<i>jor</i>	<i>se</i>	‘loudly’ (with loudness)
<i>tejise</i>		‘speedily’ (with speed)
<i>dhire se</i>		‘slowly’

Miscellaneous:

<i>jArur</i>	‘certainly’
<i>khatir</i>	‘for’
<i>lAgbhAg</i>	‘near about’

(iv). Direction:

There are a pair of adverbs indicating direction:

<i>ẽhAr</i>	‘in this direction’
<i>õhAr</i>	‘in that direction’
<i>ẽhAr õhAr</i>	‘in all the directions’

There is a word / *ohija* / ‘there’ used when the action is contextual in narration. It is possible to add the genitive post position /*kA* / ‘of’ to some of the adverbs mentioned above:

<i>ihã kA</i>	‘of this place’
<i>kAlhiyã kA</i>	‘of yesterday’

4.2.3 Particle

These are by definition indeclinable and their main function is grammatical. These can be equated to the ‘function word’ of Mahapatra (cf. 1979, 196) and ‘markers’ of Hockett (cf.(1958), 1963, 153).

The particles are “divided into groups according to their syntactic usage” (Mahapatra, Ibid). In Bhojpuri, however, some particles operate only inside simple sentences and some occur at phrase level as well as clause level. Some occur at clause and discourse level.

The following particles occur inside simple sentences: emphatic particles, additive particles and compound post positions while the compound post positions are added to nouns only. (cf. Fairbanks and Misra, 1965, 61), the emphatic particle and the additive particle can be added to any component of a sentence.

(i) Emphatic particle :{*i*} / *i* - *e*/

This is restrictive in its nature by isolating the component with which it is added. The allomorphs are grammatically conditioned. /*e* /occurs mostly with the time adverbs /*Ab*/, /*tAb*/ and /*kAb*/ etc.

<i>/ Ab/ +e</i>	<i>Abbe</i>	‘now itself’
<i>tAb + e</i>	<i>tAbbe</i>	‘then itself’
<i>kAb +e</i>	<i>kAbbe</i>	‘when itself (means a long time back)’

turAnt + e turAnte ‘immediately (emph.)’

*hAmar + e hAmAre** ‘my (emph.)’

Elsewhere */ i /* occurs.

<i>ihã i</i>	<i>ihĩ</i>	‘here itself’
<i>tũ i</i>	<i>tũhi</i>	‘you (emph.)’
<i>u + i</i>	<i>wAhi</i>	‘that (emph.)’

Morphophonemic changes are dealt with under morphophonemic rules.

(ii) Additive particle: *{u}* */ u -o /*

Semantically this particle gives the meaning ‘also, too’ to the component with which it is added. I am not able to give the exact conditioning for the occurrence of allomorphs due to their sporadic nature. I am just listing them for the present.

<i>Ab + {u}</i>	<i>AbAhin</i>	‘now too’
<i>tAb + o</i>	<i>tAbbo</i>	‘even then’; ‘then too’
<i>jAb kAb + o</i>	<i>jAbkAbbo</i>	‘any time too’
<i>kAwAn + o</i>	<i>kAwAno</i>	‘any’
<i>i + o</i>	<i>iho</i>	‘this too’
<i>kAwwa + o</i>	<i>kAwwo</i>	‘the crow too’
<i>kAchuwa + o</i>	<i>kAchuAo</i>	‘the tortoise too’
<i>hArAna + o</i>	<i>hArAnAo</i>	‘the stag too’
<i>hAm + u</i>	<i>hAmAhũ</i>	‘I too’

<i>tũ + u</i>	<i>tũhu</i>	‘you too’
<i>tohar + u</i>	<i>tohArAhu</i>	‘your too’
<i>kAhã + u</i>	<i>kAhũ</i>	‘anywhere’
<i>ke + u</i>	<i>kehu</i>	‘anyone’

The morphophonemic / *h* / occurring with pronouns and the doubling of / *b* / in the time adverbs are dealt with under morphophonemic rules.

One salient feature of Bhojpuri is, when the emphatic and additive particles are added to periphrastic constructions like case nouns and plurals, the particles are added to the first portion of the phrase as follows:

<i>i kulⁱ + ke + o iho kulhin ke</i>	‘to these too’
<i>tohÃ ke + i</i>	<i>tohÃi ke</i> ‘to you too’

<i>bADAhAn bADAhA n pAthAr + o bADAhAno bADAhAno pAthAr</i>	‘big stones too’
---	------------------

<i>hAmAre khatir + u hAmArAhu khatir</i>	‘for my sake too’
--	-------------------

Compound postpositions

Some of the adverbs (mostly of place) occur as further postpositions (in addition to the simple ones which give the semantic sense of case). The distributional restriction is, however, applicable that these postpositions can occur only after the oblique (genitive) form of nouns, and are invariably in the locative case.

<i>(okAre) sathe</i>	‘along with (him)’
<i>(jalⁱ) sAhitte</i>	‘together with (the net)’
<i>(hAmAre)sAMe</i>	‘with (me)’
<i>(hAmAre) lAge</i>	‘near (me)’
<i>(pẽDe ke)/pẽDe lAge</i>	‘near the tree’

<i>(pAthAre) tAre</i>	‘under the stone’
<i>(pAthAre) nice</i>	‘below the stone’
<i>(Ab) le</i>	‘until (now)’
<i>(pēDe) pAr</i>	‘above / upon (the tree)’
<i>(Ayle ke) pAhile</i>	‘before (coming)’
<i>(sikari ke) bare mē</i>	‘about (the hunter)’
<i>(okAre) bad (e) (mē)</i>	‘after (that)’
<i>(yAhi) kor</i>	‘towards (this place)’

Those particles which connect syntactic units of equal status or add any emphasis to one of the units can also occur at clause level. Even though they occur at the component level of a sentence, they are sentence level particles at the deep structure. These particles further differ from the earlier discussed ones in that, they are independent of the components or clauses.

tA ~ te

‘indeed’

u te tuTAIⁱ ba

‘it is indeed broken’

u te ~ tA ekTho bAgAyca hAwe

‘It indeed is a garden’

jo ‘if’

jo bihan pani bArsi hAm nahī jaib ‘If it will rain tomorrow, I shall not go’

bakir ‘but’

pAhile te musAwa Derail bakir raji ho gAyl

‘First indeed the mouse was frightened but ... agreed’

tohar ghoDa tA bADhiyā ba bakir hAmar sAb se bADhiyā ba

‘your horse is indeed good but mine is the best’

bha ‘or’

tej bhAyl bADhiyā ba bha bADAhAn bhAyl

‘Is it good to be fast or to be big?’

hAm bha u Ayle ke ba

‘Should I or he should come?’

tũ awA bha oke awe dA

‘You come or let him come’*a* ‘and’

tũ a hA m Aylĩ

‘I and you came’

tohĀse a tohAre bhai se milAb

I shall meet you and your brother

ki ‘that’

u kAhAlAs ki tũ nahĩ A yLA

‘he said that you did not come’

/ *jo* / and / *ki* / are subordinators

/ *bakir* / / *bha* / and / *a* / are coordinators.

4.2.4 ECHO WORD/REDUPLICATION

Echo word

e-becomeswo- in the echo word formation.Example:

ene wone ‘here and there’

here there

Reduplication

<i>keke</i>	‘to whom’
<i>caca</i>	‘father’s brother’
<i>mama</i>	‘uncle’
<i>choTe choTe</i>	‘little’
<i>gummat gummat</i>	‘crawled’
<i>pusur pusur</i>	‘whispered’
<i>dhire dhire</i>	‘slowly’

5. SYNTAX

5.1 ORDER OF WORDS IN SENTENCES

The order of words in a sentence in Bhojpuri is as follows:

Subject + Object + Verb

S O V

<i>Aw rAt</i>	<i>jArAwni</i>	<i>bATorAti</i>	<i>ba</i>
woman	fire wood acc.	gathering	is
Subject	Object	Verb	

<i>Aw rAt</i>	- subject
woman	
<i>jArAwni</i> -	object
fire wood acc.	

<i>bATorAti</i> <i>ba</i> -	Verb
gathering	is

Other example :

<i>u hAmke</i>	<i>dAkhAt</i>	<i>ba</i>	‘He is seeing me’
he me	seeing	is	

Noun phrase

Simple NP

<i>ek Tho</i>	<i>mAnAi</i>	‘One man’
one	man	

<i>bAhut</i>	<i>mAnAi</i>	‘many men’
many	men	

<i>kukkur ke</i>	<i>pōch</i>	‘The dog’s tail’
dog’s	tail	

<i>bADAhAn</i>	<i>lAy ka</i>	‘big boy’
big	boy	

Expansion

<i>ek Tho</i>	<i>bADAhAn</i>	<i>layka</i>	‘One big boy’
one	big	boy	

<i>apAn</i>	<i>apAn</i>	<i>TaMi</i>	‘Axe of each one’
self	self	axe	

The qualitative adjective immediately precedes the noun.

<i>hAmar</i>	<i>i</i>	<i>duyTho</i>	<i>ujjAr</i>	<i>kApADa</i>
my	this	two	white	clothes

If genitive suffix *ke* occurs then the whole genitive phrase occurs as a head.

<i>ek Tho</i>	<i>bArgAd</i>	<i>kA</i>	<i>pēD</i>	‘One banyan tree’
one	banyan		tree	

<i>i</i>	<i>ek Tho</i>	<i>bAdAhAn</i>	<i>bArgAd</i>	<i>kA</i>	<i>pēD</i>
this	one	big	banyan	of	tree

‘This is one big banyan tree’

Coordinate Noun Phrase

1. *kAbuttAr* *raja* *a* *mus*
pigeon king and mouse

‘The pigeon king and the mouse’

2. *ek Tho siar,* *ekTho kAwwa* *ekTho sãp* *a* *ekTo kayath*
one jackal one crow one snake and one kayasth

‘One jackal, one crow, one snake and one kayasth’

Coordinate Adverb phrase

hAm *jaldi* *jaldi* *jat* *baDĩ* ‘I am going hurriedly’
I hurriedly go pres.con.

jat *jat* *rahi* *mẽ* *ekTo* *jAMMAI*
going while one forest

‘While going, a forest happened to be on the way (bit a forest fell)’

Subordinate Type

Adverbial Phrase

Type I with *-me* as head

dAkhin *me* ‘In south’
south with

ThoDka *der* *mẽ* ‘After some time’
 after

with *-e* locative suffix as head

ek din bhor -e
one day morning loc.suffix
'One day early in the morning.'

jhil ke kinur -e
lake's bank on
'On the bank of the lake's.'

with *-pAr* 'on, at upon' as head

wAhi pēDe pAr
same tree upon
'Upon the same tree'

Type II with *khatir* 'for' as head

khaye khatir
good for
'For good'

hAmAre khaye khatir
my for good
'For my food'

pAkADe khatir
catch for
'In order to catch.'

Type III The verbal participial form as head.

ApAne cōc mẽ dabi ke

His(pp phrase)beak taken

‘Having taken in his beak.’

jali sA hitte uDAte dekhi ke

net along with flying seen

AP (verb based)

‘Having seen (them) flying, taking along the net’

ekTho pokAri ke kinare jake

a pond’s bank having gone

‘Having gone to the bank of a pond.’

(Locational ad. P)

Adjective phrase

bADAhAn lAyka

big boy

‘Big boy.’

i bADAhAn lAyka

this big boy

‘This big boy’

ek Tho bADAhAn lAyka

one big boy

‘One big boy’

i ek Tho bADAhAn lAyka
 this one big boy
 ‘This one big boy.’

bahut bADAhAn lAyka
 very big boy
 ‘Very big boy.’

i bahut bADAhAn lAyka
 this very big boy
 ‘This very big boy.’

ek Tho bahut bADAhAn lAyka
 one very big boy
 ‘One very big boy.’

Infinitive phrase

sAbjAne uDi cAleke cahĩ
 all fly go away must
 ‘All must go away flying.’

(Lit. all to go flying must)

hAmmAn ke himmAt nahĩ hareke cahĩ
 we courage not lose should
 ‘We should not lose courage.’

5.2 DESCRIPTION OF TYPES OF SENTENCES

Declarative

hAm jat baDi
 I go pre.cont.
 ‘I am going’

AwrAt jArAwni bATorAti ba

Woman

‘The woman is gathering firewood’

u hAmke dekhAt ba

he me seeing

‘He is seeing me’

u turAntemarisAkAtrAhAl

he instantly killed

‘He might have killed instantly’

Imperative

(tũ) awd

you come

‘you come’

(rawre) aĩ

please come

‘Please come’

kulhaDi maTi pAr rakhO

axe earth upon keep

‘Keep the axe upon the earth’

oke bhat khiyawd

him rice feed

‘Feed him (with) rice’

hAmAre khatir duyTho bADhiyã kukkur le awA

me for two good dogs bring

‘(please) bring two good dogs for me’

Interrogative type

ka tũ roj jat baDA

int.mark you daily going

‘Are you going everyday’?

ka tũ dunojAne agile mAhina mẽ jAyba

int.mark you two next month in go

‘Will you two go next month’?

ka tohar bap tohã ke gãw mẽ dekhAlẽ

int.mark your father village in see

‘Did your father see you in the village’?

tohar bap ke hA

your father who

‘Who is your father’?

tũ keke dekhA lAs

you who see + past

‘whom did you see’?

u ka kAhA lẽ

he int.mark say + past

‘What did he say’?

tohar mai kAhã ba

your mother where

‘Where is your mother’?

tũ kAb AylA

you when come+past

‘When did you come’?

Negative

kA hũ kuchu khaye khatir nahĩ bate
now here something eat for not found
'Nowhere is found anything to eat'

Reflexive

/ *khuda* / and *ApAne* are used to indicate reflexive meaning in sentences.

hAmke khude coT lAg gAyi
I myself hit
'I hit myself'

tũ ApAne ke khude coT lAg lehAlA hA
you yourself hurt have
'You have hurt yourself'

5.3 DESCRIPTION OF PATTERN OF SENTENCES

Simple

A simple sentence may consist of a noun phrase or adjectival phrase and link verb.

u ekTho mAnAi hAe 'He is a man'
he one man is

u hAmar gay hA 'That is my cow'
that my cow is

lAyka moT ba 'The boy is fat'
boy fat is

A simple sentence may be extended as the following :

dAkkhin mẽ ek sAhAr ke lAge ek ghAna jAMMAI mẽ ekTho

south in one city near one thick forest in one

bArgAd kA pēD rAhAl

banyan tree was

‘In south , near a city , in a thick forest (there) was a banyan tree’

Complex

1. *sikari ke dekhi ke kAwwa sōce lAgA*

hunter seeing on crow think began

‘On seeing the hunter the crow began to think’

jo u gāw mẽ hoi hAẽ tAb hAm unse milAb

if he village in is available the we him meet

‘If he will be in the village , we will meet him’

Compound

/a/ and is the additive particle used to co ordinate two or more than two classes.

Example is cited below :

sikari bArgA de lAge pAhũcAl a okAre nice jalⁱ phAyla

dehAlAs

hunter banyan near reached and that below net spread

a caur chiTi dAhAlAs a kuch^u dur jake aDese dekhe lAgAl

and rice sprinkled and little distance from hiding see to began

‘The hunter reached near the banyan (tree) and spread the net below that and sprinkled the rice and having gone a little distance began to see the (net) from hiding’

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TEXT

kaise kawwake aurat marali koRia sapke

How crow hen killed black snake

ek bargatu peD par anek Taka ni pa ego kawwa aur okor

one banyan tree many branches one crow and his

aurat rahat rahe. okor goslane choTe choTe car anDa rahe

wife lived their nest little four egg were

jekar mai bap baNiyase dekh bhal korat rahan.

which parents great guarded care

peD ka Tahanime ego koRia sap rahat rahe

tree's trunk in one black snake lived were

jegarase kawwa parivar bagut Darat rahe.

whom crows family greatly fear past

pratyakbar kawwa ke aurat anDa deli a koRia sap

everytime crow hen egg laid that black snake

gummat gummat upare gosaleme jala aur okaraka khajala

crawled up nest to went and them ate

“Among the spreading branches of a banayan tree lived a crow and his wife, the crow –hen . In the nest were four little eggs which the parents guarded with great care. In a hollow of that tree – trunk lived a black snake whom the crows feared greatly. Every time the crow – hen laid her eggs the snake crawled up to the nest and ate the up”.

II. *yadi koRia sap abu ki be hamar aNDa khaito toDa*

If black snake also my egg eat any

der bi i peD par ham na raham. 'hamnike dosar jaga pe
longer this tree I don't live we somewhere else

apon gosalo jarur banawal jai' kawwake aurat apon
aur nest must build crow hen his

dulúhase kahalak.
husband said

“If the black snake eats up my eggs this time also, I refuse to live in this tree any longer. We must build our nest somewhere else,” said the mother bird to her husband”.

III. *hamnike bagut samay se i hawā rahat rahī ja.*
we long time here lived

ham apon ghor na choD sakkila aur dusar jaga
we my house no leave / desert and somewhere

na rasakila kawwa kahalak. jagani ekanike bat korat rahamsa
not live crow said while they talking

okanike niche se isss... i ke awaj awat rahe
there below hissing sound heard

okanike kekor awajhaja jangoilaMsa. okani ke
they what sound knew they

be saha ra ōke baiTa rahaMsa apon gosalame
helplessly sit their nest

a pon anDa ke bachana sóklaMsa. gummat gumat koRia sap
their eggs save crawl black snake

u par gosalake samne pahunchal.
higher nest to closer reached

bad me bakut jorse ciDiyã pe phan
then loud bird hiss

mare la u Darse uDú ja la. ek ek karke
strike they / who fear flew one by one

koRia sa:p anDe nigol jala.
black snake egg swallowed

“We have lived here a long time . I can’t bear to desert my home and go to live elsewhere, “said the crow. While they were talking, they heard a hissing sound just below them. They knew what the sound meant. They sat helplessly in the nest trying to protect their eggs. The black snake crept higher and closer to the nest. Then with a loud hiss he tried to strike at the birds who flew away in terror. One by one, the black snake swallowed the eggs”.

IV. *ma i bap jana lanja ki gosalane kuch naike taiyo*
parents knowing nest in nothing

dukki hoke awo lanja.
sadly came

‘ham jarur i hatyara sapke mareke upaya koram’
I must this murderous snake destroy way find

kawwa kahela.
crow said

“The parents came back sadly to their nest, knowing well that they would find it empty. The crow said, “I must find a way to try this murderous snake”.

V. *okar aurat dukhi hoke kaheli okarase*
 his wife desperately said him

kaise laDal jayi ? okor bi:s lagite marjayimja
 how fight his sting so deadly

“How can you ever fight him ? His sting is so deadly , said his wife in despair”.

VI. *kono bat nai khe, hamar priye, hamara bhi ego dost ba joki*
 worry no my dear I also one friend have who

jagarila sapke mareke catir há kawwa kahalek aur u uDke samne
 poisonous snake murder plan has crow said and that flew near

dōsar pēD bhi pahunchal jagaM okar pyara dost syar
 another tree reached where his dear friend jackal

pēD ke niche rahat rahe.
 tree's under lived

“Don’t you worry, my dear, I’ve got a friend who is cunning enough to destroy the most poisonous of snakes,” said the crow, and off he flew to another tree under which lived his dear friend, the jackal”.

VII. *jabu syar sunela ki sap aNDa khaise*
 when jackal heard snake egg how

khala to kóhaila “amar dost u krod aur duS'T
 ate said my friend those cruel and greedy

admi ke anth hamesa kharap hola.
 people end always bad

(tu:) *mat Daro, hamara bhi pohile se okara ke*
 no fear I already him

mare ke upay soch lele bani.
 kill plan thought

“When the jackal heard how the snake always ate up the eggs, he said, “My friend, those who are cruel and greedy always meet with a bad end . Have no fear, I’ve already thought of a plan to destroy him”.

VIII. *acha ka ha hamara se koha kawwa kohaila.*
 tell what oh me tell crow said

tob syar ene wone koi hamni ke bat sunat
 then jackal here there anyone our talk hear

nai ke dekh ke sapke mare ke ka koreke chahi tab pusur pusur
 no see snake destroy what do should whispered

kaheila.kawwauDke apon aurat bhi jala aur
 crow flew their wife went and

okkarake ka upay ba battawela.
 his what plan told

i baRa khatharnak ba kawwa kahela. hamnike
 this rather risky crow told we

bahut sator raheke paRi.
 very careful have to

“Oh, do tell me what it is,” said the crow. Then the jackal, fearing he might be overheard, whispered to his friend what he should do to destroy the snake. The crow flew back to his wife and told her about the plan. “It is rather,” said the crow. “We’ll have to be very careful”.

IX. *ham apon anDeke bachawe khatir kucho*
I my eggs save for any this

karam kawwake aurat himmat banke / harke kahalak.
will do crow hen bravely said

“I’ll do anything to save my eggs,” said the mother bird bravely”.

X. *us rajyá ke rajake raj mahol ke taraf uDal.*
that country king’s palace towards flew

u jawan pēD me rahat rahe raj mahol se dur na rahe. raj mahol ke
this tree live palace from distance no palace’s

phuluwarime pahunchal jagaM raj kumari sab pokarme
garden reached where royal ladies all pond in

nahat rohi. pokar ke upar sona ke sikari har
bath taking pond up gold chain necklace

aur Dher sa:ra gahana rakdelija.
other jewelaries laid

kawwake aurat nichey uDke ayi chōch me sona ke
crow her down flew beak gold

sikari lekar aur dhire dhire jawan peDme rahat rahe
 chain took and slowly this tree lived

udhar uDal. jab ciRia sonake
 there flew when bird gold

sikari leke uDat rahe tab raj mahal ke rakhwala
 chain take flying then palace guards

laTi leke okara piche jala. u dekhalk ki
 club take his back chesed they saw

ciRiya peDke ho:ta:me sikarika gira: delak.
 bird tree hole in gold chain dropped

okkara me se ego rakwala peDpa chohela sikari lewe khatir
 among one guard tree climber chain take out

hotame hat gusawela u dekhela ego khaRia
 hole in hand put he saw one black

sap cothar than ke rahela. baRi jor se apon
 snake curled lived hard stroke his

laTise okkarapo mar dela aur wu kaRia sap
 club him killed and that black snake

khatam hojala.
 end happened

“So off they flew towards the place of the king of the country. The palace was not far from the tree in which they lived . They approached a big pond in the palace garden where they saw the royal ladies having a bath. They had laid to their golden chains, pearl necklaces and other jewellery on the edge of the pond. The mother bird flew down, picked up a gold chain in her beak and started flying slowly towards the tree in which she lived. When the palace guards saw the bird flying off with the gold chain, they took up their clubs and chased the bird. They saw the bird drop the chain into the hollow of a tree. One of the guards climbed up the tree to get the chain. As he put his hand inside the hole to get the chain, he saw a black snake curled up there. With one hard stroke of his club he killed it and that was the end of the black snake”.

XI. *okkara bat kawwa aur kawwake aurat kusise u peD me*
 afterwards crow and crow’s wife happily that tree in

rahela aur Dher kawwake choTe choTe bacche rahela.
 lived and many crow little babies had

“The crow and the crow-hen lived in that tree happily afterwards and had many little baby crows”.

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KURMALI THAR

TAPATI GHOSH

1. INTRODUCTION

Kurmali Thar is presented in Indian Census as one of the Mother Tongues grouped under Hindi language. The term ‘Kurmali-Thar’ means the speech of the Kurmis where ‘*ThaR*’ stands for ‘speech’ in Kurmali.

Kurmali is associated to Indo-Aryan language family and spoken in the eastern states of India. Having no script and written literature of its own, Kurmali elsewhere (either written in Devanagari Script or/and Kurmāli Chis Script: कुमाली or कुमाली, though Kaithi is also known) articulated as Kurmāli or Kudmāli. As the trade language it is otherwise known as Panchparganiā [see, Glottocode: kudm1238 or kyw/tdb, ISO 639-3] (cf. Lewis et al. 2014). Earlier, when we date back to the origin of Kurmali, it is believed to be the native tongue of Kurmi/Kudumi people. Etymologically, though scholars differ as to whether the terms are synonymous with Kunbi. The plethora of intriguing, a richly-documented research made by Dr. George Abraham Grierson (1903/1967: 149) in his pioneer work, Linguistic survey of India (during 1898-1927) it has affirmed that the speakers of Kurmali were found in all sides by boarder ranges and deeply fringed by various regions of Jharkhand, Bengal, Odisha and Madhya Pradesh. Alam (1996: 119) too has expressed the possibility that it is mainly used in Tamar, Silli, Baranda, Hazaribag, Chotonagpur and Bundu areas of Jharkhand State. Grierson (ibid.: 146, 147 & 327) maintained that there were nearly 40, 000 Kurmi inhabitants of Odisha, speaking a form of Western Bengali, though the other Aryan speaking inhabitants of that area are having Odia as their native language. Demographically, although it is arduous to derive the exact users in the most linguistically diverse country like India, still then we have observed some averred efforts have been made to identify the numerous languages spoken as Mother Tongues (Pereltsvaig, 2012). One of such attempts is obviously the enumeration of languages by the Government of India. Beside the censuses enumeration, Lewis et al. (17th ed., 2014: 110 & 251) at Ethnologue® noted about 310, 000 Kurmali speakers; whereas the results of Indian Census-2001 (2011’s data should be added) conflate some 425, 920 abstract speakers under Hindi as Kurmali Thar and of Bihari (Behari) dialects: Kurmali Thar; Magahi (see also, LC Linked Data Service of Library of Congress; Census of India, 2001). Well, the term “dialect” is not used in the India’s census enumeration except the number of languages/mother tongues spoken by people were collected as respondent based at Census

2001. However, Kurmali language is still un-standardised and vigorously used among all generations (see, e.g. Lewis et al., 2014: 110 & 251) and there may be multiple standard dialects associated with a single language and dependent on the user's frame of reference. Thus, quite interestingly for the first time, the neighbouring country Nepal too enumerated of having 99.26 cumulative Kurmali speakers as their Mother Tongue in Nepal Census-2001 (as cited in Yadav, 2007). Eminent ethnographers and linguists have claimed on the evaluation and interpreted the origin of Kurmali language in different ways. The term 'tribal' one may mean as primitive, undeveloped, etc. and their language are apparently without grammar speech, which is a misnomer, as Pattanayak (1995) opine. According to Professor V.C Māhane, "Kurmali is a form of that language which is spoken in Sheoneri, the birth place of Shivaji and its neighbouring villages (as cited in Mohānta Burmā, 1986)". Māhāto (1983: pref.) says, "Kurmali is a lingua-franca of Chotonagpur or broadly speaking of Jharkhand. It is most ancient and mother of other dialectical languages known as Nagpuria, Golwary, Sadani (Sadri), Panch Pargania, Sikhria, Mathuary, Chhattisgari Habli, and Bagheli". Basanta K. Mohanta (2011: 23) has a different view about Kurmi tribe. He attributed them as Kudumi (Kudmi/Kurmi) and inhabitant of Jharkhand, part of West Bengal (Purulia, Bankura and Midnapur) and Orissa (Mayurbhanj and Keonjhar).

1.1 Family Affiliation

So far as the references like Linguistic Survey of India by Sir George Abraham Grierson, Report of Census of India 1931 by Lacey, Census of India 1961 Vol. I, pt. II c (ii) Language Table etc. are concerned, the speech 'Kurmali Thar' - a form of Aryan-Speech-Family - is originally used by the '*Kurmis*' who are ethnically of the Dravidian stock, but, later on completely shifted to this Aryan form of speech replacing their own tongue because of their age long settlement in the Aryan belt.

1.2 Location

It is mainly spoken in the fringe area of Manbhum (currently Purulia) district of West Bengal, Mayurbhanj and Keonjhar districts of Orissa as well as Ranchi and Singhbhum districts of Bihar.

1.3 Speaker's strength: Mother tongue and Bilingualism

In Census report of 2011 the Kurmali Thar has been returned as mother tongue, grouped under Hindi language, by 3,11,175 speakers at all-India level and the major concentration of speakers are in West Bengal (2,18,226); Orissa (90,052), Assam (1919), Bihar (103) and Jharkhand (43).

While Census does not offer bilingual data for Kurmali-Thar, the speech itself is returned as bilingual tongue or “other tongue” by a good number of tribes in 1961 Census, Such as, Bhumij, Ho, Kharia, Lohara/Lohar, Mahli, Munda, Oraon, Santal, Savara.

State/District	TOTAL			RURAL			URBAN		
	Person	Male	Female	Person	Male	Female	Person	Male	Female
1	2	3	4	5	6	7	8	9	10
Kurmali Thar									
INDIA	3,11,175	1,57,107	1,54,068	3,08,621	1,55,776	1,52,845	2,554	1,331	1,223
Himachal Pradesh	5	5	0	1	1	0	4	4	0
Chandigarh	1	1	0	0	0	0	1	1	0
Uttarakhand	1	1	0	1	1	0	0	0	0
Haryana	13	6	7	4	3	1	9	3	6
Nct Of Delhi	5	3	2	0	0	0	5	3	2
Rajasthan	4	3	1	0	0	0	4	3	1
Uttar Pradesh	21	14	7	1	1	0	20	13	7
Bihar	103	45	58	103	45	58	0	0	0
Sikkim	1	1	0	1	1	0	0	0	0
Arunachal Pradesh	1	1	0	1	1	0	0	0	0
Nagaland	3	1	2	0	0	0	3	1	2
Tripura	12	12	0	12	12	0	0	0	0
Assam	1919	992	927	1919	992	927	0	0	0
West Bengal	2,18,226	1,10,796	1,07,430	2,17,500	1,10,406	1,07,094	726	390	336
Jharkhand	43	23	20	15	7	8	28	16	12
Odisha	90,052	44,817	45,235	88,412	43,989	44,423	1,640	828	812
Chhattisgarh	9	5	4	4	2	2	5	3	2
Gujarat	11	9	2	3	3	0	8	6	2
Maharashtra	707	346	361	643	311	332	64	35	29
Andhra Pradesh	9	6	3	0	0	0	9	6	3
Karnataka	16	10	6	0	0	0	16	10	6
Goa	5	3	2	0	0	0	5	3	2
Kerala	1	1	0	1	1	0	0	0	0
Tamil Nadu	5	5	0	0	0	0	5	5	0
Andaman & Nicobar Islands	2	1	1	0	0	0	2	1	1

District wise distribution of Kurmali Thar as a Mother tongue as per 2011 Census in Bihar state is as follows,

Kurmali Thar									
BIHAR	103	45	58	103	45	58	0	0	0
Kishanganj	29	11	18	29	11	18	0	0	0
Katihar	70	32	38	70	32	38	0	0	0
Bhagalpur	4	2	2	4	2	2	0	0	0

1.4 Sociolinguistic Setting

A. Role of Kurmali Thar as a Mother Tongue

Kurmali-Thar as a Mother Tongue is mainly used in the home-domain and local domain, i.e. parent-ego-children sphere and kin and locality sphere to exchange the views in informal communication network.

Outside home domain, it is used as the mode of communication among different speakers in different phenomena as local market place, schools, and colleges etc.

B. Role of Kurmali Thar as the medium of instruction

Till last decade, Kurmali Thar has been known as a colloquial speech having no script of its own. But presently Kurmali speakers have adopted Devanagari script to represent their enriched folk-literature in print and to bring them into lime light for the development of their speech. To establish its status as a language an endeavour is made by introducing the speech for broadcasting programme, and is even introduced as a subject at university level with the medium of teaching being Kurmali Thar.

At primary –school level, the lessons are taught through medium of Kurmali Thar in the speech area where both teacher and the taught are Kurmali speakers.

C. Role of Kurmali-Thar in Judiciary

In Judiciary, Kurmali Thar is used as mode of communication - orally emitted in argument and cross-examination of plaintiff and defendant and their witnesses while hearing of the case is done in both Hindi and Kurmali Thar and ‘judgment’ is passed exclusively in Hindi from Lower Court up to District-Court-level.

D. Role of Kurmali-Thar in religious institutions

In religious institution like temple, church etc congregation lectures and preaching are communicated in 'Kurmali Thar' in the area where most of the members are Kurmali speakers. In social ceremonies like marriage ceremony, funeral ceremony etc '*mantras*' are enchanted in Kurmali Thar. The songs of the local festival like '*Tusu*', '*Bandhna*', '*Karam*' etc are sung in Kurmali Thar.

E. Influence of other languages on Kurmali Thar in different domains

The use of other tongues or subsidiary languages in oral – communication with outsiders is common, and the language used is either Hindi or Bengali.

In case of Hindi, it, being the super posed variety, is mainly used as the medium of communication in the formal situations like administration, education, mass-media, judiciary etc in Bihar. Hence, in schools and other places of work, Hindi is used in all formal (written) communications in the area.

The extent of use of Hindi as a subsidiary language in the Kurmali spoken area in Bihar is presented below:

a) In religious institutions

The reciting of the sacred text is done in Hindi while preaching or ritualistic performances are performed in Kurmali-Thar.

b) In mass-media

In the region surveyed the daily newspapers are printed mostly in Hindi, Bengali, and English. The radio and T.V programmes are mostly done in Hindi in the local channel. The movies entertained are exclusively in Hindi.

c) In educational Institutes

In all the educational institutions from 'Middle School to College' level, both the question paper and the answer scripts are written mostly in Hindi. The textbooks of the schools and college are written in Hindi only.

d) In Administration

Hindi as an official language is used for all directives, rules, messages, notes and correspondences through out the state. All sorts of advertisement in urban and rural complex are either in Hindi or English while public notices are served only in Hindi.

e) In Judiciary

In the court of Law (up to District-level), the evidences and cross-examinations are done in Kurmali Thar, but, in formal situation like filling of affidavits and delivery of judgement Hindi is mainly used as the media.

Use of Bengali as other tongue' or subsidiary language in the Kurmali speaking area. Since Kurmali Thar is mainly spoken in the contact area of Bihar, West Bengal and to some extent of Orissa, the influence of Bengali language runs parallel with that of Hindi found in their day-to-day communication which is largely influenced by Bengali ecology. However, it is evident that Kurmali Thar is in use both as a mother tongue and other tongue.

1.5 Review of earlier literature

I. Census information about the speech Kurmali Thar.

Following are 'the information on Kurmali Thar gathered from different Censuses, such as,

a) Census 1931, Kurmali and Karmali were very troublesome entries. The former is a corrupt form of Hindi spoken principally by the Kurmi Mahtos of Chotanagpur, while, the latter is a Santali dialect”.

[cf:- Census of India 1931, Vol. VII pt. I. Report. Pp. 231 by W.G. Lacey. I.C.S.].

b) In 1951 Census no information is available on the speech Kurmali Thar except the return of 6,221, speakers as mother tongue.

c) In 1961 Census the speech 'Kurmali-Thar' has been grouped under Bihari.

d) In 1971 and 1981 Census it has been brought under the broad umbrella of Hindi.

II. Information on Kurmali Thar available from other sources

i) According to Sri.R.C.Nigam the Kurmali Thar is

“The word originally indicated a speech of the tribals which was not understood by the non-tribals. Later on the word came to be applied to those speeches also which were spoken by certain tribals or castes in a fashions different from the

ordinarily accepted standard of a particular Aryan speech. A form of Magahi (Bihar sub-group of dialects) spoken by the Kurmi caste in Manbhum and Kharswan spoken in Kurmali fashion came to be called KurmaliThar”. (Language Handbook on Mother Tongues in Census, 1971, pp.137)

ii) LSI Information on Kurmali-Thar

“In Manbhum this language (a kind of mixed dialect essentially Bihari in its nature but with a curious Bengali colouring) is principally spoken by people of the KuRmi caste, who are numerous in the district of chotanagpur, and in the Orissa Tributary state of Mayurbhanja. They are an aboriginal tribe of Dravidian stock, and should be distinguished from the Kurmis of Bihar who spell their name differently with a smooth in stead of a hard ‘r’.” (LSI vol. V. pt.II. pp.145). Further, “In Manbhum and Kharswan the corrupt Maghai is spoken principally by KuRmis and locally known as *KuRmali Thār*. The ‘*ThaR*’ means literally fashion, and the name means the Aryan Language as spoken in the *KuRmāli* fashion.

It is, in Manbhum, written in the Bengali character, and this has led to its having been Described by some as a dialect of that Language.” (L.S.I Vol.V, Pt. II pp. 147)

1.6 Informants of Kurmali Thar

The present study is a humble attempt to describe the Phonology, Morphology and Syntax of Kurmali Thar Language/Mother tongue based on the field-data collected from Mrs. Abha Mahato of Pardih, Tatanagar and Shri Sitanath Mahato of Sundarnagar of Tatanagar of Bihar (present Jharkhand).

2. PHONOLOGY

Based on the data collected from field in Bihar (present Jharkhand) the phonological features of Kurmali Thar are discussed below.

2.1 Phonemic Inventory

The Phonemic Inventory of Kurmali Thar comprises 36 segmental phonemes out of which 8 are vowels and 28 consonants. Nasalization is realized as a supra-segmental phoneme.

2.2 Segmental phonemes

Vowels

Front	Central	Back
<i>i</i>		<i>u</i>
<i>e</i>		<i>o</i>
	(<i>A</i>)	(<i>O</i>)
<i>E</i>		
	<i>a</i>	

Consonants

	Bilabial VL VD	Dental VL VD	Alveolar VL VD	Retroflex VL VD	Palatal VL VD	Velar VL VD	Glottal VL VD
Stop	<i>p b</i>	<i>t d</i>		<i>T D</i>		<i>k g</i>	
Asp.stop	<i>ph bh</i>	<i>th dh</i>		<i>Th Dh</i>		<i>kh gh</i>	
Affricate					<i>c j</i>		
Asp.affr.					<i>ch jh</i>		
Fricative			<i>S</i>				<i>h</i>
Nasal	<i>m</i>		<i>n</i>			<i>M</i>	
Lateral			<i>l</i>				
Trill			<i>r</i>	<i>R</i>			
Semivowel	(<i>w</i>)				(<i>y</i>)		

2.3 Description and Distribution of Phonemes

Vowels

/i/ - a front vowel. As closed and tense vowel it is at par with /u/.

/e/ - a front high-mid vowel. It is half-closed and less tense and high than /i/.

/E/ - a front half-open Lower-mid vowel pronounced more lax and low than /e/.

/a/ - a central-open-lax, and low vowel.

/A/ - a central-mean-mid vowel uttered in less laxness and less highness to /e/ and

/o/

/u/ - a back-high-close-vowel. In closeness and tenseness /u/ is on the same line with /i/.

/o/ - a back high-mid half-close vowel being less tense and less high than /u/.

/O/ - a back-lower mid-half-open vowel.

Note: - The phoneme /A/ is used in Ranchi and Chakradharpur area, while, /O/ is used in the contact area of West Bengal and Orissa.

Positional distributions of vowel-phonemes occurred initially, medially and finally are shown in the following lines.

	Initial	Medial	Final
	/i/	/injOn/ 'engine'	/biha/ 'marriage'
		/nati/ 'grand son'	
	/ĩdara/ 'well'	/polĩn/ 'great-grand- Daughter'	/jeni/ 'maid'
	/isra/ 'signal'	/Tia/ 'parrot'	/nãRi/ 'widow'
	/iRkaek/ 'to run'	/Dim/ 'egg'	/Mai/ 'mother'
	/ĩTa/ 'brick'		
	/iTã/ 'this'		
side'	/e/	/ẽRla/ 'rich'	/jeTha/ 'father's brother(elder)'
		/pase/ 'near/ by the	
	/ekla/ 'alone'	/kheRia/ 'rabbit'	/sONe/ 'with'
	/ehilai/ 'thus'	/bheRi/ 'sheep'	/more/ 'fold'
		/peT/ 'belly'	
		/bes/ 'charm'	
	/E/	/sÊwal/ 'moss'	

/ a /	/ akas / 'sky'	/ natin / 'grand daughter'	/ dada / 'great-grand-
Father'			
	/ alchOna / 'baby'	/ malik / 'master'	/ biha / 'marriage'
	/ agu / 'before'	/ sas / 'mother-in-law'	/ rOga / 'lean
	/ākRaek / 'embrace'	/ sala / 'wife's brother'	/ jORa / 'twin'
	/ ādhar / 'darkness'		
	/ aNul / 'finger'		

/ o // ojnia / 'heavy	/ hoek / 'become'
/ ohe din / 'that day'	/ bhokek / 'bark'
	/ khojek / 'search'
	/ kholek / 'uncover'
	/ cos kagOj / 'blotting-paper'

/ *Ōas* / 'new moonday' / *jORka* / 'swamp' / *nO* / 'nine'
/ *OthOwa* / 'or' / *bOr* / 'bridegroom' / *chO* / 'six'

The consonant-phonemes distributed in the initial, medial, and, final position is shown below.

	Initial	Medial	Final
/ p /	/ pul / 'bridge'	/ pĩpRi / 'ant'	/ tap / 'heat'
	/ pOsu / 'beast/animal'	/ thapa / 'claw'	/ sOROp / 'road'
	/ purkha / 'ancestors'	/ apiN / 'opium'	/ bap / 'father'
	/ pith / 'back'	/ chipa / 'secret'	/ kOp / 'cup'
/ ph /	/ phEn / 'foam'	/ phuphu / 'father's sister'	/ bOrOph / 'ice'
	/ phusuRi / 'blister'	/ phirphiri / 'whistle'	
	/ phOEa / 'boil'	kaphi / 'coffee'	
	/ phOpsa / 'lung'		
/ b /	/ basat / 'air'	/ bORbilei / 'hyena'	/ gOrOb / 'pride'
	/ bader / 'cloud'	/ thumbi / 'thumb'	
	/ bErsa / 'rain'	/ dubla / 'sick'	
	/ bOr / 'bridegroom'	/ sabun / 'soap'	
/ bh /	/ bhOkha / 'hungry'	/ bhabhek / 'think'	
	/ bhOe / 'fear'	/ sObhe / 'all'	
	/ bhÕuri / 'gnat'	/ lubhi / 'greedy'	
	/ bhuli / 'bitch'		
/ t /	/ tiltel / 'til oil'	/ seitin / 'co-wife'	/ rait / 'night'
	/ tara / 'star'	/ putOhu / 'daughter-in-law'	/ dāt / 'tooth'
	/ tOrkari / 'curry'	/ nati / 'grandson'	/ sit / 'dew'
		/ alti / 'arum'	
/ th /	/ thubRa / 'bachelor'	/ kãtha / 'quilt (made of rags)'	
	/ thapa / 'claw'	/ kuRthi / 'horsegram'	
	/ thOli / 'bag'	/ katha / 'story'	
/ d /	/ dul / 'ear-ring'	/ sOndur / 'vermillion'	/ suad / 'taste'
	/ duar / 'door'	/ cũdri / 'toe-ring'	/ bipOd / 'danger'
	/ dOuRi / 'rope'	/ guda / 'coconut-kernel'	/ dOrOd / 'grief/ 'pain'

	/ <i>dada</i> / 'elder brother'	/ <i>mOd</i> / 'wine'
/ <i>dh</i> //	/ <i>dhOnia</i> / 'coriander'	/ <i>rādhnia</i> / 'cook'
	/ <i>dhuO</i> / 'smoke'	/ <i>gadha</i> / 'ass'
	/ <i>dhuti</i> / 'dhoti'	/ <i>pindhek</i> / 'wear'
/ <i>T</i> /	/ <i>Tia</i> / 'parrot'	/ <i>biTi</i> / 'daughter'
	/ <i>Tuna</i> / 'short'	/ <i>bhOTa</i> / 'ebb-tide'
	/ <i>TuOr</i> / 'orphan'	/ <i>caTan</i> / 'rock'
/ <i>Th</i> /	/ <i>ThEr</i> / 'thunder'	/ <i>jeTha</i> / 'father's-elder- brother'
	/ <i>Thakurbap</i> / 'grand-	/ <i>jeThsas</i> / 'husban's elder- father's sister'
	/ <i>Thakurma</i> / 'grand- ma'	/ <i>guThu</i> / 'anakle'
		/ <i>ŌiTha</i> / 'defiled'
/ <i>D</i> /	/ <i>Dim</i> / 'egg'	/ <i>keranDi</i> / a variety of fish'
	/ <i>Dal</i> / 'dal'	/ <i>DũDruk din</i> / 'rainy day'
	/ <i>DuNgri</i> / 'cliff'	/ <i>DhuNDu pĒca</i> / 'owl'
	/ <i>Dena</i> / 'wing'	
/ <i>Dh</i> /	/ <i>Dheu</i> / 'current'	
	/ <i>DhaNga</i> / 'tall'	
	/ <i>Dhak</i> / 'drum'	
/ <i>k</i> /	/ <i>kOua</i> / 'crow'	/ <i>pakOl</i> / 'ripe'
	/ <i>karla</i> / 'bitter-gourd'	/ <i>caka</i> / 'wheel'
	/ <i>keria</i> / 'black'	/ <i>cĕka</i> / 'acidity'
		/ <i>naTOk</i> / 'drama'
		/ <i>cOmbuk</i> / 'magnet'
		/ <i>nak</i> / 'nose'
/ <i>kh</i> /	/ <i>khel</i> / 'play game'	/ <i>khakhus</i> / 'intention'
	/ <i>khet</i> / 'farm-field'	/ <i>sukha</i> / 'dry'
	/ <i>khER</i> / 'straw'	/ <i>dukhek</i> / 'to pain'
		/ <i>sukh</i> / 'happiness'
		/ <i>dukh</i> / 'sorrow'
		/ <i>bhOkh</i> / 'hunger'

/ *sikhaek* / 'to pain'

/ *g* / / *git* / 'music'
 / *guRia* / 'doll'
 / *guli* / 'bullet'
 / *gOda* / 'club'

/ *pONgOpal* / 'locust'
 / *rOga* / 'lean'
 / *OjgOr* / 'python'
 / *luga* / 'clothing'

/ *bENg* / 'frog'
 / *aig* / 'fire'
 / *bujrug* / 'arise'

/ *gh* / / *ghOT* / 'water-pot'
 / *ghi* / 'ghee'
 / *ghOnTi* / 'bell'

/ *begh* / 'tiger'
 / *jaNgh* / 'thigh'

/ *c* / / *cād* / 'moon'
 / *cunpathOr* / 'limestone'
 / *citabagh* / 'leopard'
 / *cīa* / 'chicken'

/ *macla* / 'small stool'
 / *hicki* / 'hiccough'
 / *kecua* / 'worm'
 / *acar* / 'pickle'

/ *cōc* / 'beak'
 / *kūc* / 'front tuck'
 / *chūc* / 'needle'
 / *ūc* / 'high'

/ *ch* // / *chāher* / 'shade'
 / *chOna* / 'child'/'boy'
 / *chOtOr* / 'cobra's hood'
 / *chager* / 'goat'

/ *machi* / 'mosquito'/'fly'
 / *machrekha* / 'king fisher'
 / *kachim* / 'tortoise'

/ *mach* / 'fish'
 / *gach* / 'tree'

/ *j* / / *jaR* / 'cold'
 / *jOgOt* / 'earth'
(saptarshi)'
 / *juar* / 'hightide'

/ *bijli* / 'lightening'
 / *haljumat* / 'great-bear'
 / *mejur* / 'peacock'

/ *nej* / 'tail'
 / *tOrbhuj* / 'water-melon'
 / *pēaj* / 'onion'

/ *jh* / / *jhOrna* / 'fountain'
 / *jhiNga* / 'ridge-gourd'
 / *jhal* / 'hot as chilly Pepper'
 / *jhupuk* / 'dim'

/ *mOjhi* / 'middle'
 / *majhi* / 'boatman'
 / *bOjhek* / 'load'

/ *bojh* / 'luggage'
 / *sājh* / 'evening'

/ *s* / / *sĒwOl* / 'moss'
 / *sit* / 'dew'

/ *basat* / 'air'
 / *bhinsar* / 'dawn'

/ *sas* / 'mother-in-law'
 / *uRis* / 'bedbug'

	/ suruj / 'sun'	/ mOusa / 'mother's sister's Husband'	/ bis / 'poison'
		/ sOsur / 'father-in-law'	/ sēs / 'fish-scale'
/ m /	/ muh / 'mouth'	/ kumhar / 'potter'	/ usum / 'hot'
	/ muc / 'moustach'	/ camar / 'shoemaker'	/ lOgam / 'bridal'
	/ mās / 'muscle'	/ kamila / 'goldsmith'	/ gOhOm / 'wheat'
	/ mali / 'gardener'		
/ n /	/ nak / 'nose'	/ dOkani / 'shop-keeper'	/ Tan / 'attachment'
	/ nOkh / 'nail'	/ ananOs / 'pine apple'	/ piOn / 'postman'
	/ nauRi / 'twig'	/ tinoi / 'vegetable'	/ din / 'day'
	/ nOdi / 'river'	/ cheni / 'shovel'	/ un / 'wool'
/ M /		/ bOMsO / 'descendant'	/ siM / 'horn'
		/ DhaMga / 'tall'	/ apiM / 'opium'
		/ DaMOr / 'cattle'	/ lObOM / 'clove'
		/ aMTi / 'ring'	
/ l /	/ lOrOm / 'soft'	/ dubla / 'weak'	/ sOthOl / 'wet'
	/ lubhi / 'greedy'	/ guli / 'bullet'	/ tOrail / 'sword'
	/ lERha / 'lame'	/ kali / 'ink'	/ pistol / 'pistol'
	/ laj / 'shame'	/ gOlapi / 'rosy'	/ sikOl / 'chain'
/ r /	/ rupu / 'myna'	/ bOrOph / 'ice'	/ dOhOr / 'small road'
	/ rait / 'night'	/ purkha / 'ancestor'	/ sONsar / 'family'
		/ bErsa / rain	/ bOr / 'bridegroom'
	/ ramdhenu / 'rainbow'	/ pŌjra / 'rib'	/ siar / 'fox'
/ R /		/ rugRi / 'pebble'	/ rāR / 'widower'
		/ nEgRa / 'left-handed'	/ gOR / 'fort' / 'leg'
		/ kuRa / 'father's younger brother'	/ naR / 'umbilical cord'
		/ ghORi / 'mare'	/ aR / 'thickness'

/ w /		/jāwai / 'son-in-law'	
		/ hawa / 'air'	
		/ sĒwal / 'moss'	
		/ calawek / 'to continue'	
/ y /	/yubOraj / prince	/ dOya / 'mercy'	/ bisOy / 'estate'
	/ cŌya / 'fish roe'	/ dOyamOy / 'kind'	
		/ punya / 'virtue'	

2.4 Supra segmental Phoneme

Nasalization is phonemic in Kurmali Thar.

/ĩ /			
/ĩTa / 'brick'	~	/ iTa / 'this'	
/ĩdara / 'well'	~	/ isra / 'signal'	
/ũ /			
/ũT / 'camel'	~	/ uris / bed-bug	
/ chũc / 'needle'	~	/ muc / 'moustach'	
/ẽ /			
/ẽRla / 'rich'	~	/ ekla / 'alone'	
/ cẽka / 'acidity'	~	/ beta / 'son'	
/õ /			
/jõk / 'leech'	~	/ rog / 'disease'	
/ cõc / 'beak'	~	/ bojh / 'luggage'	

/ *Ō* /

/ *cŌya* / 'fish roe' ~ / *dOya* / 'mercy'

/ *bhŌuri* / 'gnat' ~ / *bisOy* / 'estate'

/ *Ê* /

/ *sÊwal* / 'moss' ~ / *bErsa* / 'rain'

/ *pÊca* / 'owl' ~ / *bhEka* / 'idiot'

/ *ũ* /

/ *ũT* / 'camel' ~ / *ul* / 'earth worm'

/ *cũdri* / 'toe ring' ~ / *churi* / 'knife'

2.5 Phonemic Contrast of Vowels and Consonant

Vowels

Contrasting Phonemes

Contrasting Pairs

/ *i* / ~ / *e* / / *pith* / 'back of the body' / *peT* / 'belly'

 / *piTha* / 'cake' / *beta* / 'son'

 / *cini* / 'sugar' / *jeni* / 'maid'

/ *e* / ~ / *E* / / *chera* / 'diarrhoca' / *bhERa* / 'ram'

 / *chena* / 'cheese' / *Dena* / 'wing'

 / *jeni* / 'maid/female' / *phEn* / 'foam'

/ *a* / ~ / *O* / / *bar* / 'day of the week' / *bOr* / 'bridegroom'

 / *jan* / 'life force' / *jOn* / 'male'

 / *jaRa* / 'winter' / *jORa* / 'twin'

 / *bani* / 'ash' / *bOn* / 'forest'

/ *u* / ~ / *i* / / *bhalu* / 'bear' / *bail* / 'sand'

	/ <i>cul</i> / 'hair'	/ <i>cil</i> / 'kite'
	/ <i>buRhi</i> / 'oldwoman'	/ <i>bheRi</i> / 'sheep'
/ o /~/ u /	/ <i>ghol</i> / 'buttermilk'	/ <i>dul</i> / 'carring'
	/ <i>rogi</i> / 'patient'	/ <i>rugRi</i> / 'pebble'
	/ <i>ohe</i> / 'that'	/ <i>ui</i> / 'white-ant'
	/ <i>Dol</i> / 'bucket'	/ <i>dul</i> / 'car-ring'
/ o /~/ O /	/ <i>poka</i> / 'insect'	/ <i>pOTa</i> / 'udder'
	/ <i>ghol</i> / 'buttermilk'	/ <i>mOl</i> / 'anklet'
	/ <i>rod</i> / 'sunshine'	/ <i>mOd</i> / 'wine'

Contrast of Oral Vowel and Nasal Vowel

/ ĩ /~/ i /	/ <i>cĭa</i> / 'chicken'	/ <i>cita</i> / 'leopard'
	/ <i>ĩTa</i> / 'brick'	/ <i>iTa</i> / 'this'
	/ <i>pĭpRi</i> / 'ant'	/ <i>Dibri</i> / 'lamp'
/ ě /~/ e /	/ <i>gĕDa</i> / 'rhinoceros'	/ <i>chera</i> / 'diarrhoea'
	/ <i>ĕRi</i> / 'heel'	/ <i>bheRi</i> / 'sheep'
	/ <i>cĕka</i> / 'sour'	/ <i>chena</i> / 'cheese'
	/ <i>pĕpTi</i> / 'shehnai'	/ <i>peTri</i> / 'pregnant woman'
/ Ê /~/ E /	/ <i>kĒd</i> / 'ball'	/ <i>khER</i> / 'hay'
	/ <i>gĒRa</i> / 'dwarf'	/ <i>khERa</i> / 'hare'
/ ã /~/ a /	/ <i>khãsi</i> / 'cough'	/ <i>khasi</i> / 'castrated goat'
	/ <i>bãdh</i> / 'flute'	/ <i>basi</i> / 'defiled'
	/ <i>bãdh</i> / 'lake'	/ <i>bat</i> / 'gout'
	/ <i>bãdOr</i> / 'monkey'	/ <i>bader</i> / 'cloud'
/ ũ /~/ u /	/ <i>ũT</i> / 'camel'	/ <i>ul</i> / 'earth worm'

	<i>/ cūdri /</i> 'toe ring	<i>/ churi /</i> 'knife'
	<i>/ gūthek /</i> 'to pierce'	<i>/ ghusek /</i> 'to enter'
	<i>/ phūkek /</i> 'to blow'	<i>/ bujek /</i> 'to blink'
<i>/ ã /~ / o /</i>	<i>/ cōc /</i> 'beak'	<i>/ cos /</i> 'blotting'
	<i>/ jōk /</i> 'leech'	<i>/ rog /</i> 'disease'
	<i>/ pōchek /</i> 'to wipe off'	<i>/ to pek /</i> 'bury'
<i>/ Õ /~ / O /</i>	<i>/ Õe /</i> 'he/she'	<i>/ bhOe /</i> 'fear'
	<i>/ rÕth /</i> 'chariot'	<i>/ rOga /</i> 'lean'

Consonants

Contrasting Phonemes

Contrasting pairs

<i>/ p /~ / ph /</i>	<i>/ bap /</i> 'father'	<i>/ bOrOph /</i> 'ice'
	<i>/ pul /</i> 'bridge'	<i>/ phul /</i> 'flower'
<i>/ p /~ / b /</i>	<i>/ pani /</i> 'water'	<i>/ bani /</i> 'ash'
	<i>/ peT /</i> 'belly'	<i>/ beta /</i> 'son'
	<i>/ pOTa /</i> 'udder'	<i>/ boda /</i> 'billygoat'
	<i>/ pap /</i> 'sin'	<i>/ bap /</i> 'father'
<i>/ b /~ / bh /</i>	<i>/ bali /</i> 'sand'	<i>/ bhalu /</i> 'bear'
	<i>/ bagh /</i> 'tiger'	<i>/ bhag /</i> 'share'
	<i>/ bulek /</i> 'to wander/to walk'	<i>/ bhuli /</i> 'bitch'
<i>/ t /~ / th /</i>	<i>/ tap /</i> 'heat'	<i>/ thapa /</i> 'claw'
	<i>/ tuktuki /</i> 'wood-pecker'	<i>/ thuk /</i> 'salive/spit'
<i>/ d /~ / t /</i>	<i>/ dāt /</i> 'teeth'	<i>/ tāt /</i> 'loom'
	<i>/ mOd /</i> 'wine'	<i>/ mOt /</i> 'opinion'
	<i>/ jOdi /</i> 'if'	<i>/ jOtOn /</i> 'care'
	<i>/ dada /</i> 'elder brother'	<i>/ data /</i> 'giver'
<i>/ d /~ / dh /</i>	<i>/ gOda /</i> 'club'	<i>/ gadha /</i> 'ass'
	<i>/ dudh /</i> 'milk'	<i>/ dhundh /</i> 'storm'

	/ <i>dur</i> / 'far'	/ <i>dhur</i> / 'dust'
/ <i>T</i> /~/ <i>Th</i> /	/ <i>chuTu</i> / 'small/little'	/ <i>guThu</i> / 'ankle'
	/ <i>biTi</i> / 'daughter'	/ <i>pith</i> / back '(of the body'
	/ <i>Tia</i> / 'parrot'	/ <i>Thia</i> / 'standing'
/ <i>D</i> /~/ <i>Dh</i> /	/ <i>DaNua</i> / 'spinister'	/ <i>DhaNga</i> / 'tall'
	/ <i>DONga</i> / 'boat'	/ <i>DhÕra</i> / 'belly'
/ <i>k</i> /~/ <i>kh</i> /	/ <i>kuRi</i> / 'twenty'	/ <i>khuRi</i> / 'father's younger brother's wife'
	/ <i>kada</i> / 'clay'	/ <i>khadi</i> / 'food'
	/ <i>kuhra</i> / 'mist'	/ <i>khuRa</i> / 'father's younger brother'
/ <i>g</i> /~/ <i>gh</i> /	/ <i>gOra</i> / 'fair complexion'	/ <i>ghORa</i> / 'horse'
	/ <i>gão</i> / 'village'	/ <i>ghao</i> / 'wound'
	/ <i>gOR</i> / 'fort'	/ <i>ghORi</i> / 'mare'
/ <i>c</i> /~/ <i>ch</i> /	/ <i>cOr</i> / 'thief'	/ <i>chOra</i> / 'dagger'
	/ <i>cOri</i> / 'theft'	/ <i>churi</i> / 'knife'
	/ <i>cOuha dāt</i> / 'molar-teeth'	/ <i>chOua</i> / 'child'
/ <i>j</i> /~/ <i>jh</i> /	/ <i>jal</i> / 'net'	/ <i>jhal</i> / 'hot as chilly pepper'
	/ <i>muji</i> / 'seed'	/ <i>mOjhi</i> / 'middle'
	/ <i>juta</i> / 'shoe'	/ <i>jhOTua</i> / 'beans'
/ <i>s</i> /~/ <i>h</i> /	/ <i>pasu</i> / 'beast'	/ <i>bOhu</i> / 'wife'
	/ <i>sathi</i> / 'companion'	/ <i>hati</i> / 'elephant'
	/ <i>bis</i> / 'poison'	/ <i>biha</i> / 'marriage'
	/ <i>sat</i> / 'seven'	/ <i>haT</i> / 'village market'
/ <i>r</i> /~/ <i>l</i> /	/ <i>lar</i> / 'saliva'	/ <i>lal</i> / 'red'
	/ <i>ghOr</i> / 'room, house'	/ <i>ghol</i> / 'butter milk'
	/ <i>tir</i> / 'arrow'	/ <i>till</i> / 'linseed'
/ <i>r</i> /~/ <i>R</i> /	/ <i>jOr</i> / 'fever'	/ <i>jaR</i> / 'cold'
	/ <i>har</i> / 'necklace'	/ <i>haR</i> / 'bone'
	/ <i>khuri</i> / 'hoof '	/ <i>khuRi</i> / 'father's younger brother's wife'
/ <i>m</i> /~/ <i>n</i> /	/ <i>maTi</i> / 'earth'	/ <i>nati</i> / 'grandson'
	/ <i>mala</i> / 'garland'	/ <i>nala</i> / 'brook'

	<i>/maTia/</i> 'made of clay/ clay-coloured'	<i>/naTua/</i> 'actor'
	<i>/machi/</i> 'fly'	<i>/nacni/</i> 'dancer'
<i>/n /~/ N /</i>	<i>/dhundhu/</i> 'storm'	<i>/DuNgri/</i> 'cliff'
	<i>/Dena/</i> 'wing'	<i>/DaNua/</i> 'spinister'
	<i>/bOndhu/</i> 'friend'	<i>/bongo/</i> 'descendant'
<i>/m /~/ w /</i>	<i>/jama/</i> frock	<i>/jOwa/</i> 'a type of flower'
	<i>/kOmOl/</i> lotus	<i>/kŌwOl/</i> 'blanket'
<i>/s /~/ y /</i>	<i>/dOsa/</i> condition	<i>/dOya/</i> 'kindness'
	<i>/casa/</i> farmer	<i>/cŌya/</i> 'fishroe'

2.6 Sequence of Vowels

Vowel-sequence-pattern in Kurmali available in two levels, such as,

- (i) Two member-sequence, and
- (ii) Three member sequence, of which two-member sequence is available in good member, while, three-member-sequence is less.

Two-member-vowel-sequence

	Initial	Medial	Final
<i>/ai/</i>	<i>/aiR/</i> 'bank of the river'	<i>/baiRh/</i> 'flood'	<i>/bhai/</i> 'brother'
	<i>/aig/</i> 'fire'	<i>/rait/</i> 'night'	<i>/bilai/</i> 'cat'
	<i>/āikh/</i> 'eye'	<i>/naiTka/</i> 'wrist'	<i>/mai/</i> 'mother'
		<i>/baisam/ tiffin/</i> 'break-fast'	
<i>/iO/</i>		<i>/jĩOt/</i> 'alive'	<i>/ijtiO/</i> 'moon light'
		<i>/pORiOn/</i> 'seer'	
		<i>/piOn/</i> 'postman'	
<i>/ia/</i>		<i>/hatiani/</i> 'female elephant'	<i>/kheRia/</i> 'rabbit'
		<i>/kOniar/</i> 'a type of flower'	
		<i>/kOrlapotria/</i> 'panther'	
		<i>/tiar/</i> 'ready'	<i>/Tia/</i> 'parrot'

		/ <i>lia</i> / 'parched rice'
		/ <i>rãdhnia</i> / 'cook'
		/ <i>tũtia</i> / 'alum'
/ <i>ui</i> /	/ <i>ui</i> / 'white ant'	/ <i>kuila</i> / 'coal'
		/ <i>bhũi</i> / 'ground'
	/ <i>ruiba</i> / 'now'	/ <i>rui</i> / ruhi fish
/ <i>ua</i> /	/ <i>puati</i> / 'pregnancy'	/ <i>perua</i> / 'pigeon'
	/ <i>duar</i> / 'door'	/ <i>gua</i> / 'arecanut'
	/ <i>juaR</i> / 'plough share'	/ <i>hÕsua</i> / 'sickle'
	/ <i>juan</i> / 'young man'	/ <i>bedhua</i> / 'prostitute'
/ <i>uO</i> /	/ <i>TuOr</i> / 'orphan'	
/ <i>eu</i> /	/ <i>neul</i> / 'mongoose'	/ <i>Dheu</i> / 'wave/current'
	/ <i>neuta</i> / 'invitation'	
/ <i>ei</i> /	/ <i>seitin</i> / 'co-wife'	/ <i>punei</i> / 'full moon'
	/ <i>hẽiRsal</i> / 'dining room'	
/ <i>ea</i> /	/ <i>pẽaj</i> / 'onion'	/ <i>kẽa</i> / 'hycinthia'
/ <i>Ou</i> /	/ <i>Douka</i> / 'boy'	/ <i>bOu</i> / 'brother's wife'
	/ <i>mOusa</i> / 'mother's sister	
	husband'	
	/ <i>bhOuja</i> / 'sister-in-law'	
	/ <i>dOuRi</i> / 'rope'	
/ <i>Oi</i> /	/ <i>gobOira</i> / 'timid'	/ <i>bisOi</i> / 'estate'
	/ <i>pÕiraek</i> / 'swim'	/ <i>sObOi</i> / 'all'
	/ <i>dOir</i> / 'long'	/ <i>baRhOi</i> / 'artisan'
/ <i>Oe</i> /	/ <i>kOedi</i> / 'prisoner'	/ <i>tÕe</i> / 'you'

	<i>/ bhOe /</i> 'fear'	<i>/ Ōe /</i> 'he'/'she'
<i>/ au /</i>	<i>/ aujaek /</i> 'shut'	<i>/ mOe /</i> 'I'
	<i>/ nauRi /</i> 'twig'	
<i>/ ae /</i>	<i>/ ães /</i> 'scale'	<i>/ hidaek /</i> 'sleep'
	<i>/ sukhaek /</i> 'dry up'	
	<i>/ jaega /</i> 'land'	
<i>/ oi /</i>	<i>/ tinoi /</i> 'vegetable'	<i>/ boi /</i> 'book'
		<i>/ jOloi /</i> 'peg'

Three-member-vowel-sequence:- Occurs mainly in final position

Initial	Medial	Final
<i>/ Oua /</i>		<i>/ chOua /</i> 'child'/'infant'
		<i>/ kOua /</i> 'crow'
<i>/ Oui /</i>		<i>/ cOui /</i> 'blame'
<i>/ Oia /</i>		<i>/ gawOia /</i> 'singer'
		<i>/ hulkOia /</i> 'spectator'

2.6 Consonant Clusters

Consonant clusters in Kurmali may be classified into following group which occur generally in medial position and occasionally in final position.

i) stop + nasal	Initial	Medial
Final		
<i>/ - mp - /</i>		<i>/ kOmpjOr /</i> 'malaria'
<i>/ - mb - /</i>		<i>/ thumbi /</i> 'thumb'
<i>/ - mdh /</i>		<i>/ sOmdhi /</i> 'daughter-in-law's father'
<i>/ - ndh - /</i>		<i>/ bandhu /</i> 'friend'
		<i>/ dhundhu /</i> 'summer's loo wind'
<i>/ - Ng - /</i>		<i>/ gONga /</i> 'dumb'
		<i>/ DhaNga /</i> 'tall'
<i>/ - khn - /</i>		<i>/ rakhni /</i> 'mistress'

/ - nT - /

/ ghOnTi / 'bell'

/ - nd - /

/ canda / 'bold headed'

/ - Ngh - /

/ jaNgh / 'thigh'

ii) stop + trill

/ - rk - /

/ tOrkari / 'vegetable'

/ - rkh - /

/ purkha / 'ancestors'

/ - tR - /

/ tOtRa / 'stammerer'

/ - bR - /

/ thubRa / 'bachelor'

/ kubra / 'hunch backed'

/ - Rk - /

/ kukRa / 'hen'

/ jORka / 'swamp'

/ rugRi / 'pebbles'

/ - Rth - /

/ kuRthi / 'horse gram'

iii) trill + nasal

/ - rn - /

/ ghurni basat / 'whirl wind'

/ jhOrna / 'water fall'

/ hOrnin / 'antelope'

/ kurna / 'greater'

iv) trill + spirant

/ - rs - /

/ bErsa / 'rain'

/ - hr - /

/ kuhra / 'mist'

/ - Rh - /

/ buRha / 'oldman'; / ratcORha / 'bat';

v) spirant + Nasal

/ - Ns - /

/ bONsO / 'descendant'

/ - mh - /

/ kumhir / 'crocodile'

vi) spirant + stop

/ - ps - /

/ phOpsa / 'lung'

/ - sb - /

/ casbaRi / 'farm'

vii) lateral + stop

/ - bl - /	/ dubla / 'sick'
/ - kl - /	/ kĒklas / 'chameleon'
/ - lk - /	/ hulkO / 'light'

viii) lateral + spirant

/ - lh - /	/ lulha / 'palm'
	/ kulha / 'winnowing basket'
	/ culha / 'oven'
/ - ls - /	/ kOlsi / pitcher

ix) lateral + nasal

/ - ml - /	/ kamla / 'jaundice'
/ - ln - /	/ belna / 'rolling pin'
	/ khelna / 'toy'

x) stop + stop

/ - gD - /	/ bOgDOlu / 'butterfly'
/ - kd - /	/ thukdan / 'spittoon'
/ - tt - /	/ dhuttu / 'deceit'

2.7 Syllables

The syllabic-pattern in Kurmali Thar words goes in two-fold manner, i.e.

i) Closed Syllable and ii) Open Syllable.

Each of the types are available in three levels as i) mono-syllabic, ii) disyllabic and iii) polysyllabic.

Closed syllable is found in words ended with Consonants, e.g.

Mono-syllabic	tap	'heat'	bã	'lake'	cãD	'moon'
CVC						
Di-syllabic	bOrOph	'ice'	bhinsar	'dawn'	suruj	'sun'
CV-CVC						
Poly-syllabic	haljumaT	'great bear'	hãspatal	'hospital'	ghOasal	'stable'

CVC-CV-CVC / CVCCVCVC / CVCCVCVC

Open-syllable words are generally ended with vowels. E.g.

Monosyllabic *ni* 'not' *je* 'that' *to* 'then'

CV

Disyllabic *jOra* 'twin' *jeni* 'woman' *Tuna* 'short man'

CV – CV

Polysyllabic *didima* 'great grand-mother' *putOhu* 'daughter-in-law'

CVCVCV / CVCCVCV *bORbilei* 'hyna'

3. MORPHOPHONEMICS

Morphophonemic changes in Kurmali Thar are not much in use as the data shows. Still it works in three ways i) alternation, ii) dropping, iii) insertion. E.g.

i) Alternation - In pronominals the first person singular base *ho* > *ham* when the plural marker *-ra* is added and we get the form *mOe (g)* > *hamra* 'we'. This is a case alternation.

ii) Dropping - Where adverbial marker / *-bar* / is added to the verb base / *bika* / 'to sell' *-a-* is dropped and the word we have / *bika* / + / *-bar* / = / *bikbar* / 'for sell' ;
/ *ni-* / not > *ne* – he > *khe* > *kh* – Ø – Õ = *neikhÕ* 'I am not'.

iii) Insertion : Where a sound is inserted when classifier / *-lai* /, / *-khatir* /, / *-têhe* / added to the verb base like / *kha* / 'to eat' ; / *dekhawa* / 'to show' ; / *jan* / 'to inform' etc. the forms we have as such / *khae lai* / 'for eating' ; / *dekhawek khatir* / 'to show' ; / *janawek têhe* / 'for informing' where *kha* > *khae* ; *dekha* > *dekhawek* and *jan* > *janawek*.

4. MORPHOLOGY

Morphology deals with the words and word classes in Kurmali Thar. A word may be single stem like *beTa* ‘son’ as well as stem and suffix like *beTa-* + *-gila* “boys”. The word classes of Kurmali Thar are Noun, Pronoun, Adjective, Verb, Adverb etc.

4.1 Noun

Kurmali nouns are characterized by i) Number, ii) Gender, and iii) case.

Both Inanimate and Animate nouns are available in Kurmali Thar.

Animate

Human	<i>beta</i> 'son'	<i>beTi</i>	'daughter'
	<i>bOr</i>	'bridegroom'	<i>keniai</i> 'bride'
Non-human	<i>pîpRi</i>	'ant'	<i>gadha</i> 'ass'
	<i>pakhuR</i>	'bird'	<i>kukur</i> 'dog'
Inanimate	<i>kitab</i>	'book'	<i>kOlOm</i> 'pen'
	<i>bOhi</i>	'book'	<i>îTa</i> 'brick'
	<i>ghar</i>	'house'	<i>gão</i> 'village'

4.1.1. NUMBER

Kurmali nouns have two tier numbers e.g. Singular and Plural

/- Φ / marker is used with singular nouns, while, plural markers are */gila ~ gilan ~ sObhe ~ sObu ~ nikha/* used in Kurmali

- i) */-gila/* is added to both the human and nonhuman nouns.e.g. */chOu gila/* 'children', */purus gila/* 'men', */ghOr gila/* 'houses' etc.
- ii) */-gilan/* is usually added to nonhuman nouns. e.g. */gai gila/* 'cows', */kukur gilan/* 'dogs', */Dim gilan/* 'eggs', */DONga gilan/* 'boats'.
- iii) */sObhe-/* */sObhe-/* precedes the noun to denote its plural form. e.g. */sObhe lOk/* 'all men', */sObhe bOhu/* 'all the wives'.

- iv) /sObu-/ precedes the noun to denote plurals form. e.g. /sObu bhai/ 'all the brothers'; /sObu siar/ 'all the foxes'.
- v) /-nikha/ follows the noun e.g. /mehraru nikha/ 'all the ladies'; /paharadar nikha/ 'all the guards'.
- vi) /-ga/ /bhaiga/ 'brothers'; /ghORaga/ 'horses'.

4.1.2 GENDER

Gender in Kurmali is of two types, viz, i) Natural set of Gender and ii) Derived set of Gender.

i) Natural Gender

Masculine.

Feminine.

<i>bap</i>	‘father’	<i>mai</i>	‘mother’
<i>jOn</i>	‘man/male’	<i>jeni</i>	‘maid’
<i>sOsur</i>	‘father-in-law’	<i>sas</i>	‘mother-in-law’
<i>bhai</i>	‘brother’	<i>behin</i>	‘sister’
<i>boda</i>	‘billy goat’	<i>chager</i>	‘goat’
<i>sār/mOhadeb</i>	‘bull’	<i>gai</i>	‘cow’
<i>sāRha</i>	‘cock’	<i>kukri</i>	‘hen’
<i>kaRa</i>	‘he-buffalo’	<i>mOis</i>	‘she-buffalo’
<i>bOr</i>	‘bride groom’	<i>keniai</i>	‘bride’
<i>nOnOdsu</i>	‘husband’s sister’s husband’	<i>nOnOd</i>	‘husband’s sister’

ii) Derived Gender

The following markers are added to masculine noun to have the feminine counter part, such as,

- i) -i Masculine Nouns ending in -a is replaced by -i for feminine.

e.g. Masculine

Feminine

<i>mama</i>	‘maternal-uncle’	<i>mami</i>	‘maternal aunt’
<i>gONga</i>	‘dumb’ (male)	<i>gONgi</i>	‘dumb’ (female)
<i>kala</i>	‘deaf’ (male)	<i>kali</i>	‘deaf’ (female)
<i>tOtRa</i>	‘stammerer’ (male)	<i>tOtRi</i>	‘stammerer’ (female)

<i>rãR</i>	‘widower’	<i>rãRi</i>	‘widow’
<i>kũja</i>	‘hunch back’(male)	<i>kũji</i>	‘hunch back’ (female)
<i>beTa</i>	‘son’	<i>biTi</i>	‘daughter’

ii) – *in* Masculine nouns ending with –*i* have been replaced by –*in* for feminine noun.

e.g.	Masculine	Feminine
	<i>sOmdhi</i> ‘son-in-law’s father’	<i>sOmdhin</i> ‘son-in-law’s mother’
	<i>nati</i> ‘daughter’s son’ (grand son)	<i>natin</i> ‘daughter’s-daughter’ (grand daughter)
	<i>bilai</i> ‘cat’ (male)	<i>bilain</i> ‘female cat’
	<i>dhobi</i> ‘washer man’	<i>dhobin</i> ‘female washer man’

4.1.3 CASE

Kurmali nouns are realized in seven cases, namely, Nominative, Accusative/dative, Instrumental, Ablative, Genitive, Locative and Vocative. According to cases the Declensional system in nouns runs as follows.

	Markers	Example	Gloss
Noun	- Φ , -e	<i>kOn lOke janei?</i> <i>ek lOke bOise ahe.</i> <i>dhar hoek lOke mOrlak.</i>	‘Who knows’ ‘One person is sitting’ ‘Man dies for the loan’
Accusative/ Dative	- ke	<i>Õe pakhuRTake marẽ sOkei.</i> <i>tOe chOuaTake dekhis</i> <i>Okhrak sObke neuta de deo.</i> <i>sarkar gOribke pOisa de dei.</i>	‘He can kill the bird’ ‘You see the child’ ‘Invite all of them’ ‘The government has given money to the poor’
Instrumental	- le, - $\tilde{i}$, <i>tehẽ, c</i>	<i>mOr kOlOm le likh.</i> <i>bape chOuaTake Thaenaĩ piTe hek.</i>	‘Write with my pen’. ‘Write with my pen’.

			‘Father beat the child with a stick’.
		<i>mOr tehẽ ehe kamTa nihi hetek.</i>	
			‘The work cannot be done by me’.
		<i>rame rabOnke sOrkaNDe bindhikhOn marO rOhek.</i>	
			‘Rama killed Ravana with the arrows’.
Ablative	- lẽ, - se	<i>gach lẽ phOr khOsOl.</i>	
			‘The fruit has fallen from tree’
		<i>muji lẽ gach hek.</i>	
			‘The tree comes out from the seed’
		<i>mOr gharTa sOhOr lẽ durẽ.</i>	
			‘My house is far from the city’
		<i>bhinsar se besi ahÕ.</i>	
			‘I am sitting from the morning’
Genitive	- ek, - ik - k	<i>iTa ramek kitab hekek.</i>	‘This is Rama’s book’.
		<i>nOdik dhae re nihi jõe.</i>	‘Don’t go by the side of
			the river’.
		<i>bapek</i>	‘of father’
		<i>maek</i>	‘of mother
		<i>chOuak-putak</i>	‘of the children’
Locative	- ã, - ã,	<i>gOru gila bai dẽ cOrOhOt.</i>	
			‘Cows are grazing in the field’.
		<i>- re.bOR gachek Daire ekjOR kOua rOethela.</i>	
			‘Of the banyan tree on the branch a pair
			of crow lived’.
		<i>gache cOROi gila ahat.</i>	
			‘The birds are on the tree’.
		<i>pani kumir, TãRhĩ bagh.</i>	
			‘Crocodile in water, tiger in land’.

Vocative	- <i>e</i> , - <i>go</i>	<i>e babu!</i>	'Oh! male child'
		<i>e mini!</i>	'Oh!female child'
		<i>bap go!</i>	'Oh! father'
		<i>mai go!</i>	'Oh! mother'
Phonetic (- <i>a</i> is added to proper noun for emphatic use)		<i>e Horia!</i>	'Hari!'
		<i>E Modhua!</i>	'Madhu!'

4.1.4 POST-POSITIONS

Post – position in Kurmali may be categorized into three board groups, namely,

i) Nominal, ii) Adverbial and iii) Verbal.

Nominal

/ - lekhen / *tohor pesab gOMga pani lekhen.*

'Your urine (is) ganges water like' (Your urine is like ganga water.)

/ - Thin / / *tohOr Thin* / 'to you' ; / *pokhOr Thin* / 'by the side of a pond near the pond'

/ - lagi / *lOke casek lagi besi halia gai pose lagle thin.*

people cultivation for a good number bull keeping started.

‘People started keeping a good number of bull for cultivation’

amOlOta sari lagi jOsoda mOrOli go !

Amalata sari for Jasoda died oh !

‘Jasoda died for amralata sari’.

Adverbial

/ - sara / / *dinOsara* / 'all day long'

/ - kae / / *sObkae* / 'all'

/ tOk / / *kāhatOk* / 'upto which point, where' / *hīatOk* / 'upto here'

Verbal

/ - lai / *khae lai* ‘for eating’ *pORhe lai* ‘for studying’

tore lai ‘for plucking’ *dekhe lai* ‘for seeing’
 / - *khatir* / / *dekhawek khatir* / ‘for showing’
 / - *têhe* / / *janawek têhe* / ‘for informing’

4.1.5 FORMATION OF WORDS

Formation of nominal words in Kurmali is having following derivational suffixes attached to different stems of different parts of speech.

1. *Nouns derived from nouns by adding suffixes are exemplified below*

- *i* *rogi* ‘ill / patient’, *teli* ‘oilman’, *dOkani* ‘shopkeeper, grocer’; *tãti* ‘weaver’.
kOedi ‘prisoner’ etc.
- *ia* *mãdOria* ‘player of the drum’; *gawOia* ‘singer’ ; *kOmia* ‘labourer’; *guRia* ‘sweet’ etc.
- *ar* *goar* ‘milkman’ *guRiar* ‘confectioner’; *budhiar* ‘wise’
- *kar* *paiTkar* ‘painter/artist’; *baijkar* ‘magician’
- *sal* *ghÕRasal* ‘stable’

2. *Nouns derived from verbs by adding suffixes are exemplified below.*

- *ia* *hulkOia* ‘spectator’; *gawOia* ‘singer’; *chOuabhulia* ‘lullaby’;
- *ua* *naTua* ‘actor’
- *aniphÕsphÕsani* ‘hissing sound’

3. *Again Adjectives may be derived from nouns by adding suffix like the following*

- *mi* *khEpami* ‘madness’
- *i* *gOribi* ‘poverty’, *gOrmi* ‘hot ness/heat’ , *golap-i* ‘rose pink’

4.2. PRONOUN

Pronominal system in Kurmali is distinguished by 4-tier classifications, viz,
 i) Personal Pronoun, ii) Demonstrative Pronoun, iii) Relative Pronoun, and
 iv) Interrogative Pronoun.

i) Personal Pronouns

Personal Pronoun in Kurmali are inflected with 5 cases, viz, nominative, accusative/dative, instrumental, ablative, genitive and 3 persons viz, 1st, 2nd+ 3rd person and 2 numbers, i.e. singular and plural. The declension for personal pronoun goes as follows:

	1st Person		2nd Person		3rd Person	
Cases	Sg.	Pl.	Sg.	Pl.	Sg.	Pl.
Noun	<i>MOe</i>	<i>hamra</i>	<i>tŌe</i>	<i>Tohra</i>	<i>Ōe/u</i>	<i>Okhra</i>
Accusative/Dative	<i>mO-ke</i>	<i>hamra-ke</i>	<i>TO-ke</i>	<i>tohra-ke</i>	<i>O-ke/u-ke</i>	<i>Okhra-ke</i>
Instrumental	<i>mOr-le</i>	<i>hamOr-le</i>	<i>tOr-le</i>	<i>tohOr-le</i>	<i>OkOr-le</i>	<i>OkhOr-le</i>
Ablative	<i>mOr-Thin-lē</i>	<i>hamOr-Thin-lē</i>	<i>tOr-Thin-lē</i>	<i>tohOr-Thin-lē</i>	<i>OkOr-Thin-lē</i>	<i>OkhOr-Thin-lē</i>
Genitive	<i>MO-r</i>	<i>ham-Or</i>	<i>TO-r</i>	<i>TohO-r</i>	<i>OkOr</i>	<i>OkhO-r, Okhra-k</i>

Demonstrative Pronouns

Demonstrative pronouns in Kurmali are declined in two ways - Proximate and Remote- with three varieties of case in functions such as Nominative, Oblique and Genitive and in the two numbers - singular and plural - . The declension for Demonstrative pronoun goes as follows:

	Proximate		Remote	
	sg	Pl	Sg	pl
Noun	<i>iTa</i>	<i>Igila</i>	<i>uTa</i>	<i>ugila</i>
Oblique	<i>iTa - ke</i>	<i>igila – ke</i>	<i>uTa – ke</i>	<i>ugila - ke</i>
Genitive	<i>iTa – k, ekhOr</i>	<i>igila – k</i>	<i>uTak, OkhOr</i>	<i>ugila - k</i>

Relative Pronouns

The Relative Pronouns of Kurmali are inflected with three cases, viz, Nominative, Accusative/Dative and Genitive and two numbers (Singular and Plural).

Noun	<i>jěi, jOisOn– tOisO, - tei</i>
Accusative / Dative	<i>jake – Oke</i>
Genitive	<i>jakOr – takOr</i>

Interrogative Pronoun

Interrogative Pronoun in Kurmali is declined for three cases (Nominative, Accusative / dative and Genitive) and two numbers (Singular and Plural). The following bases are used in three different cases, such as,

i) *kon* – (Noun)

ii) *ke ~ ka* (Accusative / Dative and Genitive).

The markers used are - *e* / - *o* for Nominative, - *ke* for Accusative / Dative and -*kor* for Genitive.

The declension for Interrogative Pronouns goes as follows:

	sg.	pl
Noun	<i>kone</i> ‘who’	<i>khekhra, kakhra</i> ‘who’
Accusative / Dative	<i>ka – ke</i> ‘to whom’	<i>kekhra – ke</i> ‘whom’
Genitive	<i>ka – kOr</i> ‘when’	<i>kekhra – kOr</i> ‘whose’

4.3 ADJECTIVE

Adjectives in Kurmali may be categorized in two groups, such as,

i) Qualitative, and ii) Quantitative.

i) Qualitative

thObRO ‘blunt’; *cOtur* ‘clever’; *sOt* ‘honest’; *mOja* ‘funny’; *gOrib* ‘poor’;
ēRla ‘rich’; *dhurbaj* ‘wicked’; *numae* ‘bad’; *bes* ‘good’ etc.

ii) Quantitative

besi ‘much’; *Dher* ‘many’; *dOir* ‘long’; *sOru* ‘narrow’; *lOm* ‘tall’;
ũc ‘high’; *dOme* ‘very big’; *Tukun* ‘few’; *bORka* ‘big’; *chuTu* ‘small’

4.4 NUMERALS

Numerals in Kurmali follows both indigenous and Indo-Aryan system simultaneously for the counting of cardinal numbers from 1 to 10 only.

eRi / *ek* ‘one’; *dORi* / *du* ‘two’; *ghurOn* / *tin* ‘three’; *cain* / *caer* ‘four’;
cOmpa / *pāc* ‘five’; *jheg* / *chO* ‘six’; *sutOil* / *sat* ‘seven’; *aiNTal* / *aTh* ‘eight’;
nemi / *nO* ‘nine’; *dhOmi* / *dOs* ‘ten’;

But as the indigenous system is becoming obsolete day by day with the influence of surrounding Indo Aryan languages, Kurmali keeps parity with the other Indo Aryan tribal languages by maintaining *kuRi* ‘twenty’ as the unit to count the number beyond twenty, e.g. ‘*ek kuRi dOs* ‘thirty (1x20+10)’; *caer kuRi dOs* ‘ninety (4x20+10)’ etc.

4.4.1 FRACTIONALS

For fractional numbers Kurmali maintains the system of Indo Aryan origin mainly such as, *gāRa* / *poa* ‘Quarter’; *adha* ‘half’; *tin poa* ‘three fourth’; *pāc poa* ‘One and a quarter’; *deRh* ‘One and a half’.

4.4.2 CLASSIFIER

Classifiers / *Ta~Ti* / in Kurmali are distinguished by two genders, masculine and feminine.

/ -*Ta* / (for masculine) *beta chOuaTa* ‘the boy’

lOkTa / *mOrOdTa* ‘the man’

gachTa (tree), *gharTa* (room)

/ -*Ti* / (for feminine) *biTi chOuaTi* ‘the girl’

gaiTi ‘the cow’

4.4.3 ADJECTIVAL WORD FORMATION

The adjectives formed by suffixations to nouns adverbs, which are mainly as follows

Adjectival words formed from nouns

- *i* *dam-i* ‘costly’; *sukh-i* ‘happy’; *dag-i* ‘notorious’; *lubh-i* ‘greedy’;
dus-i ‘guilty’
- *ua* *lajua* ‘shy’; *bOnua* ‘wild / uncivilized’
- *ia* *ojOn-ia* ‘heavy’; *sOrOm-ia* ‘shy’; *gORh-ia* ‘deep’; *guR-ia* ‘sweet’;
- *baj* *dhur-baj* ‘wicked’; *gOr-baj* ‘quarrelsome’

Adjectival words formed from verbs

- *Ol* *sukhOl* ‘dry’; *bhijOl* ‘drenched’; *mOrOl* ‘dead’; *pakOl* ‘ripe’ *pOcOl* ‘rotten’
pajawOl ‘sharp’; *sOthOl* ‘wet’; *thOkOl* ‘tired’; *khOlOl* ‘open’;
- *a* *bhOkha* ‘hungry’;

4.5 VERB

The verbal system in Kurmali is distinguished by five categories –

i) Finite verb, ii) Auxiliary verb, iii) Compound verb, iv) Causative Verb v) Negative, and vi) Non-finite verb.

4.5.1 Finite Verb

The regular system in the category of Finite – Verb is realized in 2-tier numbers, 3 tier person, 4 – tier tenses, and 2 – tier aspects.

Person markers

	Sg.	Pl.
1 st. Person	- <i>Ō</i>	- <i>ihO</i>
2 nd. Person	- <i>is</i> (pres) - <i>e</i> (past. and. fut)	- <i>iha</i> (pres) - <i>ehe</i> (past) + fut)
3 rd. Person	- <i>ei</i> (pres) - <i>ak</i> (past and fut)	- <i>Ot</i> (pres) - <i>aha</i> (past) - <i>a</i> (future)

Tense marker

Present	- <i>Φ</i> –
Past	- <i>l</i> –
Future	- <i>m</i> – (1 st Person sg); - <i>b</i> – (1st Person Pl. / 2 Person sg. and pl.) - <i>t</i> – (3 Person sg. and pl.)

Aspect marker

Imperfect/Continuous - *O* (1st Person singular/3rd Person Plural in Present tense)

- *ei* (for other forms)

Perfect - *e~ ei* (Past and Future);

- *a* (for present. tense)

The conjugational system of the finite-verb in Kurmali runs as follows.

for $\sqrt{kOr}$ 'to do'

Simple Present

base + TM + PM – NM *.

Person	Singular	Plural
1 st Persn	$kOr - \Phi - \tilde{O}$	$kOr - \Phi - ihO$
2 nd Person	$kOr - \Phi - is$	$kOr - \Phi - iha$
3 rd Person	$kOr - \Phi - ei$	$kOr - \Phi - Ot$

*TM = Tense Marker ; PM = Person Marker ; NM= Number Marker

Present Imperfect / Continuous $\sqrt{kOr}$ base + Asp.M + Auxl + TM + PM – NM

*

Person	Singular	Plural
1 st. Person.	$kOr - O - h - \Phi - \tilde{O}$	$kOr - ei - (h) - \Phi - ihO$
2 nd Person.	$kOr - ei - h - is$	$kOr - ei - h - \Phi - (ih) a$
3 rd. Person	$kOr - ei - is - ahe$	$kOr - O - h - Ot$

*Asp. M = Aspect Marker ; Auxl = Auxiliary

Present Perfect

base + TM + Asp.M + Auxl + PM - NM

Person	Singular	Plural
1 st Person	$kOr - l - a - h - \tilde{O}$	$kOr - l - a - (h) - ihO$
2 nd Person	$kOr - l - a - h - is$	$kor - l - a - (h) - iha$
3 rd Person	$kOr - l - a - he$	$kOr - l - a - ahat$

Simple Past

base + TM + PM – NM

Person	Singular	Plural
1 st Person	<i>kOr – l – Ō</i>	<i>kOr – l – ihO</i>
2 nd Person	<i>kOr – l – e</i>	<i>kOr – l – ehe</i>
3 rd Person	<i>kOr – l – ak</i>	<i>kOr – l – aha</i>

Past Imperfect / Continuous

base + Asp. M + Auxl + TM + PM – NM

Person	Singular	Plural
1 st Person	<i>kOr – ei – he – l – Ō</i>	<i>kOr – ei – he – l – ihO</i>
2 nd Person	<i>kOr – ei – he – l – is</i>	<i>kOr – ei – he – l – iha</i>
3 rd Person	<i>kOr – ei – he – l – ak</i>	<i>kOr – ei – he – l – a</i>

Past Perfect

base + TM + Asp. M + Auxl + PM – NM

Person	Singular	Plural
1 st Person	<i>kOr – l – e – ahŌ</i>	<i>kOr – l – e – aihO</i>
2 nd Person	<i>kOr – l – e – ahis</i>	<i>kOr – l – e – aiha</i>
3 rd Person	<i>kOr – l – e – ahe</i>	<i>kOr – l – e – ahat</i>

Simple Future

base + TM + PM – NM

Person	Singular	Plural
1 st Person	<i>kOr – OM – ϕ</i>	<i>kOr – Ob – ϕ</i>
2 nd Person	<i>kOr – b – e</i>	<i>kOr – b – ehe</i>
3 rd Person	<i>kOr – t – ak</i>	<i>kOr – t – a</i>

Future Continuous

base + Asp.M + Auxl + TM + PM – NM

Person	Singular	Plural
1 st. Person	<i>kOr – te – rOhOM</i>	<i>kOr – te – rOhOb</i>
2 nd Person	<i>kOr – te – rOhObe</i>	<i>kOr – te – rOhObehe</i>
3 rd Person	<i>kOr – te – rOhOtak</i>	<i>kOr – te – rOhOta</i>

4.5.2 Auxiliary verb

Auxiliary verbs are distinguished by 2-tier numbers (singular and plural), 3-tier persons (1st, 2nd, and 3rd) and 3-tier tenses (Present, Past, Future). The markers for persons, numbers and tense are furnished below, e.g. the bases $\sqrt{hek}$ and $\sqrt{rOh}$ are used as free variant.

Persons Marker

	Singular	Plural
1st Person	- $\tilde{O}$	- ihO / iO
2nd Person	- is (used in present) - e (used in past and Future)	- $ih a$ (used in present) - ehe (used in past, future)
3rd Person	- e (used in present) - ak (used in past and Future)	- Ot (used in present) - a (used in past + Future)

Tense Marker

Present	- Φ
Past	- $il - > - l$
Future	- Om (used in 1 st Person Singular) - Ob (used in 1 st Person, 2nd Person singular) - Ot (used in 3rd Person Singular + Plural)

The paradigmatic set for auxiliary verb $\sqrt{hek}$ 'to be' and $(\sqrt{rOh})$ is shown below.

Present base + TM + PNM

Person	Singular.	Plural
1 st Person	$hek + o + \tilde{O} > hek\tilde{O}$	$hek + o + ihO \sim iO > hekih\tilde{O} \sim hekiO$
2 nd Person	$hek + o + is > hekis$	$hek + o + iha > hekiha$
3 rd Person	$hek + o + e > heke$	$hek + o + Ot > hekOt$

Past	base + TM + PNM	
Person	Singular	Plural
1 st Person	<i>hek + l + Ō > heklŌ</i>	<i>hek + l + ihO ~ iO > heklihO / hekliO</i>
2 nd Person	<i>hek + l + e > hekle</i>	<i>hek + l + ehe > heklehe</i>
3 rd Person	<i>hek + l + ak > heklak</i>	<i>hek + l + a > hekla</i>

Future	base + TM + PNM	is used $\sqrt{rOh}$ in future for $\sqrt{hek}$ in 3rd person
Person	Singular	Plural
1 st Person	<i>hek rOh + Om > hekOm</i> <i>/ rOhOm</i>	<i>hek + Ob + o / rOh > hekOb</i> <i>/ rOhOb</i>
2 nd Person	<i>hek / rOh + Ob + e > hekObc</i> <i>/ rOhObe</i>	<i>hek / rOh + Ob + ehe / rOh ></i> <i>hekObche / rOhObche</i>
3 rd Person	<i>rOh + Ot + ak > rOhOtak</i>	<i>rOh + Ot + a > rOhOta</i>

4.5.3 Compound Verb

Compound verb in Kurmali comprises of two varieties, namely, i.) Participial + Verb and ii.) Noun + Verb.

i) Participial + Verb

Where the first member being participial, the second member is the finite verb. e.g.

<i>dekhe paolak</i>	‘found’
<i>Onai pawOt</i>	‘would hear’.
<i>de delak</i>	‘he gave in full’.
<i>bhali paola</i>	‘(they) saw’
<i>chOua phORkawe lagla</i>	‘gave birth to children’
<i>mOe kOrei parŌ</i>	‘I can do’
<i>alti pata sukhaē rakhe</i>	‘(he) dried up alti leaves’.
<i>hāste hāste cOli gela</i>	‘(he) went away laughing’.
<i>siMhOk pase ĩdur chOuaTa khele helak</i>	‘The rat was playing by the side of lion’.

ii) Noun + Verb

Where the first member is a noun, the second member being a finite verb. e.g.

<i>ram khalaek suru kOrlahe</i>	‘Ram has begun to eat’
<i>Oẽ iTa pOsOnd kOrOt</i>	‘He likes it’
<i>siaRe bãdhe jhãp de lak</i>	‘The fox jumped in the pond’

4.5.4 Causative Verb

Causative verb in Kurmali are conjugated through i.) 2-tier number; ii.) 3-tier persons, and iii.) 3-tier-tenses.

Number-Person

The marker given below are realized in two ways; i.e., number and person

	Singular	Plural
1 st Person	- $\tilde{e}$ (Present and Future) - $\tilde{O}$ (past)	- $\tilde{O}$ (present) - <i>On</i> (past) - <i>k</i> (future)
2 nd Person	<i>hĩ tin</i> (present) - <i>sin</i> (past + future)	<i>hã ~ hau</i>
3 rd Person	$\tilde{e} \sim en \sim ak$ (future)	<i>thin ~ a</i> (future)

iii) Tense marker in Causative formation

Present -	- Φ
Past -	- <i>le</i>
Future -	- <i>b</i> (1 st and 2 nd Person) - <i>t</i> (3 rd Person)

The conjugation for causative verb runs as follows.

The verb root $\sqrt{khaubek}$ ‘to eat’ becomes $\sqrt{khaubek}$ ‘to feed’

Present

base + TM + Auxl + PM – NM

	Singular	Plural
1 st Person	<i>khuou – Φ – (h) – $\tilde{e}$</i>	<i>khuau – Φ – h – $\tilde{O}$</i>
2 nd Person	<i>khuau – Φ – (h) – $\tilde{t}$</i>	<i>khuau – Φ – (h) – $\tilde{a}$</i>
3 rd Person	<i>khuau – Φ – h – $\tilde{e}$</i>	<i>khuau – Φ – he – thin</i>

Past**base + TM + Aux + PM – NM**

Singular

Plural

1 st Person	<i>khuau – le – rOhO – lŌ</i>	<i>khuau – le – rOhO – lOhOn</i>
2 nd Person	<i>khuau – le – rOhOlOsin</i>	<i>khuau – le – rOhOli – han</i>
3 rd Person	<i>khuau – le – rOhOl – en</i>	<i>khuau – le – rOhOle – thin</i>

Future**base + TM + PM – NM**

Singular

Plural

1 st Person	<i>khuau – b – ẽ</i>	<i>khuau – b – ek</i>
2 nd Person	<i>khuau – b(e) – sin</i>	<i>khuau – b(a) – hã</i>
3 rd Person	<i>khuau – t – ẽ / en;</i> <i>khuau – t – ak</i>	<i>khuau – b(e) – thin;</i> <i>khuau – t – a</i>

4.5.5 Negative Verb

In the present and past tense, the negative marker *ni-* is conjugated with auxiliary $\sqrt{hek}$ ‘tobe’ resulting in *ni > ne*, and *hek > kh*, while, in future tense *ni-* itself precedes auxiliary verb $\sqrt{rOh}$ in stead of $\sqrt{hek}$.

The conjugation for negative-auxiliary runs as follows

ni + $\sqrt{hek}$ “not to be”

Present**Neg.M + Auxl + TM + PM – NM**

Person / Number	Singular	Plural
1 st Person	<i>ni > ne – he > kh – Φ – Ō</i> <i>= neikhŌ</i>	<i>ni > ne – he > kh – Φ – (h)O</i> <i>= nekhiO</i>
2 nd Person	<i>ni > ne – he > kh Φ – is</i> <i>= nekhis</i>	<i>ni > ne – he > kh – Φ – iha</i> <i>= nekhiha</i>
3 rd Person	<i>ni > ne – he > kh – Φ – e</i> <i>= nekhe</i>	<i>ni > ne – he > kh – Φ – Ot</i> <i>= nekhOt</i>

Past**Neg.M + Auxl. + TM + PM – NM****Singular****Plural**

1 st Person	$ni > ne - he > kh - l - \tilde{O} = nekh\tilde{l}\tilde{O}$	$ni > ne - he > kh - l - ihO$ = $nekhlihO$
2 nd Person	$ni > ne - he > kh - l - e = nekhle$	$ni > ne - he > kh - l - ehe$ = $nekhlehe$
3 rd Person	$Ni > ne - he > kh - l - ak = nekh\tilde{l}ak$	$ni > ne - he > kh - l - a$ = $nekhla$

Future**Neg.M + Auxl.V + TM + PM – NM****Singular****Plural**

1 st Person	$ni - rOh - Om - \Phi = nirOhOm$	$ni - rOh - Ob - \Phi = nirOhOb$
2 nd Person	$ni - rOh - Ob - e = nirOhObe$	$ni - rOh - Ob - ehe =$ $nirOhObehe$
3 rd Person	$ni - rOh - Ot - ak - nirOhOtak$	$ni - rOh - Ot - a = nirOhOta$

Negativization of Verbs

The negative markers used in verbal system are / *ni ~ na*/ respectively.

Verbs in Kurmali maintain negativization system in the following lines:-

i) The neg. marker /*ni*-/ always precedes finite verb in the present and the past tense.

e.g.

<i>mOe kam ni kOr$\tilde{O}$</i>	‘I do not work’.
<i>t$\tilde{O}$e iskul$\tilde{e}$ ni jais</i>	‘You are not going to school’.
<i>kukurTa ni bhukaisahe</i>	‘The dog is not barking’.
<i>mOe i amTa ni khalahO</i>	‘I did not eat this mango’.
<i>t$\tilde{O}$e bhitOr le kahe ni awle</i>	‘Why did you not come from inside!’
<i>$\tilde{O}$e kamTa ni kOrlak</i>	‘He did not do the work’.

ii) /*ni*/ occurs freely in future tense. e.g.

<i>mOe jam ni</i>	‘I shall not go’.
<i>mOe kal awOmni</i>	‘I shall not come to-morrow’.
<i>$\tilde{O}$e kam ni kOrtak</i>	‘He will not work’.

tÕe amTa ni sapbe

‘You will not eat the mango’.

iii) /ni/ occurs in the mid position in the compound verb. e.g.

mOe uTa kãho dekhe nipaolÕ

‘I found it nowhere’.

Õe iTa kOrei ni pare

‘He cannot do this’.

kono lOke i kamTa kOrei ni parta

‘No body can do this work’.

iv) /- na / follows the finite verb in imperative sentences.

eisOn ke hisna

‘Don’t say thus’.

aigek pas jas na

‘Don’t go near fire’.

mOr samne ThEsai ke dãRas na

‘Don’t stand in front of me’.

4.5.6 Non-Finite Verb

Non finite verbs in Kurmali may be classified into three group, viz, i) Infinitive, ii) Participial, iii) Verbal – Noun.

Infinitive

Infinitive in Kurmali are found with following markers

- ek	<i>palonposOnek</i>	‘to near’;	<i>janawek</i>	‘to know’;
	<i>dekhaek</i>	‘to show’;	<i>thanawek</i>	‘to see’
	<i>casek</i>	‘to cultivate’;	<i>bãcawek</i>	‘to save’
-ethanae		‘to see’;	<i>phORkawe</i>	‘to give birth to’;
	<i>caẽcae</i>	‘to shout’	<i>dekhe</i>	‘to see’;
	<i>Onae</i>	‘to hear’.		

ii) Participials

In Kurmali participials are classified under two heads, viz,

a) Present Participle

b) Past Participle.

a) Present-Participle

The following markers are affixed to the verb base to form present participle.

-i -	<i>sunī</i>	‘hearing’	<i>dhOri</i>	‘holding’
- ke -	<i>jae ke</i>	‘going’	<i>ghuriaeke</i>	‘returning back’
	<i>phusphusai ke</i>	‘whispering’;		
	<i>bhabike</i>	‘thinking’	<i>Dhuki ke</i>	‘entering’

b) Past – Participle

Markers for past participle, as available in data, are as follows

- ě	<i>radhẽ</i>	‘having cooked’
	<i>rakhẽ</i>	‘having cooked’
	<i>jaẽ</i>	‘having gone’
- kOri	<i>sunī kOri</i>	‘having heard’
	<i>ae kOri</i>	‘having come’
	<i>jai kOri</i>	‘having gone’
	<i>dekhi kOri</i>	‘having seen’
- la	<i>pORla phOl</i>	‘fallen fruits’

i) Verbal Noun

The markers for verbal noun in Kurmali are as follows

- ek	<i>bacãwek lai</i>	‘for saving of’;
	<i>dekhawek khatir</i>	‘for showing of’
	<i>kamawek lai</i>	‘for earning of money’
	<i>khaek Tebil</i>	‘dining table’
- Ol	<i>bhOrOl peT</i>	‘filled in stomach’
	<i>aig lagOl</i>	‘outbreak of fire’.
	<i>mOrOl bade</i>	‘after the death of’.
	<i>DãRal lOk</i>	‘standing person’
- bar	<i>bikbar</i>	‘for selling’
	<i>kinbar</i>	‘for buy’

4.7. Mood

The moods in Kurmali Thar are as follows

Conditional Mood

The conditional mood marker is /- tel -/.

Person	Singular	Plural
1 st Person	<i>kOr – ei – telŌ</i>	<i>kOr – ei - teliO</i>
2 nd Person	<i>kOr – ei – telis</i>	<i>kOr – ei - teliha</i>
3 rd Person	<i>kOr – ei - telak</i>	<i>kOr – ei - tela</i>

Conditional – Perfect

base – Asp.M + TM + PM – NM

Imperative Mood

Imperative sentences in Kurmali are of two types, i.e. a) on command or order, and

b) on request.

a) To denote command or order only verb base is used, e.g.

<i>mOr gharke ke ja</i>	'Go to my house'
<i>kitab gilan iThin an</i>	'Bring the books here'
<i>mOijha upre bOs</i>	'Sit on the ground'
<i>jORan kOhO</i>	'Speak loudly'
<i>ja ar pheri a</i>	'Go and come back'
<i>mOr kOlOm le likh</i>	'Write with my pen'

b) To denote request the marker – *a* and – *he* added to the verb base. e.g.

<i>bhitre awa</i>	'Please come in'.
<i>hamrake kichi DohOr dekhawa</i>	'Please show us some path'.
<i>tohOr biTiTike Dakehe</i>	'Please call your daughter'.
<i>mOke ekTa amOlOta sari ani debehe</i>	'Please bring an 'amlata' sari for me.
<i>tohra phOlua dine bhoj khaek lai jabe he</i>	'Please attend the dinner party on that day'.

4.8 ECHO-WORD

Use of echo words in Kurmali are very frequent. Echo words, as available in data, may be grouped under the following heads, e.g.

i) Nominal

<i>Dar-pat</i>	‘leaves and stems’
<i>kutum-baTum</i>	‘relatives’
<i>kitab-utab</i>	‘books etc’
<i>kudOr-badOr</i>	‘garden etc’
<i>DaM TaM</i>	‘rod and stick’
<i>chuTu-muTu</i>	‘small etc’
<i>gajOrẽ-jhurẽ</i>	‘through bushes’
<i>gaRhaẽ-Dhipaẽ</i>	‘through ditches’
<i>TãiDe-TikOre</i>	‘through hills’
<i>cas-abad</i>	‘cultivation etc’

ii) Adverbial

<i>iThin-uThin</i>	‘here and there’
<i>Bhaluk-bhuluk</i>	‘hither and thither’
<i>OgOl-digOl</i>	‘pros and cons’
<i>ThuThu-muThu</i>	‘silently’
<i>meDhae-meDhae</i>	‘gradually / by and by’

iii) Verbal

<i>cOlOn-bOlOn</i>	‘life style’
<i>anar-banar</i>	‘thinking and rethinking’
<i>cinhap-janap</i>	‘acquaintance etc’.
<i>bãdha-bũdhi</i>	‘having tied etc’.
<i>luTa-luTi</i>	‘snatching etc’.
<i>luka-luki</i>	‘hide and seek’.
<i>hÕsa-hÕsi</i>	‘laughing / joking’.

4.9 REDUPLICATION

Based on data the formaton of reduplicated words is found in following ways.

- et	<i>khelet khelet</i>	‘while playing’
	<i>dekhet dekhet</i>	‘while seeing’
	<i>cOlte cOlte</i>	‘while walking’
	<i>nidate nidate</i>	‘while sleeping’.

- te	<i>hāste hāste</i>	‘while lauging’
	<i>phūkte phūkte</i>	‘while smoking’
	<i>ghurte ghurte</i>	‘while roaming’
	<i>khojte khojte</i>	‘while searching’
- e	<i>Tane Tane</i>	‘while smoking’

4.10 ADVERBS

Adverb in Kurmali are distinguished by 3-tier classification, namely,

- i) Adverb of place,
- ii) Adverb of Manner, and
- iii) Adverb of Direction.

i) Adverb of Place

The markers /- *Thin/* and /- *tia/* are used in forming of words denoting adverb of place. Adverbs with /- *Thin/* are /i*Thin/* ‘here’, /u*Thin/* ‘there’; /hai *Thin/* ‘far more distance’; /kon*Thin/* ‘where’ Adverbs with /- *tia/* is added to /i-/, /u-/, /hau-/ and /-kon-/ to form *itia* ‘here’, *utia* ‘there’; *hautia* ‘far more distance’; *kontia* ‘where’.

ii) Adverb of Manner

The use of words denoting adverb of manner in Kurmali are like ‘*khubh*’; ‘much’; *cāRe* ‘quickly’; *ragē* ‘hotly’; *gOrOmē* ‘rudely’; *suek suek* ‘slowly’; *jOldi* /hORbORi ‘quickly’; *dome* ‘many/much’.

iii) Adverb of Direction

The word lining the Adverb of Direction are like *durēi* ‘far’; *heThē* ‘downward’; *upOrē* ‘upwards’; *pasē* ‘near’; *bhatkhia dige* ‘right side’; *neNga dige* ‘left side’.

4.11 PARTICLE

Particles in Kurmali have five tier classification, viz, i) Affirmative, ii) Negative, iii) Emphatic, iv) Additive and v) Conjunctive.

i) Affirmative particle

- *hŌ* ‘yes’

ii) Negative particle

/ *nihi* ~ *ni*/ and /- *na*/

/ *nihi* ~ *ni*/ occurs before auxiliary verb and finite verb

rajak mOhOl gachTa le Dher dhure nihi rOhe helak

King’s palace the free from much distance not is situated

‘King’s palace is situated not far off from the tree’.

nipita ar lalha lokek sēsTae bhalO niek

wicked and greedy person (of) end good not is

‘The end of wicked and greedy person is not good’.

cēcai kori ni kOhO

shoutingly not speak

‘Do not shout’

/- *na*/ follows the finite verb. e.g. *tŌe kOnhO bhabis na* ‘Don’t worry at all’.

iii) Emphatic particle

The marker for Emphatic in Kurmali are /- *e*/ and /- *i*/

siare kOhOlak ‘The fox said’

keria khOrisTae khŌdhāe capi ke Dim khæ deutalak

‘That black cobra entering the nest swallowed the eggs’.

Ōe rojei pakhuR ke marei ‘He kills bird everyday’

iv) Additive particle

iThin ekTi bilai or ekTa kukur ahat ‘Here are a cat and a dog’

Õe aelak ar cOli gelak ‘He came, and, went away’

v) Conjunctive particle

mentuk ‘but’

jOdi-hele ‘if then’

mOe jaitelÕ, mentuk, ni gelÕ ‘I would go, but, did not go’

jOdi mOe Thik rOhÕ hele mOe kal awOm ‘If I am alright, then I will come to-morrow’

jOdi tÕe bEra awObe, hele, hamra jab ‘If you in time come then we will go’

5. SYNTAX

Kurmali Thar is a subject – object – verb (SOV) language.

5.1 Syntactical pattern in Kurmali sentences may be categorized in the following groups:
i) Simple ii) Compound iii) Complex.

Simple Sentence

Simple sentence is having the constituent structure of subject+Predicate(s+v). The subject being comprised of Nominal, i.e. Noun and Pronoun, or, Noun phrase (NP) heads the simple sentence while the predicate counter-part, having Finite verb, Adverb, Verb-phrase, Adjective and Adjectival phrase, Nominals and Noun phrase as its constituent, follows the subject.

Below are presented the order of words and phrases of simple sentences.

Subject (N; N + N) Predicate (V ; N + V ; N + PCPL + V; N + Adv; Pr + V ;

			Adv + V; PCPL + V)
Pattern	i) N (Noun)	+	V (Verb)
Example	<i>kukurTa</i>		<i>bhukOisahe</i> ‘The day barks’
	<i>chOuaTa</i>	<i>dekhe</i>	‘The child sees’
	<i>gaiTi</i>	<i>cOreisahe</i>	‘The cow grazes’

	Subject		Predicate
ii)	PN (Pronoun)	+	Adj + N (Adjective + Noun)
	<i>iTa</i>		<i>ekTa kukurTa</i> ‘This is a dog’
	<i>iTi</i>		<i>gaiTi</i> ‘This is a cow’
	<i>iTa</i>		<i>gharTa</i> This is a house’.

iii)	PN + N(Pronoun+Noun)	+	Adj / N + V (Adjective / Noun + Verb)
	<i>mOr gharTa</i>		<i>chuTu ahek</i> ‘My house is small’.
	<i>OkOr chOuagila</i>		<i>chuTu ahat</i> ‘His sons are young’.

mor bhaibehingila *gharẽ ahat* ‘My brothers and sisters
are in the
house’.

- iv) N ph (Noun Phrase) + V ph (Verb Phrase)
gach Tak patgilan *girOt*
 ‘The leaves of the tree fall down’
kukurTa *bilaiTi ke dekhi kOri bhukOisahe*
 ‘Seeing the cat the dog barks’
jOn kono lOke *i kamTa kOri sOkei*
 ‘Any one can perform the job’

Compound Sentence

In Kurmali compound sentences are formed with the use of additive markers where two or more independent clauses are conjoined by additive particles, such as, /ar~aru/ and /mentuk/ ‘but’ etc. For example
kOua jORTa Dore parala ar khOrisTãe ekTi ekTi Dimgila kOrike DhOkalak
 ‘The pair of crow being afraid flew away, and the snake ate up the eggs one by one’.
sãpTa mOrOl bade kOuajORTa Okhrak khÕdhae nicinti rOhe lagla ar chOu phORkawe lagla

‘After the death of the snake, the pair of the crow began to stay happily and gave birth to their offspring’.

mOe uke bojh lewek lai mOnae rOhÕ mentuk Õe ekhOn iTa ni cahe

‘I make him take the luggage, but he does not want it now’.

ram krisnOke aek lai kOheisahe mentuk krisnOk pase sOmOe ni ahe.

‘Rama makes Krishna come, but Krishna has no time’.

Complex Sentence

Complex sentences in Kurmali are comprised of two or more clauses of which one is principal clause, the remaining being dependent clauses. The dependent clauses may be grouped under three different categories, such as, i) Nominal clause, ii) Adverbial clause, and iii) Adjectival clause.

i) Nominal Clause Where dependent clause acts as a noun e.g.

Õe hĩa aeke

Noun Clause

hamrak Onek kOsTo helahi

Principal Clause

‘That he came back made us unhappy.’

mOe janO ki

Principal Clause

Õe i kamTa kErO lahe

Noun Clause

‘I know that he has done this work.’

mOe sunOlahÕ

Principal Clause

Oẽ bhalO pOnDit

Noun Clause.

‘I heard that he is a teacher.’

mOe janO

Principal Clause

kal kone jatOk

Noun Clause

‘I know who will go to-morrow.’

Õe dhErOlahe

Noun Clause

uTa mOr ahe.

Principal Clause

‘What he is holding is mine.’

ii) Adverbial – Clause - Where dependent clause serves as adverbs e.g.

mOr kOIOMTi khojike paolei ni kehike

Adverbial Clause

mOe aj jamni

Principal Clause

‘Since I could not find my pen, I could not go to-day.’

jOdi Ora na lEt,

Adverbial Clause

to mOke iTa de.

Principal Clause

‘If they do not want, give it to me.’

mOe jOdi ni besetelÕ

Adverbial Clause

to kamTa phuræ teli ni

Principal Clause

‘If I had not sat upon, I would not have finished this work.’

mOe jEkhoN uke dekhLÕ

Adverbial Clause

Õe bhũie / bhĩe sueisahe

Principal Clause

‘He was lying on the ground when I saw him.’

mOr Okhrak bheThẽ agu

Adverbial Clause

‘He might have gone before I reach them.’

Õe jaeitela

Principal Clause

iii) Adjectival – Clause Where subsidiary clause acts as an adjective. e.g.

OkOr jOnbhaiTa Daktar hekek

Adjectival Clause

‘His brother who is a doctor lives at Jamshedpur.’

Õe jamshedpure thakei

Principal Clause

jake mOe pOisa dela hẽi.

Adjectival Clause

‘To whom I gave money is your son.’

Õe tOr beta he ko / he kOu

Principal Clause

je boiTa Tebilek upre ahe

Adjectival Clause

‘The book kept on the table is mine.’

seta mOr ahe

Principal Clause

je chOuaTa khaesahe

Adjectival Clause

‘The boy who is eating is my son.’

u chOuaTa mOr

Principal Clause

jeTa ramek ghOr

Adjectival Clause

‘The house, which is Ram’s, is situated on the bank of the river.’

seta nOdik aiRe ahe

Principal Clause

5.2 PATTERN OF SENTENCES

The patterns of sentences in Kurmali Thar are the following

Negative Sentence

The negative sentences in Kurmali are constructed in the following lines, e.g.

i) NP + Neg + VP e.g.

mOe kam ni kOrÕ

‘I do not work’

(NP) (Neg.) (VP)

mOe tOke pOhele kObOu ni dekh lÕ

‘I have not seen you before’

<i>tÕe bhitre kahe ni awle</i>	‘Why did you not come from inside?’
<i>mOe iskule ni jam</i>	‘I am not going to school’
<i>Õe iTa kOre ni pare</i>	‘He cannot do this’
<i>mOe uTa kãho dekhe ni paolõ</i>	‘I found it nowhere’
<i>iTa hei ni pare</i>	‘It is not possible’

ii) NP + VP + Neg e.g.

<i>mOr samne Thesai ke dãRas na</i>	‘Do not stand in front of me’
<i>aigek pas jas na</i>	‘Do not go near fire’
<i>micha kOtha kOhO na</i>	‘Do not tell a lie’
<i>mOe kal awOm ni</i>	‘I shall not come to-morrow’
<i>mOr pase kichi ni</i>	‘I have nothing with me’
<i>mOr na awOl agu jas na</i>	‘Do not go before I come’

Interrogative Sentences

Interrogative sentences in Kurmali follow the same pattern as that of simple sentences with addition of Interrogative-markers (**Ig.M**) occurring in different position, for instance, /*kina*/ ‘what’ occurs freely in initial, medial, or, final position, while, other interrogative markers, for instances, /*kOtna*/ ‘how many’ , ‘much’ ; /*kOese*/ ‘how’ ; /*kinalai*/ ‘what for’ ; /*ketikhOn* ~ *kOkhOn* / ‘when’ etc. occur medially.

Occurrences of / *kina* / ‘what’

a) Ig. M + NP + VP	<i>kina uTi tOr behin heke</i>	‘Is she your sister?’
	<i>kina tÕe iTa kOrek sOkbe</i>	‘Can you do this job?’
	<i>kina tOr ghar ni ahek</i>	‘Have not you got house?’
b) NP + Ig.M + VP	<i>tÕe kina sapei</i>	‘What do you eat?’
	<i>tÕe kina cahO</i>	‘What do you want?’
	<i>tOr kina nã</i>	‘What is your name?’
	<i>tÕe kina kOris</i>	‘What are you doing?’
	<i>iTa kina kal</i>	‘What season is this?’
c) NP + VP + Ig.M	<i>tohOr nã kia</i>	‘What is your name?’

hã re muhu, tÕe khale kina ‘Oh mouth! have you eaten?’

ii) Occurrence of other Interrogative Markers

NP + Ig.M + VP

i gOhOnagila tOra kãha paolehe

‘Where have you got these ornaments?’

etek DagOr khOrisTak soMe hamra kOese lage parOm

‘How can we win over this big snake?’

tÕe rait bhOr kãha rOhOle?

‘Where did you spend last night?’

tÕe kinalai kamTa adha kOrei char lais

‘Why did you leave the work half done?’

Imperative Sentences

Imperative sentences in Kurmali, as other Indo-Aryan languages, are formed in second person denoting order, instruction, request etc, where subject is generally embedded in the sentence itself. e.g. –

i) On command

eisOn kOhis na

‘Do not say thus’.

micha kOtha kOhO na

‘Do not tell a lie’.

mOr samne dãRas na

‘Do not stand in front of me’.

ii) On request

he mOhadev hamra ke kichi DohOr dekhawa keisOn kOri hamrakhallas heb

“Oh Lord ! please show us the path how we will be free.”

heigo mama mOe kina kOrOm ekOr kichu upaybaT batawa

“Oh uncle ! please show me the way out of what I should do.”

[The Report has been edited by Dr.Kakali Mukherjee, Senior Research Officer (L)]

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KURMALI THAR

TEXT

kEsOn kOri jenikuaTi keria khOrisTake mOrali
 how the crow hen black snake killed
 ‘How the crow hen killed the black snake’

1. *ekTa dOme jhapRa bOR gachek Daire*
 one big spreading banyan tree-of branches
ekjOR kOua rOhethela
 one pair of crows lived
 ‘Among the spreading branches of a banyan tree lived a crow and his wife, the crow-hen’.

2. *Okhrak khÕdhãe cairTi dim rOhehelek*
 they nest-in four eggs were
bOhut jOtOne Okhra Dimgila ke rakhethela.
 great care they eggs-to guards.
 ‘In the nest were four little eggs which the parents guarded with great care’.

3. *Oho gachTakere DhONDhre / DhÕDhOre ekTa keria*
 that tree of the hollow-in a black
khOris rOhe helak jeTake Okhra bejaĩ dOrautela.
 Snake (cobra) was living whom they greatly feared.
 ‘In a hollow of that tree-trunk lived a black snake whom the crow feared greatly’.

4. *sOb bOchOre kOuae Dim deuetala mentuk keria khOrisTãe*
 every year crow-hen eggs laid but black snake the
khÕdhãe capike khae deutalak
 crawling up ate them up.
 ‘Every time the crow-hen laid her eggs the snake crawled up to the nest and ate them up’.

5. *jeni kOuatĩ / jeni kOuTiM mOrOd kOuaTa ke kOhelen*

mother bird / crow hen husband crow-to said
ebriO jOdi khOrisTāe Dimgila khaedet hele
 this time also if black snake the eggs eats up then
hamra ar iThin nithi rOhOm.
 I no more here not will live

“If the black snake eats up my eggs this time also, I refuse to live in this tree any longer. We must build our nest somewhere else”, said the mother bird to her husband.

6. *mOrOd kOuaTāe kOhOlak - Dher din le hamra ehe Thine*
 male crow said for a long time we here
aehO. ahetēhe hamra iThin le ar kāhu nihi jam.
 are (living) leaving I here from elsewhere not will go

“We have lived here a long time. I can’t bear to desert my home and go live elsewhere”, said the crow.

7. *Okra gOp kOrehela ehe sOmOe khOrisek*
 they were talking that time black snake-of
phŌsphōsani Onai paola
 hissing sound heard

‘While they were talking, they heard a hissing sound just below them’.

8. *Okhra Thu Thumu Thu khŌdhāe bOsi ke Dimgila*
 they helplessly nest-in sitting eggs
Ogri rOhOla.
 protected

‘They sat helplessly in their nest trying to protect their eggs’.

9. *keria khOris Ta Daire medhae medhae khŌdhāe*
 black snake-the through branches creeping nest-in
Dhukike phūphae uThlak
 entering hissed loudly

‘The black snake crept higher and closer to the nest. Then with a loud hiss he tried to strike at the birds who flew away in terror’.

10. *kOua jORTa DOre parala ar, khOrisTāe*
 the crow and crow hen flew away and black snake the

ekTi eKti kOrike Dimgila DhOklak
 one by one eggs swallowed'.
 'One by one the black snake swallowed the eggs'.

11. *kOua gilãe kOthuk bade ghuri ae ke khÕdhãe Dimgila*
 crows-the sometime after coming back nest-in eggs
dekheni Paola
 did not find
 'The parents came back sadly to their nest, knowing well that they would find it empty'.

12. *tOkhOm mOrOd kOuaTae kOhOlak khOrisTake*
 then male crow-the said black snake to
mOrawek tẽhe hamke ekTa DOhOr Thane hetek.
 destroy – to for me one way find must.
 'The crow said, "I must find a way to destroy this murderous snake".'

13. *jeni kOuatiM nikas phaRike kOhOli, etek DagOr*
 the female crow in despair sad so deadly
phEna awla khOrisTak sOMe hamra kEse
 sting with snake with you how
lage parOm?
 (can fight)
 "How can you ever fight him? His sting is so deadly", said his wife in despair.

14. *kOutae kOhOlak tÕe kOnhO bhabhisna. hamOr ekTa*
 the crow said you nothing think. my one
khubhe calak mitan ahe. Õe sãp Take mOrawek partak.
 very cunning friend is he snake-to kill-to can
ehe kOhike kOuaTa an ekTa gachek Daire uRike
 this saying the crow (another) tree-of branch flying
bOislak, jakOr phERe OkOr mitan siar rOhetalak.
 sat which under his friend jackal lived.

'Don't you worry, my dear, I've got a friend who is cunning enough to destroy the most poisonous of snakes', said the crow, and off he flew to another tree under which lived his dear friend, the jackal'.

15. *kOuaTak muhle sObhe Onaike siare kOhOlak, nipita*
the crow-of mouth-from all hearin the jackal told cruel
ar lalha lokek sēsTae bhalO ni hek
and greedy people end good not happen
tÕe kOnhO bhabhis na. hami ekta DOhOr Thanulae he
you nothing think not I one plan found
‘When the jackal heard how the snake always ate up the eggs, he said, “My friend, those who are cruel and greedy always meet with a bad end. Have no fear, I’ve already thought of a plan to destroy him”.

16. *kOuaTae kOhOlak, hEle tOr phOnDiTa mOke sunnaOẽ.*
the crow said Oh your plan-the to me tell/make me listen
‘Oh, do tell me what it is,” said the crow’.

17. *tOkhOn siare OkOr kane phusphusai ke phOnDiTa kOhOla,*
then the jackal his in ear whisperingly plan said
jathe an lOke Onai ni pawOt.
so that (other) to listen not can.
‘Then the jackal, fearing he might be overhead, whispered to his friend what he should do to destroy the snake’.

18. *kOuTa kOhOlak, i kamTāe jhũki ahek. hamrake*
the crow said this work risky is. we-to
Dher samrhaike OgOldigOl bhabhike cOle hetek.
very carefully inns and outs thinking have to go
‘It is rather risky”, said the crow. “We’ll have to be very careful”.

19. *jeni kOuaTiM kOhOli, “hamOr Dimgila bacãwek*
(the mother bird) said my eggs save-to
têhe hame jakO hObehe mOke je kOreheti uTai kOrOm
for me anything have to do me what to do that will do

“I’ll do anything to save my eggs”, said the mother bird bravely”.

20. *bade Okhra raja gharek dige uiRla / uRla.*

after that they palace towards flew

‘So off they flew towards the palace of the king of the country’.

21. *rajak mOhOlgachTale Dher dhure nihi rOhe helek*

the palace tree-from very far no was was

jeTãe Okhrak khÕdha rOhe helek

where/which in they they was

“The palace was not far from the tree in which they lived”.

22. *Okhra bhali paola rajak bERek majhe ekTa DagOr bãdhe*

they saw palace garden – in a big pond

raja gharek meharu nikha sinaOOhOt

royal ladies were having bath.

‘They approached a big pond in the palace garden where they saw the royal ladies having a bath’.

23. *bãdhe aiRe Okhra OkhrOk gOhOnagãThi*

pone on the edge they their ornaments

kholi rakhi ke sinao ahat

putting off were having bath

‘They had laid to their golden chains, pearl necklaces and other jewellery on the edge of the pond’.

24. *jeni kOuaTi uRi nabhike ekTa sOnak hair ThÕThe*

the mother bird flying down a golden chain beak-in

cipike le parli ar khõdhae anike rakhli.

picked up and nest in bringing kept.

‘The mother bird flew down picked up a gold chain in her beak and started flying slowly towards the tree in which she lived’.

25. *paharadar nikha thanae paola kOuaTiM sOnak hair Ta*

the guards saw the crow gold-of chain-the

lei parali ar khõdhaTãe girauli.

took-away and nest – in

“The palace guards saw the bird drop the chain into the hollow of a tree”.

26. *paharadar nikha DaMTaM leike dOuROula kOuak pechũi.*

the guards then club taking chased bird-to after

‘The palace guards saw the bird flying off with the gold chain, they took up their clubs and chased the bird’.

27. *Okhra thanae paola kOuaTiM ekTa gachek*

they saw the female bird one tree-of

DhÕDhOre hair Ta girauli

hollow of tree-in gold chain dropped.

“They saw the bird drop the chain into the hollow of a tree”.

28. *ekTa paharadar gache capike DhõDOre hat*

one guard tree-in climbing hole-inside hand

Dhukawek lai jai ke thanae paolak ekTa keria khOris

put for about – to found a black snake

Othri ahe.

curled up there.

‘One of the guards climbed up the tree to get the chain. As he put his hand inside the hole to get the chain, he saw a black snake curled up there’.

29. *Õe tOkhOn ekeDaMe sãpTake mOrae delak*

he then one hard stroke-with snake-to killed

‘With one hand stroke of his club he killed it and that was the end of black snake’.

30. *sãpTa mOrOl bade kOua jORTa Okhrak*

(the snake) death afterwards the crow and crow hen

khÕdhae nicini rOhe lagua ar chOua

tree-in happily lived and baby crows

phORkawe lagla

laid

‘The crow and the crow-hen lived in that tree happily after the death of the snake and had many little baby crows’.

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MAGADHI / MAGAHI

BALARAM PRASAD &

SIBASIS MUKHERJEE*

1. INTRODUCTION

The Magahi Language is an Indo Aryan Language spoken in India. The ancestor of Magadhi, from which its name derives, Magadhi Prakrit, is believed to be the Language spoken by the Buddha and the Language of the ancient kingdom of Magadha. Magadhi Prakrit, according to George Grierson belonged to the “Outer branch” of the Old Indo-Aryan; and in its format structure it differed considerably from other Prakrits. Prof. Suniti kumar Chatterji’s Magadhi Prakrit was the eastern most Prakrit to which he has named ‘Pratchya’, distinct from other speech forms, despised by the Vedic speakers as ‘achanalas’ (impure), specimen of which has been prescribed in Buddhist literature. Pratchya speakers were a distinct ethnic group, though divided into subgroups as Magadhas, Mauryas, Angus and Videhas.

Magadhi is closely related to Bhojpuri and Maithili and these Languages are sometimes referred to as a single Language, Bihari. These three Languages, together with several other related Languages, are known as the Bihari Languages, which form a sub-group of the Eastern Zone group of Indo-Aryan Languages. Magadhi has approximately 13 million speakers. Magahi was legally absorbed under the subordinate label of Hindi in the 1961 Census.

Magadhi Prakrit was spoken in the eastern Indian subcontinent, in a region spanning what is now eastern India, Bangladesh and Nepal. These regions were part of the ancient kingdom of Magadha, the core of which was the area of Bihar south of the Ganges. It is believed to be the Language spoken by Gautama Buddha. It was the official Language of the Mauryan court and the edicts of Ashoka were composed in it.

The name Magahi is also directly derived from the name Magadhi Prakrit and the educated speakers of Magahi prefer to call it Magadhi rather than Magahi. The development of Magadhi Language into its current form is unknown. However, the scholars of Language have come to a definite conclusion that Magadhi, Maithili, Bhojpuri, Bengali, Assamese and Oriya originated from Magadhi-Prakrit/Ardh-Magadhi during 8th to 11th century A.D. These different dialects differentiated themselves and took their own course of growth and development. But it is not certain when exactly it took place. It was probably such an unidentified period during which modern Indian Languages begin to take modern shape. By the end of twelfth century, the development of Apabhramsa reached its climax. Gujrathi, Marathi, Bengali, Assamese, Oriya, Maithili etc. took a definite shape in their literary writings in the beginning of the fourteenth century. The distinct shape of Magadhi can be seen in the Dohakosha written by Sidh-Sarahapa and Sidh-Kauhapa. Magadhi had a setback due to the transition period of Magadha administration.

*The report is finalised by Dr. Sibasis Mukherjee, Research Officer (L) as per the latest format by adding lexicon, text, phonological and syntactical features along with few analyses in the content by under taking one short field investigation to Bihar state in the year 2010.

Magadhi is spoken in the area which formed the core of the erstwhile ancient kingdom of Magadha - the modern districts of Patna, Nalanda, Gaya, Jehanabad, Aurangabad, Sheikhpura and Nawada. The total geographical area covered by Magahi is much larger today. It is also spoken in some areas of Hazaribagh, Giridih, Palamau, Munger and Bhagalpur, with some speakers in the Malda District of West Bengal. Magadhi is generally written using Devanagari script. A later-developed script of Magadhi is Kaithi, which is almost extinct now. There has been an effort by scholars in Magahi area to explore and identify a literary tradition for Magadhi. Magadhi has a rich tradition of folk literature and in modern times there have been various activities in the publication of literary writing. Magahi Parishad was established in Patna in 1952, which was renamed Bihar Magahi Mandal. **Magadhi**, a monthly journal was started at the same time, which was renamed Bihan, meaning "tomorrow" or the coming dawn. Nalanda Open University offers various courses on Magahi.

1.1 FAMILY AFFILIATION

Pracya speech developed two forms in due course i.e. Western Pracya and Eastern Pracya, which is shown in a tabular form following S.K. Chatterji's Origin and Development of the Bengali Language. According to Grierson, Magadhi belonged to outer branch of Indo-Aryan while Ardha Magadhi formed an intermediate group between Inner and outer Branch. This intermediate group has the Magadhi as basic structure having influence of S'auras'eni Prakrit because of the contact situation.

Prācyā

(Eastern Ashokan speech or Maurya standard)

Western Prācyā

Ardhamagadhi

Jain literature

Ardha magadhi Apabhramsa

Awadhi, Bagheli, Chattisgarhi

Eastern Prācyā

Magadhi

Magadhi Apabhramsa

Bhojpuri, Oriya, Bengali

Maithili, Magahi, Assamese

In Eastern India, during the period from 5th to 3rd Century B.C. Prācyā was the Language of court and administration, says S.K. Chatterjee, "ample testimony is borne to the political power of Prācyas (Prasidi) in the 11th century B.C by Greek writers. There is no wonder their dialect would have some prestige and cast into shade for a time the midland and other western speeches during the time of Mauryas, and specially of Asoka, this Standard East Indian was dominant as the official Language practically all over India, and, as is evident from the presence of Eastern forms the so called Magadhim in the Languages of Girnar, Sah Bazarhi and Maus'era inscriptions it exerted a great influence on other forms of Middle Indo-Aryan.

1.2 LOCATION

Magahi is spoken in the districts of Patna, Gaya, Nalanda, Aurangabad, Nawada, southern part of Begu sarai, Northern and western Munger, Hazaribagh, Giridih and Eastern Palamau. In West Bengal, it is spoken in some pockets in Maldah.

Linguistic boundary of Magahi is as follows: -

North	-Maithili
North-east	-Santhali and Angika
South	-Sadani
South east	-Begali

1.3. SPEAKERS' STRENGTH

Magahi is one of the three major Mother Tongues besides Maithili and Bhojpuri (Nagpuri or Sadani in L.S.I was recognized as a form of Bhojpuri and in 1961 Census, Nagpuri has been accepted as a form of Eastern Magahi vide Language Census Hand Book Part.IIc – 1961). Grierson proposed a cover term “Bihari” for Maithili, Magahi and Bhojpuri – which may be a controversial subject on purely linguistic grounds but the people of Bihar never accepted Grierson’s Bihari as is evident from census returns from 1901 till 1971.

The Language Census started in 1881 but figures for Magahi are available from 1901 (that too in the Footnotes of the figures given for Hindi; for those interested readers who want a knowledge of dialect wise break-up.)

A brief resume on decadal censuses starting from 1901 till 1951 would reveal the fact that for the people of Bihar including Magahi speakers the name Hindi stood for the speech form which they spoke in their ordinary day to day discourse and carried on their simple business. So, it is obvious that finer distinction between Language and dialect was beyond the thought of people in general and they found in Hindi a symbolic significance for their identification. This may be the main reason that we find huge returns of Hindi which according to Grierson was partly due to the fault of enumerators and partly because of the ignorance of the people. Prior to Grierson, Gait expressed similar views and he was the first to give estimated figures for Bihari Mother Tongues followed by Grierson and later on by Malley. So, we get two types of decadal census figures for Magahi till 1951 viz. the actual census figures and the estimated figures given by the scholars or census superintendents. The actual census figures for Magahi till 1951 are as follows:

Year	Figures	Place of Returns
1901	18,147	Santhal Paragana - 12,393
1911	501	Manbhum - 5,373
1951	3,728	Santhal Pargana - 2847 Palamou -835
1921		separate figures not available

1931

separate figures not available (Merged with Hindi figures in 1921 and Hindusthani figures in 1931).

(Sources – Decadal Language Census reports and imperial tables of Census of India in case of 1901 and 1911 figures.)

In 1901 Hindi returns from Bihar were 26,780, 174 LC. 92.06% of the total population, an overall increase of 3.09% over the figure of 1881. Magahi was returned from Santhal Pargana and Manbhum but not even a single person returned. Magahi from proper Magadh region i.e. gaya, Patna or Monghyr. Hindi was favoured and identified as the Mother Tongue. In other words it may be said that Magahi was accepted by the people as a form of Hindi and Magahi considered as a local patois. Hindi was accepted as the main Language. Somehow Gait was not happy with such returns and he gave an estimated figure of the speakers of Bihari which was 2,42,83,028 in 1901. The method of calculation of estimated figures was the total population of the region or parts of the region where the Mother Tongue is spoken minus a certain fraction as the speakers of other Languages. According to Gait, “the complete census report on Languages reveal that the people of Bihar do not recognize their Mother Tongues”. However, it seems like a gross over- simplification of the situation. If one takes little pains to look into the socio-cultural and political situation prevailing at that time in Bihar, we find that it was the period of cultural revivalism not only in Bihar but in the entire North India and the Language was looked upon as a factor for self -identification and social solidarity as well as economic well-being. Hoernle, Kellog and other scholars have already pointed out the fact that if not high Hindi, Hindustani (popularly known as Bazar Hindi and by some scholars in the region east to Banaras as Eastern Hindi though, differing from Bazar Hindi) was the lingua franca of the trade centers in Bihar. “It was the Language through which the leaders of figure foot note of Magahi includes persons born in a) Patna and Gaya – 100% b) Hazaribagh 91.63% c) Monghyr 50% d) Maldah 22.2%. e) Ranchi and Palamou 7.7% f) Santhal Pargana 166,679 persons, Chhota Nagpur feudatory states 47949 and in the Orissa state 286 persons’. Grierson followed Gaits’ way of estimation and Magahi figure according to him was 62,39967 (L.S.I. Vol.V Part-II 1903.)

In 1911 Hindi was returned by 23,77,781 persons i.e. 83.93%. The Census superintendent O. Malley says that ‘Bihari’ speakers with a few exceptions returned their Language as Hindi. The returns were not up to his expectation as was the case in the previous census reports with Gait or Grierson and so, O’ Malley opines (1913 : 382) Deshi movement were establishing their contacts with the masses. In Bihar Arbi-Persian script was replaced by Devanagari as early as 1980 and the masses accepted Hindi whole heartedly in the interest of the national cause forgetting petty differences. The Mother Tongues were allowed voluntarily to take shelter under the big umbrella of Hindi.

However, O’Malley is not satisfied with the Census returns of Magahi and he gives an estimated figure of Magahi which is 6862,672. The basis of calculation is similar as that of Gait which he gives as follows:

Patna, Gaya	-	11/12 of the total population
Hazaribagh	-	1/13 of the total population
Ranchi and Palamau	-	1/5 of the total population
Santhal Pargana		9444 persons (including Nagpur feudatory states)

ORISSA – 7320 persons.

In 1921 and 1931, we do not get separate figures for Magahi. This was the period when controversial statements were coming fourth with regards to Hindi; so, in 1921 we find Urdu figures also merged with Hindi and in 1931 Hindi, Urdu returns are given under the name ‘Hindustani’.

In 1951 also, we do not get even a single return for Magahi either from Gaya or Patna or Hazaribagh. Only 3728 persons returned Magahi from Santhal Pargana, Palamau and Singbhum. The Census Superintendent of Bihar Mr. B.N. Prasad comments “the small number shown against Maithili, Magahi and Bhojpuri should not be understood to mean that these dialects or Languages have gone out of vogue. The fact is the vast majority of population still use them but they preferred to return their Mother Tongue simply as Hindi.” No one would disagree with Mr. Prasad that the Mother Tongues have not gone out of vogue; but the important point to be noted is that the Mother Tongue speakers returned Hindi as their Language and the Mother Tongues once again were accepted as dialects or “boli” of Hindi.

In 1961 census Grierson’s classification of Indo-Aryan Mother Tongues has been strictly followed and Bihari was accepted as a Language separate from Hindi. Obviously, separate returns were given for Bihari and its dialects. As a result, the Bihari (actually the returns for Maithili, Magahi, Bhojpuri etc and not Bihari as such) rose up to 35.39%, where as it was merely 0.29% in 1951 census. The census report of 1961 shows all India figure of Bihari as 16,806772 which is only next to Bengali in Eastern group L.C. outer branch of Languages according to G.A. Grierson.

There are thirty-four Mother Tongues included in Bihari but there is not even a single return for Bihari as such. Only the Mother Tongues have been returned under Magahi the sub-dialects or Mother Tongues returned are Khortha/Khotta, Nagpuri Eastern Magahi, Kurmali Thar and Tamarua.

All India figure for Magahi in 1961 census is 28, 18,602 out of which 28,18,492 returns are from Bihar only. The district-wise break up of returns is shown in the following table.

Names of districts	Magahi speakers
Patna	7,89,239
Gaya	1,27,368
Shahabad	17,632

Saran	311
Champaran	299
Muzaffarpur	325
Darbhanga	1,124
Monghyr	3,38,288
Bhagalpur	545
Saharsa	377
Purnea	6,575
Santhal Pargana	1,17,910
Palamau	74,875
Hazaribagh	2,68,293
Ranchi	90,480
Dhanbad	1,57,173
Sinbhum	10,713

(Here the figures for sub-dialects are also included.)

If we compare the figures from 1901 onwards up to 1961, we find that attitude of the speakers has drastically changed in 1961 census. The figures are as follows:-

Decades	No. of speakers
1901	18,147
1911	501
1921	11,356
1.	3,728
i.	28,18,492

(All India figure for Magahi has already been given above as 28,18,602)

One would be inclined to search for such a change of views on the part of the speakers who had been returning Hindi as their Mother Tongue except a minute fraction till 1951. The point has been discussed in detail elsewhere in the report; here it is sufficient to say that after independence the rapid socio-economic changes brought about changes in the thinking of the people. Each state or region of the country steadily became conscious of its developmental programmes. In each state again the distinct ethnic and linguistic communities became more

sensitive to complete and safeguard their own interests. As a result in many Hindi states where position of Hindi was unchallenged till 1951, Hindi had to face new challenges from the so-called dialects of Hindi, which hitherto had been seemingly a non-reckoning force. In Bihar also, Maithili movement though started in 1960) became more vigorous (in the shape of developing its literary activities as well as otherwise) Bhojpuri movement started as a result of Maithili awakening partly and partly because of the will to safeguard its own identity. Magahi movement is still in its infancy but it is catching the tempo.

Thus, the post-independence period has witnessed different regions of the country to maintain their tight knots of ethnic bonds. Language is a symbol, which enables people to assert their ethnic and cultural distinctiveness as well as it enables them to communicate and co-operate to safeguard their interests in a competing society. Thus, the group interest demands the use of vernacular in educational system in Bihar. There has been a demand for use of Bihari Mother Tongues in education (in case of Maithili and Bhojpuri it has been partly accepted by the Government of Bihar.) This type of contemporary situation has made Magahi speakers also to assert their own identity.

In spite of all this, one important trend has been that Bihar people have whole heartedly accepted Hindi and the movement of Mother Tongues is viewed as the means to compete for group identity maintain socio-cultural distinctiveness in a heterogeneous situation. Thus, in Bihar acceptance of Hindi is a historical need as well as an outcome of socio-economic needs; because culturally and linguistically Bihar has been a heterogeneous area where different groups have had to accept and speak one Language and that is Hindi. Bihar has accepted Hindi willingly in order to achieve common goals such as education, mass communication and so on.

Though in imperial tables of the decadal census reports Magahi figures have been included under Hindi till 1951 census, for the interested persons in foot notes separate figures for Magahi have been served as follows: -

Year	No. of speakers
1901	18,147
1911	501
1921	11,356
1951	3,728
1961	21,18,492 *

Figures for 1931 and 1941 are not available. Figures for 1961 are included under Bihari, instead of Hindi.

It is worth noting that Magahi returns as quoted above are from the regions (except 1961 figures), which lie outside the proper Magahi speaking regions. From the proper Magahi speaking region, not even a single person returned Magahi as the Mother Tongue till 1921. It speaks itself to what extent did the people had in their heart place for their Mother Tongue. It may be said, in the broader national interest and for the cause of Hindi Magahi

speakers outrightly returned Hindi as their Mother Tongue. But 1961 noticed a change in the attitude of the people and for the first time Magahi was strongly returned at the cost of Hindi.

Grierson, apparently, not satisfied with the census returns furnished the estimated figures of Magahi for 1901 and 1911 census as follows:-

Year	No. of speakers
1901	62,39,967
1911	68,62,676

If we adhere to Griersons formula, the total strength of Magahi speakers at present would be somewhere near 1.5 crores in Bihar, however, the return in 1961 is only a little more than 28 lakhs.

The Speaker Strength of Magadhi/ Magahi as a Mother Tongue as per 2011 Census at the All India Level is as follows

Area Name	Total			Rural			Urban		
	Person	Male	Female	Person	Male	Female	Person	Male	Female
INDIA	1,27,06,825	65,90,948	61,15,877	1,09,72,770	56,76,599	52,96,171	17,34,055	9,14,349	8,19,706
Bihar	1,13,16,313	58,66,227	54,50,086	99,61,576	51,54,293	48,07,283	13,54,737	7,11,934	6,42,803
Jharkhand	13,67,337	7,11,101	6,56,236	10,05,359	5,18,807	4,86,552	3,61,978	1,92,294	1,69,684
Nct Of Delhi	5,297	3,056	2,241	170	94	76	5,127	2,962	2,165
Chhattisgarh	4,560	2,482	2,078	1,406	778	628	3,154	1,704	1,450
Haryana	2,321	1,413	908	1,039	667	372	1,282	746	536
Uttar Pradesh	1,597	921	676	521	284	237	1,076	637	439
West Bengal	1,562	875	687	61	44	17	1,501	831	670
Jammu & Kashmir	1,215	668	547	1,145	612	533	70	56	14
Punjab	1,026	670	356	50	28	22	976	642	334
Rajasthan	935	577	358	192	125	67	743	452	291
Maharashtra	763	468	295	274	185	89	489	283	206
Madhya Pradesh	724	397	327	37	23	14	687	374	313
Gujarat	511	321	190	104	67	37	407	254	153
Odisha	473	291	182	98	69	29	375	222	153
Daman & Diu	389	299	90	45	36	9	344	263	81
Uttarakhand	310	201	109	109	79	30	201	122	79
Assam	247	152	95	212	133	79	35	19	16
Himachal Pradesh	182	128	54	129	99	30	53	29	24
Arunachal Pradesh	153	101	52	78	55	23	75	46	29

Karnataka	144	97	47	19	11	8	125	86	39
Chandigarh	120	73	47	1	0	1	119	73	46
Andhra Pradesh	120	66	54	6	3	3	114	63	51
Dadra & Nagar Haveli	97	59	38	22	13	9	75	46	29
Tamil Nadu	85	55	30	11	7	4	74	48	26
Meghalaya	64	45	19	18	16	2	46	29	17
Kerala	61	41	20	3	3	0	58	38	20
Nagaland	56	46	10	15	14	1	41	32	9
Andaman & Nicobar Islands	47	37	10	13	12	1	34	25	9
Sikkim	43	24	19	14	7	7	29	17	12
Tripura	34	27	7	15	15	0	19	12	7
Manipur	19	15	4	13	10	3	6	5	1
Goa	14	9	5	12	7	5	2	2	0
Mizoram	6	6	0	3	3	0	3	3	0

The Speaker Strength of Magadhi/Magahi as a Mother Tongue as per 2011 Census in Bihar is as follows

State/Districts	Total			Rural			Urban		
Magadhi/Magahi	Person	Male	Female	Person	Male	Female	Person	Male	Female
BIHAR	1,13,16,313	58,66,227	54,50,086	99,61,576	51,54,293	48,07,283	13,54,737	7,11,934	6,42,803
Pashchim Champaran	149	95	54	45	26	19	104	69	35
Purba Champaran	190	110	80	39	21	18	151	89	62
Sheohar	11	8	3	2	2	0	9	6	3
Sitamarhi	289	141	148	268	129	139	21	12	9
Madhubani	715	358	357	680	342	338	35	16	19
Supaul	3,660	1,958	1,702	3,491	1,854	1,637	169	104	65
Araria	9,094	4,699	4,395	8,857	4,565	4,292	237	134	103
Kishanganj	1,807	936	871	1,307	687	620	500	249	251
Purnia	8,440	4,411	4,029	6,920	3,604	3,316	1,520	807	713
Katihar	8,064	4,212	3,852	6,984	3,619	3,365	1,080	593	487
Madhepura	1,999	1053	946	1761	923	838	238	130	108
Saharsa	639	329	310	567	294	273	72	35	37
Darbhanga	426	226	200	235	120	115	191	106	85
Muzaffarpur	501	274	227	292	168	124	209	106	103
Gopalganj	141	88	53	112	72	40	29	16	13

Siwan	95	53	42	32	20	12	63	33	30
Saran	1,568	578	990	1,299	458	841	269	120	149
Vaishali	1,151	184	967	1,016	158	858	135	26	109
Samastipur	2,881	1,526	1,355	2,760	1,463	1,297	121	63	58
Begusarai	2,747	1,098	1,649	2,257	856	1,401	490	242	248
Khagaria	563	278	285	479	235	244	84	43	41
Bhagalpur	895	482	413	577	289	288	318	193	125
Banka	451	243	208	137	85	52	314	158	156
Munger	2,523	1,309	1,214	2,183	1,158	1025	340	151	189
Lakhisarai	4,70,050	2,44,674	2,25,376	3,72,189	1,93,456	1,78,733	97,861	51,218	46,643
Sheikhpura	2,42,869	1,25,439	1,17,430	2,13,941	1,10,224	1,03,717	28,928	15,215	13,713
Nalanda	16,19,113	8,38,034	7,81,079	14,98,233	7,75,308	7,22,925	1,20,880	62,726	58,154
Patna	27,05,883	14,17,006	12,88,877	21,07,733	11,01,103	10,06,630	598,150	315,903	282,247
Bhojpur	3,890	1,333	2,557	3,134	1,027	2,107	756	306	450
Buxar	229	116	113	145	72	73	84	44	40
Kaimur (Bhabua)	61	27	34	38	16	22	23	11	12
Rohtas	2,848	1,231	1,617	1,539	549	990	1,309	682	627
Aurangabad	17,70,059	9,18,236	8,51,823	16,42,785	8,51,573	7,91,212	1,27,274	66,663	60,611
Gaya	18,16,894	9,33,946	8,82,948	16,69,034	8,56,355	8,12,679	1,47,860	77,591	70,269
Nawada	12,32,267	6,32,757	5,99,510	11,29,504	5,78,861	5,50,643	1,02,763	53,896	48,867
Jamui	53,968	27,961	26,007	52,344	27,114	25,230	1,624	847	777
Jehanabad	7,42,724	3,85,960	3,56,764	6,64,817	3,44,895	3,19,922	77,907	41,065	36,842
Arwal	6,06,459	3,14,858	2,91,601	5,63,840	2,92,592	2,71,248	42,619	22,266	20,353

1.4 BILINGUALISM

Preference for the nourishment of Mother Tongue along with Hindi is at the increase as is evident from the provisional figures of Magahi in 1971 Census which is 66,38,495. A bilingual figure of Magahi speakers given in 1961 census suggests that people still are mostly unilingual. Out of 28,18,492 Magahi speakers 1,07,521 i.e. roughly 3% are bilinguals and out of which 63,495 i.e. 22.6% speak Hindi as the second Language.

1.5. SOCIO LINGUISTIC SITUATION/INFORMATION

Magahi has two distinct forms - (1) Magahi, (a) Eastern Magahi. Magahi is spoken in proper Magadh i.e. Patna, Gaya and other adjacent districts. Eastern Magahi is mainly spoken in the districts of South Bihar. Linguistically south Bihar is a fluid zone, and the Mother Tongues spoken here are classified this way or that way. Khotha has been classified sometimes with Bengali, but not only Khotha but Pancha Pargania and Kurmal are the sub dialects of Eastern Magahi. As Magahi touches Bengali and Oriya speaking territories, it is but natural that the contact situation will give rise to a somewhat

different form of speech. In the name of Kurmali Eastern Magahi touches Oriya speaking territory. Even Pancha Pargania and Nagpuri are influenced by Magahi.

Hindi is the state Language of Bihar and socio-linguistically Magahi has been accepted as one of the dialects of Hindi. There has hardly been any movement in Magahi region for the cultivation of Magahi. Hindi is the Language of education, mass communication and virtually a contact Language in interlingual situation. The Government of Bihar has instituted Magahi Academy for furthering the cause of Magahi planned to be executed in such a way as to enrich the genius of Hindi.

1.6. REVIEW OF EARLIER LITERATURE

By the end of first century B.C. political powers of the Pracyas were on decline and once again the udicyas (northernness) over-powered them on all fronts including the Language; and prācyas in the eyes of udicyas remained Vrātyas as before and their Language a Language of least cultured people as evident from the status of Prakrits accorded in the Sanskrit plays of the medieval India.

This explains why we don't find any written document of Magadhi Apabhramsa. But the Chinese Buddhist traveller Huen Tsang has hinted in his writings that Bihar, till 7th century was a homogeneous linguistic region only during and after 10th Century A.D. The dialectal difference became evident as found in the carya doha kosa" and by the end of the 14th century A.D the dialects like Oriya, Bengali, Maithili etc had become clearly distinct and had developed their own literary forms.

Though, Magahi had also fallen apart, or may be said that Maithili had become distinct from Magahi, but Magahi has been the most unfortunate among the Magadhan speeches. Various reasons may be given for this, out of them two are strikingly important (a) after the downfall of the Mauryan empire, Magadha could never get back its past glory. The country was invaded continuously. As a result, continuous migration from the North resulted in complete subjugation of the original inhabitants and political, cultural and linguistic dominance of the new ruling class. By the time, Bihar came under the Muslim rule, Magadha lost whatever indigenous it had. "Magadha has been aptly described as the cockpit of India," says S.K. Chatterjee, "and it was the scene of constant fights during the Turki, Pathan and Mughal periods." The another important reason is b) Due to political subjugation, the original elite class forced by the circumstances had to leave the land and the common mass steadily but in a continuous way almost lost its cultural base. The migrated upper class did never favour the vulgar speech (bhades boli) of the original inhabitants instead cultivated Brajbhāṣā, Urdu and later on 'Khariboli'.

Thus, Magahi did never receive the attention of scholars in the past. In want of written literature scholars like R. Hoernle, John Beams and Kellog treated Magahi very casually. Though, its distinct structural pattern was noticed, yet it remained a dialect of Hindi. Magahi, till date has been alive in the mouths of the common men, though, Hindi is virtually the lingua franca throughout the Magahi region. So, for practical reasons, the elite class still does not pay much attention to cultivate it. So, leaving aside a collection of folk songs and ballads by Grierson in the last quarter of the previous century and collection of some folk literature by interested scholars there is no literature worth mentioning which may be dated back even fifty years.

On the basis of linguistic similarities, Grierson regarded Magahi, Maithili and Bhojpuri as the dialect of one Language, named by him “Bihari”. The census authorities as is evident from their reports accepted Grierson’s view and though included under Hindi, the name ‘Bihari’ for the above-mentioned Mother Tongues figured in the census reports. In 1961 census figures for Bihari have been served independently. Whether Bihari is an independent Language or not is not a point to be discussed here, however, it is worth noting that Bihari as a uniform Language has remained only a theoretical paper work and majority of the Mother Tongue speakers have never accepted it and it has been rejected less on linguistic grounds and more on ethnic and cultural grounds necessitated by historical past.

2. PHONOLOGY

2.1 PHONEMIC INVENTORY

The phonemic inventories of the segmental phonemes (vowels and consonants) are as follows:

2.1.1 SEGMENTAL PHONEMES

7 vowel and 31 consonant phonemes are available in this Language.

2.1.1.1 Vowels

	Front	Central	Back
High	<i>i</i>		<i>u</i>
Mid High	<i>e</i>	<i>A</i>	<i>O</i>
Mid low			<i>o</i>
Low			<i>a</i>

2.1.1.2 Consonants

	Bilabial	Alveolar	Retroflex	Palatal	Velar	Glottal
Plosive	<i>p b</i>	<i>t d</i>	<i>T D</i>	<i>c ch</i>	<i>k g</i>	
(unasp)						
(asp)	<i>ph, bh</i>	<i>th dh</i>	<i>Th Dh</i>	<i>ch jh</i>	<i>kh gh</i>	

Nasal	<i>m</i>	<i>n</i>	<i>ɳ</i>	<i>ɱ</i>
Fricatives		<i>s</i>		<i>h</i>
Trill		<i>r</i>		
Tap		<i>ɾ</i>		
Lateral		<i>l</i>		
Approximants	<i>w</i>		<i>j</i>	

1.1.2 SUPRA SEGMENTAL PHONEMES

2.1.2.1 Nasalisation

Nasalisation is phonemic in this Language.

The Supra Segmental vowel nasalized phonemes are: *ĩ, ã, eõ, A* and *ã*

2.1.2.2 Length

Length is not phonemic in this Language.

ALLOPHONIC DISTRIBUTION

The major allophonic distributions are as follows:

Consonants

/D/ has two allophones

1. [D] voiced retroflex Stop occurs initially

2. [R] voided retroflex Tap occurs elsewhere
/n/ has four allophones
1. [n] voiced dental nasal occurs before dental stops
[M'] voiced palatal nasal occurs palatal stops

1.2 PHONEMIC DESCRIPTION AND DISTRIBUTION

2.2.1 Vowels

All the vowels occur in all the positions, Initial, Medial and Final.

/a/	/admi, mānukh/	‘man’			
	/biahāhi Admi/	‘married man and woman’			
	/bacca/	‘child’			
/ākhi /	‘eye’	/rā : R/	‘widow’	/rāRua/	‘panja’
/a:tama/ jiu/	‘soul’	/haR /	‘bone’		
/gal /	‘cheek’	/rōā /	‘hair of body’		
/kūia /	‘well’	/jua /	‘yoke’		
/A/	/Adh/	‘half’	/mAdira/ ‘liquor’	/nA/	‘not’
/e/	/eRi /	‘Heel’	/cehra/ ‘Face’	/harine/	‘deer’
	/ek ke bad /	‘Next to’	/pheR / ‘tree’	/kaise /	‘how’
	/ek /	‘one’	/ser/ ‘lion’	/kahe/	‘why’
	/ekbar/	‘once’	/Dher log/ ‘many man’	/u log ke/	‘dhem’
				/piche/	‘behind’
				/nice/	‘below’
/i/	/ihā /	‘here’	/nice/ ‘down’	/beginti/	‘many cattle’
			/bhitre/ ‘inside’	/khali/	‘empty’
			/bhi:r/ ‘crowd’	/bhari/	‘heavy’

/o/	/os/	‘dew’	/ghoRa/	‘Horse’	/siso/	‘sesame’
	/osara/	‘verandah’	/mor /	‘peacock’	/kamlanimbo/	‘orange’
	/okar/	‘his’	/côc/	‘beak’	/jao/	‘barley’
			/Thori/	‘chin’	/cho/	‘six’
			/rôã/	‘hair of body’		
			/koil /	‘cuckoo’		
/u/	/u:n/	‘wool’	/cuRi/	‘bangle’	/alu/	‘potato’
	/urua/	‘owl’	/mura/	‘raddish’	/daru/	‘wine’
	/uRis/	‘bed-bug’	/culla/	‘oven’	/ghiu/	‘ghee’
	/unkar/	‘their’	/khu/n	‘blood’	/kuia/	‘well’
					/bichu/	‘scorpion’
					/jhaRu/	‘broom’
/O/	/OksA/	‘path’	/gOndh/	‘smell’	/bO/	‘to flow’

2.2.2 Consonants

2.2.3 /p/ The Consonant /p/ may be described as bilabial voiceless unaspirated plosive.

/piTh/	‘back’	/pi:pani/	‘eye lash’	/bhap/	‘steam’
/peT/	‘belly’	/khapra/	‘tile’	/pap/	‘sin’
/panja/	‘claw’	/papaR/	‘papad’	/bap/	‘father’
/pahaRi/	‘hill’	/papitha/	‘papaya’	/sãp/	‘snake’
/pata/	‘leaf’	/topi/	‘cap’		
/pani/	‘water’				

/ph/ The Consonant */ph/* may be described as bilabial voiceless aspirated plosive.

<i>/phul/</i> ‘flower’	<i>/gena phul</i> ‘marigold’	<i>/baraph/</i> ‘ice’
<i>/pheR/</i> ‘tree’	<i>/phupha/</i> ‘father’s sister’s husband’	<i>/gõph /</i> ‘moustache’
<i>/pharas/</i> ‘floor’	<i>/giriph dar/</i> ‘arrest’	
<i>/phar/</i> ‘fruit’		
<i>/phail/</i> ‘file’		

/b/ The Consonant */b/* may be described as bilabial voiced unaspirated plosive.

<i>/bacca/</i> ‘baby’	<i>/phul kobi/</i> ‘cauliflower’	<i>/paejab /</i> ‘anklet’
<i>/barũni /</i> ‘eyebrow’	<i>/bicobic/</i> ‘centre’	<i>/kitab/</i> ‘book’
<i>/baRh/</i> ‘flood ‘	<i>/barbad/</i> ‘waste’	<i>/kab/</i> ‘when’
<i>/balu/</i> ‘sand’		<i>/purab/</i> ‘east’
		<i>/khArab/</i> ‘bad’
		<i>/garib/</i> ‘poor’

/bh/ The Consonant */bh/* may be described as bilabial voiced aspirated plosive: -

<i>/bhor/</i> ‘morning’	<i>/kabhi kabhi/</i> ‘sometimes’	<i>/Usabh/</i> ‘those’
<i>/bhap/</i> ‘steam’	<i>/choT bhai/</i> ‘younger brother’	<i>/hum sabh/</i> ‘we all’
<i>/bhaisbhãisa/</i> ‘buffalo, she, he’		
<i>/bhat/</i> ‘boiled rice’		

<i>/t/</i>	<i>/tama/</i> ‘copper’	<i>/rati/</i> ‘night’	<i>/at/</i> ‘liver’
	<i>/titlAli/</i> ‘butterfly’	<i>/sota jharna/</i> ‘waterfall’	<i>/dãt/</i> ‘tooth’
	<i>/tiRa/</i> ‘grass hopper’	<i>/batas/</i> ‘wind’	<i>/bhut/</i> ‘ghost’
	<i>/tel/</i> ‘oil’	<i>/doti/</i> ‘Dhoti’	<i>/barsatrainy/</i> ‘season’
	<i>/takia/</i> ‘pillow’	<i>/dhatu/</i> ‘metal’	

/tAk /	‘to’	/pota/poti/	‘son’s son, daughter’		
/th/	/thakal / ‘tired’	/cauthai /	‘a quarter’	/sa:th/	‘with’
	/thũkal / ‘spit’	/hathi /	‘elephant’	/tirAth /	‘holy place’
		/hãth /	‘hand’		
/d/	/dimag/ ‘brain’	/a:dmi/	‘man’	/marad/	‘husband’
	/du:r/ ‘far’	/kudari/	‘axe’	/nanad/	‘husband’s sister’
	/din/ ‘day’	/madat kel/	‘(help)’	/darad /	‘pain’
	/dada/ ‘father’s father’	/khabar del/	‘inform’	/sawad/	‘taste’
	/dur/ ‘far’				
/dh/	/dhar/ ‘current’	/madhu/	‘money’	/dudh/	‘milk’
	/dhan/ ‘paddy’				
	/dhatu/ ‘metal’				
	/dha:nik/ ‘rich’				
/T/	/Topi/ ‘cap’	/moTa/	‘fat’	/peT/	‘belly’
/Th/	/Thori/ ‘chin’	/muThi/	‘fist’	/pi:Th /	‘back’
	/Thandh/ ‘cold’	/aMuTha/	‘thumb’	/jhuTh/	‘false’
		/AMuThi /	‘ring’	/miTh/	‘sweet’
/D/	/Daku/ ‘dacoit’	/ANDa/	‘egg’	/ghAmAnD/	‘proud’
/Dh/	/Dhil/ ‘louse’	/buDDha/	‘old man’		

/c/	/cõc/	‘beak’	/bacca/	‘child’	/coc/	‘bill’
	/cehra/	‘face’	/bichu/	‘scorpion’	/ma:ric/	‘black pepper’
	/cu:l/	‘bar’	/kicaR/	‘mud’	/bicobic/	‘centre’
	/cani/	‘silver’	/batcit/	‘conversation’	/ũc/	‘up/high’
	/cãn/	‘moon’	/lalci/	‘greedy’	/pãc/	‘five’
/ch/	/cabhi/	‘key’				
	/chati/	‘chest’	/gucha/	‘bunch’	/gãch/	‘tree’
	/chal/	‘bark’	/machri/	‘fish’	/kũch/	‘some’
	/chat/	‘roof’				
/ch/	/churi/	‘knife’				
/j/	/jawanadmi/	‘young man’	/panja/	‘claw’	/a:j/	‘today’
	/jaMh/	‘thigh’	/bijuri/	‘lighting’	/laj/	‘shame’
	/jamin/	‘land’	/paejab/	‘anklet’	/caubhãj/	‘four fold’
	/jal/	‘net’				
/jh/						
	/jhaRi/	‘bush’	/bujhAl/	‘understand’	/sãjh/	‘evening’
	/jhopaRi/	‘hut’				
	/jhaRu/	‘broom’				
/jh/	/jhuTh/	‘false’				
/k/	/kehuni/	‘elbow’	/laRka/	‘boy’	/nAk/	‘nose’
	/kãTi/	‘nail’	/rakat/	‘blood’	/saRak/	‘road’
	/kanh/	‘shoulder’	/akas/	‘sky’	/ek/	‘one’
	/kamar/	‘waist’	/kukur/	‘dog’	/dha:nik/	‘rich’
	/kohra/	‘fog’	/tAr kari/	‘vegetable’	/camak/	‘shine’
	/kirin/	‘ray’				
	/kabutar/	‘pigeon’				
	/kuia/	‘well’				

/kh/	/khun/	‘blood’	/khiRki/	‘window’	/worry/	‘dukh’
	/kharha/	‘hase’	/bhukhail/	‘hungry’	/adarakh/	‘ginger’
	/khur/	‘hoof’				
	/khamua/	‘pillar’				
/g/	/gal/	‘cheek’	/sagar/	‘sea’	/dimag/	‘brain’
	/gõph/	‘moustache’	/muruga/	‘cook’	/ag/	‘fire’
	/goR/	‘leg’	/suga/	‘parrot’	/ba:g/	‘garden’
	/garami/	‘heat’	/lagam/	‘reins’	/ulog/	‘they’
	/gãw/	‘village’	/a:ge/	‘forward’	/alag/	‘different’
	/gali/	‘street’				
/gh/	/ghaTa/	‘cloud’	/rasoighar/	‘kitchen’	/bagh/	‘tiger’
	/ghurci/	‘wrinkle’				
	/ghariyar/	‘crocodile’				
	/ghoRa/	‘horse’				
/m/	/manukh/	‘man’	/a:dmi/	‘man’	/cam/	‘skin’
	/mas/	‘flesh’	/dimag/	‘brain’	/nim/	‘neem’
	/muRi/	‘mãth/head’	/tama/	‘copper’	/lagam/	‘reins’
	/mor/	‘peacock’	/umar/	‘age’	/lam/	‘tall’
	/molayam/	‘soft’	/camak/	‘shine’	/garam/	‘warm’
	/mural/	‘cry’	/dam/	‘cost’		
/n/	/nA/	‘not’	/Anhar/	‘blind’	/can/	‘moon’
/N/			/ANDa/	‘egg’	/kAN/	‘small particle’
/M/			/aMAn/	‘courtyard’	/sAM/	‘accompany’

/s/	/sud/	‘pure’	/aste/	‘slow’	/baris/	‘year’
	/saRal/	‘rotten’	/kasal/	‘tight’	/mās/	‘flesh’
	/suwad/	‘taste’	/piasal/	‘thirsty’	/os/	‘dew’
	/sāc/	‘true’	/siso/	‘sesame’	/akas/	‘sky’
	/pisal/	‘grind’			/bās/	‘bamboo’
					/uRis/	‘bad’
/h/	/nakuca/	‘nostril’	/panja/	‘claw’	/khun/	‘blood’
	/nāk/	‘nose’	/chain/	‘silver’	/din/	‘day’
	/nāw/	‘boat’	/cini/	‘sugar’	/ban/	‘forest’
	/nu:n/	‘salt’	/pani/	‘water’	/madan/	‘field’
	/nana/	‘mother’s father’/jamin/		‘land’		
	/ni:l/	‘blue’	/u:n/	‘wool’		
/r/	/rati/	‘night’	/Thori/	‘chin’	/du:r/	‘for’
	/rōa/	‘fur of animal’	/kohra/	‘fog’	/bar/	‘hair’
	/rakhi/	‘squirrel’	/ghariyar/	‘crocodile’	/ka:mar/	‘waist’
	/ra:s/	‘juice’	/urua/	‘owl’	/beyar/	‘air’
			/kharha/	‘hare’	/dhar/	‘current’
			/kudari/	‘axe’	/ser/	‘lion’
			/aram/	‘rest’	/ti:r/	‘arrow’
					/car/	‘four’
/R/			/lARki/	‘girl’	/peR/	‘tree’
/l/	/lalar/	‘forehead’	/hatheli/	‘in hand’	/dil/	‘heart’
	/lapaT/	‘flame’	/balu/	‘sand’	/pul/	‘bridge’
	/limigach/	‘tamarind tree’	/pilua/	‘worm’	/Dhal/	‘shield’
	/lagam/	‘reins’	/gali/	‘street’	/diwal/	‘wall’

			/balTi/	‘bucket’		
			/bhala/	‘spear’		
/w/	/wan/	‘arrow’	/jawan/	‘young’	/gãw/	‘village’
			/hawa/	‘air’	/sew/	‘apple’
			/kauwa/	‘crow’	/ghãw/	‘wounds’
			/pakhuwara/	‘fortnight’		
/y/			/ciRiya/	‘bird’		
			/beyar/	‘air’		

2.4 DIPHTHONGS

Diphthongs in Magadhi are mainly found in medial and final positions.

Initial

/Ai/	/Ail/	‘come’
------	-------	--------

Medial

/ua/	/duar/	‘door’
/Ao/	/bichAona/	‘bed’
/ia/	/dial/	‘wall’
/iA/	/piAr/	‘yellow’
/Ai/	/utrAil/	‘float’
/ai/	/jail/	‘go’
/ae/	/khael/	‘eat’
/Ae/	/kAel/	‘do’

Final

/ai/	/chai/	‘ashes’
/ao/	/nao/	‘boat’
/ua/	/dhua/	‘smoke’

2.4 CLUSTERS

The following are clusters available in this Language. Initial and final clusters are less in number than medial clusters.

Initial

/pr-/	/pran/	‘life’
/py-/	/pyar/	‘love’
/ty-/	/tyag/	‘release’
/kr-/	/krodh/	‘anger’
/mr-/	/mrityu/	‘death’
/sw-/	/swAr/	‘sound’
/hr-/	/hrAdAy/	‘heart’
/sth-/	/sthiti/	‘stage’

Medial

/-kk-/	/pAkka/	‘matured’
/-cc-/	/bAcca/	‘baby’
/-dd-/	/khaddar/	‘manure’
/-nj-/	/pAnja /	‘claw’
/-th-/	/aMutha/	‘thumb’
/-Mgl-/	/jaMgla/	‘window’
/-rc-/	/ghurci/	‘wrinkle’
/-lm-/	/gilmaTi/	‘clay’
/-hr-/	/kohra/	‘fog’
/-jk-/	/dujke can/	‘new moon’
/-rkh-/	/bArkha/	‘rain’
/-nh-/	/anhi/	‘storm’
/-rj-/	/gArjAn/	‘thunder’
/-rk-/	/bArke gach/	‘banyan tree’
/-rb-/	/bArbATi/	‘beans’
/-rg-/	/kArgia/	‘loom’
/-mb-/	/nimbo/	‘orange’

/-kr-/	/Dokra/	‘trunk’
/-chr-/	/bAchru/	‘calf’
/-ND-/	/ANDa/	‘egg’
/-Rk-/	/khiRki/	‘window’
/-lc-/	/dalcini/	‘cardamom’
/-jr-/	/bAjra/	‘maize’
/-lh-/	/culha/	‘oven’
/-gw-/	/bhOgwan/	‘God’
/-nt-/	/beginti/	‘many’
/-Tkh-/	/nATkhAT/	‘naughty’
/-dm-/	/bAdmas/	‘rogue’
/-hr-/	/mehraru/	‘woman’

Final

/-ndh/	/gAndh/	‘smell’
/-ND-/	/ghAmAND/	‘proud’

2.5 SYLLABLES

The following are the syllabic structures available in Magadhi.

V	/a/	‘come’
CVV	/rõa/	‘fur of animal’
CVVV	/kuia/	‘well’
VC	/am/	‘mango’
CVC	/kam/	‘work’
CVCC	/pũch /	‘tail’
CCV	/pOtta /	‘leaf’
CVCC	/gOndh /	‘smell’

3.MORPHOPHONEMICS

With the addition of some bound morphemes when there is change in the phoneme of the base morpheme, the change is known as morphophonemic change.

The following are the morphophonemic rules operative in Magadhi.

i. Magahi verb stem consists of a root + */-al/*. The roots ending in are very few in number.

i. V

/a / 'to come'

/k^ha/ 'to eat'

/ja/ 'to go'

ii. CV

/si / 'to stitch'

/ji / 'to live'

/mu/ 'to die'

/ho/ 'to be'

/de / 'to give'

iii. CVC

/puj/ 'to worship'

/cARh/ 'to ride'

/sun/ 'to listen'

/rakh / 'to keep'

2. The difference between vowel and consonant ending stems have been made with a view to the system of stem formation. The vowel stems taking /-al/ morph to form a base undergo a morphophonemic change as follows:

/a /	+	/-al/	>	/a-el /	‘have come’
/k ^h a/	+	/-al/	>	/k ^h a-el /	‘have eaten’
/si /	+	/-al/	>	/si-el /	‘have stiched’
/rakh/	+	/-al/	>	/rakh-el/	‘have kept’

4. MORPHOLOGY

Morphology deals with words and their declensional patterns as well as verbs and their conjugational patterns. Morphology of Magadhi/Magahi is discussed under Noun, Verb, Adjectives and Adverbs.

4.1 NOUN MORPHOLOGY

Noun morphology deals with the forms and classification of nouns, pronouns and their declensional/ inflectional pattern in association with person, number, gender, and adjective etc. The nouns in the Language are generally marked by two numbers (singular and plural) and two genders (i.e. masculine, feminine); and mostly seven cases (nominative, accusative, dative, ablative, genitive, locative and instrumental).

4.1.1. WORD FORMATION

Morphemes may be broadly classified into two groups: roots and non-roots. All the roots enter into higher morphological constructions and form a base, while the non-roots do not. The roots may be classified into four categories, that is, noun and noun substitutes, adjectives including numerals, verbs and adverbs, non-roots are the forms which do not serve as bases for higher morphological constructions. These may be classified into three categories – Affixes include Prefixes and Suffixes, Post Positions are semi bound forms and Particles are free forms and are uninflected. Actually, the Particles function at the level higher than the word. These are emphatics, connectives and interjectives. The morphological process which are employed are affixation, juxtaposition, reduplication and compounding.

A word is defined either as a phoneme or sequence of phonemes between successive pauses and is a free form or a free form plus a bound form or a combination of two or more free forms. The distinction between a phrase and a compound word is not very much clear. Nonetheless compound formation has been accepted here as a morphological process and is treated as a word.

Prefixation

/ku/	+ /thaw/	/kuthāw/	‘unwanted (bad) place’.
Neg. Pref	place		

/An/	+ /jan/	/Anjan /	‘unknown’
Neg. Pref	to know		

Suffixation

Suffixation is the most productive process and it is applied to all the word classes.

a) Substantives

/ghAr/ + a */ghArua/* 'of the house'
house poss.suff

b) Verb

/pARh / + */Al /* > */pARhAl/* - 'read'
to read inf. suffix

/so/ + */At /* + */ke/* > */sut ke /* - 'having slept'
sleep inf suffix suff

c) Phoneme substitution

i) */A/* ~ */a/*
/mAr/ 'die' */mar/* 'kill/ beat'

ii) */I/* ~ */e/*
/mil/ 'to meet' */mel/* - 'meeting'

/A/ ~ */a/*
/kAr/ 'to do' */kar/* - 'work'

c) Suppletion and reduplication will be dealt with at appropriate places

d) When two immediate constituents form a sequence dropping connective or adjectivals, it is called compounding.

<i>/bhAia bhAuji/</i>	‘brother and sister’
<i>/maibap/</i>	‘parents’
<i>/dugoRwa/</i>	‘two legged’

4.1.2 NOUN

A noun can be defined as a word which fulfills the following criteria

- i) Any word that can take number and gender markers
- ii) Any word that can take determiner suffix
- iii) Any word that can take case markers
- iv) Any word that can take diminutive Suffix
- v) Any word that can be preceded by the genitival suffix and followed by attributive words such as adjectives, numerals, quantifiers and demonstratives.
- vi) Any word which is capable of forming compounds.

Derived nouns - The processes are prefixation and suffixation.

Prefixation

The common prefixes in Magahi are */be-/*, */bin-/*, */A-/*, */An-/*, */Ap-/*, */ni-/*, */dur-/*, */ku-/* and */su-/* There may be more also.

<i>/be/</i>	+	<i>/kar/</i>	=	<i>/bekar/</i>
without		work		‘unemployed’

/bin/	+	/mae/	-	/binmae/
without		mother		‘without mother’

/dur/	+	/din/		/durdin/
bad		day		‘bad time’

/ni/	+	/pata/		/nipata/
not		trace		‘untraced’

Suffixation - Nouns can be derived from different form classes. The common suffixes are

/-uai/, /-ai/, /-an/, /-Aia/, /-nihar/, /-ah/ etc

a) From verbs

/pARh/	+	/ua/	>	/pARhua/	-	‘student’
to read		possession				

/duh/	+	/ai/	>	/duhai/	-	‘Act of milking’
to milk		abstraction				

/TuT/	+	/an/	>	/TuTAn/	-	‘Act of getting broken’
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/hAs/	+	/Ala/	>	/hAswAla/	-	‘one who laughs’
to laugh		possession				

/ga/ + */nihar/* > */gAonihar /* - ‘singer’
 to sing possession

b) From adjectives

/baur/ + */ah/* > */bAurah /* - ‘fickle minded’
 bad indicator

/lal/ + */ai/* > */lAlai/* - ‘redness’
 red abstraction

c) From adverb

/ag / + */e/* + */ua/* > */Agua /* - ‘leader’
 forward indicator

d) From other nouns

/burh/ + */pa/* > */buRhapa/* - ‘oldness’
 old man abstraction

/khis/ + */ahAT/* > */khisiahAT/* - ‘Actors’
 anger condition ‘being angry’

Compounding - At least two words form a sequence in which

- i) both the words may be nouns i.e. *cansuraj*- ‘moon and sun’
- ii) the first constituent may be an attribute and the second constituent a noun -
/hariAy sari / - ‘green sari’

/dAs/ + /muh/ /dAsmuh / ‘having ten mouth i.e. Ravan’

Article- A Magahi noun may occur with or without an article, but sometimes in order to indicate indefiniteness or definiteness it may take markers. In case of indefiniteness the numeral */ek/* with */go/* precedes the noun. Sometimes */kAono/* is used before the noun. e.g.

/e(k)/ + /go/ /lAika/ /hAl/

one + determiner boy was

‘There was a boy’.

The definite article is */-i(y)a/* which is added to the singular feminine and diminutive nouns and to the MC(masculine) nouns ending in */-u/*, */-i/* other Mc Nouns (masculine Nouns) add */I-wa/* to mark definiteness. Feminine plural nouns add */-o/* and Mc plural nouns (masculine plural nouns) add */I-u/* as definite marker Examples :

/laiki/ - ‘girl’

/lAiki(y)a/ - ‘the girl’

/telin/ - ‘wife of the oil man’

/telini(y) a/ ‘the wife of the oil man’

/rani/ - ‘queen’

/rAnia/ - ‘the queen’

/sadhu/- ‘hermit’

/sAdhui(y)a/ - ‘she hermit’

/mali/ - ‘gardener’

/mali(y) a/ - ‘the gardener’

/sĀRAk/ - ‘road’

/sĀrAki(y) a/ - ‘the road’

/-wa/ /lAika/ - ‘boy’

/lAikAwa/ - ‘the boy’

/am/ - ‘mango’

/Amawa/ - ‘the mango’

/saRh/ -	‘bull’	/sÅRhwa/ -	‘the bull’
/can/ -	‘moon’	/cAnwa/ -	‘the moon’

4.1.2.1 Number

Number in Magahi is a two-member class i.e. Singular and Plural. Singular has /Ø/ marker, and plural allomorphs are /-n/, /sAb/ and /log/. The first one is a bound morph and the rest two are nouns of multitude and can stand alone in a syntactic construction. The allomorph /-log/ is only added to human nouns. Examples:

/bAnia/ -	‘trader’	/bAniAn/ –	‘traders’
		/bAnia/ – /sAb/	‘traders’
		/bAnia/ – / log /	‘traders’
/beTi/ -	‘daughter’	/beTiAn/ –	‘daughters’
		/beTi – sAb/ -	‘daughters’
		/beTi/ – /log / -	‘daughters’
/mus/ -	‘mouse’	/musAn/ -	‘mice’
		/mus/ – /sAb/ –	‘daughters’
/khet/ -	‘field’	/khetAn/ –	‘fields’
		/khet/ – /sAb/ –	‘fields’

Plural morpheme may be added to the noun after the definite article, e.g.

/bAniAwa/ –	‘the trader’	/bAniAwAn/ –	‘the traders’
		/bAniAwa / /sAb/ -	‘the traders’
/beTi(y)a/–	‘the daughter’	/beTi (y) An/ -	‘the daughters’
		/beTi(y)a sAb/ -	‘the daughters’

When the plural morpheme /-log/ is added to the nouns with definitive suffix the allomorph

/-log/ adds /in/ or /-in/ eg.

/beTi (y) a – log –in / -/An/ ‘daughters’

/bAniAwa – log – in/ -/An/ ‘the traders’.[The ultimate free morphemes are /-log/]

Thus the structure of the plural nouns are:

i) NS + def.Art + pl

ii) NS human
 non-human

iii) def. Art /I (y) a/
 /wa/

iv) pl-morph /An – sAb/
 /log –(-in/An)/

v) Human NS -/An/
 -/sAb/
 -/log (in/An)/

- vi) Non-human NS *-/An/*
 -/sAb/

4.1.2.2 Gender

Gender in Magahi is partly an overt and partly semantic based category. Following semantic criteria, it is realized on natural recognition of sex. Therefore, it is applicable to animate nouns only. To distinguish the gender of animates there are overt gender markers also. The exceptions are kinship terms where absolute forms distinguish the sexes. Regarding inanimate nouns, there is perhaps no sex-based gender distinction and the diminutive suffix determines only the shape and size of object.

Thus, the Magahi nouns can be broadly classified into a) animate and b) inanimate. Again, animate class has two-way division, i.e. human and non-human which in turn fall into Masculine and feminine. The inanimate nouns are two-fold – big and small. Examples:

Human Nouns -

Absolute + terms

Masculine	feminine	
<i>/babu/</i> ‘father’	<i>/mai//mAia/</i>	‘mother’
<i>/bhai/</i> ‘brother’	<i>/bAhin/</i>	‘sister’
<i>/bAr/</i> ‘groom’	<i>/kAnia/</i>	‘bride’

Morphological markers

- a) Mas. Nouns ending in */-a/* take */-i/* or */-in/* feminine markers

Masculine	Feminine	
<i>/lAika/</i> ‘boy’	<i>/lAiki/</i>	‘girl’
<i>/caca/</i> ‘uncle’	<i>/caci/</i>	‘aunt’
<i>/dulha/</i> ‘groom’	<i>/dulhin/</i>	‘bride’

b) Masculine Nouns end in /-e/, /-i/, /-u/ , /-o/ markers. Feminine Morphs end in consonants /-in/, /-ain/.

Masculine		Feminine	
/cAubc/	‘A clan of Brahmins’	/cAubain/	‘female Brahmin’
/modi/	‘grocer’	/modi-ain/	‘lady grocer’
/sadhu/	‘saint’	/sAdhu/ – /ain/	‘female saint’
/nau/	‘barber’	/nain/	‘lady barber’
/cor /	‘thief’	/cor – in /	‘lady thief’

Non-humans examples:

Masculine		Feminine	
/kuta/	‘dog’	/kuti/	‘bitch’
/ghoRa/	‘horse’	/ghoRi/	‘mare’
/mor/	‘peacock’	/morin/	‘she hen’
/sãp/	‘snake’	/sãpin/	‘snake (fem.)’

For the inanimate nouns, the division is diminutive which is marked and unmarked un-diminutive. Examples:

/kiRa/	‘worm’
/cirAĩ/	‘scorpion’
/urua/	‘owl’
/cilh/	‘eagle’

Sometimes /-nAr/ - male, /-mada/ -female precedes the noun if one is to be very particular about the sex e.g.

Masculine		Feminine	
/nAr	cirAĩ/	‘he bird’	
		/mada - cirAĩ/	‘she bird’

But, this is not a general process.

Inanimate

Following examples show differences in shape, size and volume of the object: -big object
-small object

/oRa/	‘big basket’	/oRi/oRia/	‘small basket’
/baRcha/	‘big spear’	/bArchi/	‘small spear’
/TukRa/	‘big piece’	/TukRi/	‘small piece’

There are many nouns where shape and size is also not determined with the help of markers e.g.

/gõph/	‘moustache’
/haR/	‘bone’
/pApAni/	‘eye brow’
/khet/	‘field’
/peR/	‘tree’
/phul/	‘flower’

4.1.2.3 Case

Case is a grammatical category, which expresses relationship between a noun phrase and a verb phrase both on syntactic level and semantic level. On this criteria Magahi distinguishes following case relations-

1. Subjective 2. Executor 3. Communicative 4. Unmarked objective 5. Locative
6. Ablative (source, spatial, temporal, cause) 7. Goal (destination, direction, extent.)
8. Benefactive 9. Instrumental 10. Sociative and 11. Genitive.

Subjective - It relates the subject of the sentence to the entire predicate phrase and does not take any case marker examples :-

1. / banAr kudAit he/ -
 monkey jump is
 ‘monkey jumps’

2. /kAllu bARhia Adimi hAthAn/

Kallu good man is

‘Kallu is good man’.

3. /bhAuji sut – At halĩ/

sister-in-law sleep was

‘sister-in-law was sleeping’

The surface subject may have many semantic functions. Some important ones are as follows: -

Agentive – It is the volitional, animate instigator or executor of the action. Agentive case is realized only with action verbs only.

/raja cor ke mAr lAn/

‘The king killed the thief’

/babuji hAsua se ghas kAttA thin/

fathersicklepp grass will cut

‘fatherwill cut grass with sickte’

/slar phAl pAthAwAlAk/

jackal fruit send + past

‘jackal sent (the) fruit’.

Recipient agent - In such cases the subject is the recipient of the action identified by the intransitive reflexive verbs. The agent may be animate or inanimate noun.

/ravan muAl / - 'Ravan died'

/juta TuT gel/ - 'The shoe got broken'

Natural forces are realized as animate beings and function as agents –

/bArAkha howAt he/

Rain be-tense is

'It rains'

/hAwa ghAr ujArIOk/

wind house destroy + tense

'The wind destroyed the house'.

In equational or existential sentences the verb expresses the qualities, attributes or natural properties of animate as well as inanimate nouns and these nouns are realized as surface subject.

/lAikawa seyan he/

boy + the wise is

'The boy is wise'

/tAruwal bhothAr he/

sword blunt is

'(the) sword is blunt'

/gõph kAria he/

Moustache black is

'(the) moustache is black'.

/pAtna sAhAr bARhAn he/

‘Patna is a big city’

/JaR await he/

‘Winter is approaching’

In causative constructions there are two agent i.e. instigator and instigated. If the verb is transitive the executor takes / -sc/ postposition and if it is intransitive it does not

/babuji lARika se kam kArAelAn/

‘Father got the work done through the boy’

/lt marA gel/

‘He was killed’

Executor - When the direct object is the executor of an action and the entire sentence expresses wish, request or instruction of the subject it takes /-ke/ post position

/mAdari bAnAr wa ke nace la chARl mArIAk/

juggler monkey they pp dance pp stick beat + tense

‘The juggler beat (with) stick the monkey to dance’.

/bhAuji bhAia ke awe la kAhAethin/

‘Sister-in-law asked brother to come’.

Communicative –

With communicative verbs or with any verb with the construction *vs+ho* the case marker of the direct object is */ke bare me/* or only */ke/or/se/*

/bAhini babuji ke/se kAhAlinin/

‘Sister spoke to (the) father’

/pulis corwAn ke bare me bolAt rAhAi/

‘(The) police was telling about the thieves’

Elsewhere the direct object is unmarked.

/modi tel delAk^h/

‘the grocer gave oil’

/dain bhut khelAelAk/

‘The witch played (with) evil spirit’

/pAnDit ji pothi bAclAn/

‘The Pandit read (the) book’.

Locative - It denotes spatial orientation of the action. The Inessivelocation marker is /-me/ and Adhesive location marker is /-pAr/

/ghAr me/ - ‘in (the) house’

/dokan me/ - ‘in the shop’

/peR pAr/ - ‘on the tree’

/iskul Par/ - ‘at the school’

Besides post position /-me-/ ‘in the house’

Inessive is also marked by /-e/ which is perhaps a historical survival of Indo-Aryan case terminations.

e.g.

/ghAre/ ‘in (the) house’

/gāwe/ ‘in (the) village’

Ablative - It indicates the source of an action. The source may be spatial, temporal or statal or causal. Spatial source take /-se/ post position and indicate the source of motion verbs.

/peRse/	‘from tree’
/ghAr se/	‘from house’
/pAtAna se/	‘from Patna’

For interior source the post positions /mè -se/ or /c – se/ are used

/ghArmẽse/	‘from inside (the) house’
/peR tAt – e-se/	‘from under (the) tree’

For exterior source /pAr –se/is used.

/dokan - pAr – se/	‘from (the) shop’
/chAtta pAr – se/	‘from (the) roof’

Temporal or statal source is marked by /-se/

/dAs bAje se/ -	‘from 10 o’clock’
/choT se bAR/-	‘from small to big’

4.1.2.4 Post Position

Post Positions denote destination, direction, extent etc of a movement or communication verb. Post position /-kihã/, /kAnne/, /lAgge/, /bhire/ are used in case of destination.

/bhAuji kihã/ -	‘to (the) sister-in-law’
/babuji lAgge/	‘to (the) father’
/bhAia kAnne/-	‘to (the) brother’
/peR bhire/	‘to the tree’

Post position /tAk/ and /le/ denotes extent

/ghArtAk/	‘up to the house’
/dhArAti se sArAg tAk/	‘from earth to sky’
/gAya se gumo le/	‘from Gaya to Gumo’.

Direction is denoted by /ke – or(e)/

/ghAr ke –or(e)/	‘towards house’
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The extent of time or state is marked with /-mẽ/

/dAs din mẽ/ -	‘in ten days’
/pãe rupiya mẽ/	‘in five rupees’

Benefactive - The action of the verb indicates that it has been performed in the interest of another noun, animate or inanimate. The post positions which indicate this affair are /-la/. /-lagi/. /-lel/ and /khatir/

/banAr la bhat/	‘rice for money’
/bhAuji lagi payel/	‘anklet for sis-in-law’
/kheti lel pAniwAt/	‘irrigation for farming’
/sute khatir khATiya/	‘cottage for sleeping’

Instrumental - It denotes the means of an action. The means must be an inanimate force or an object. It is marked by /-e/ or /-se/. Marker /-e/ is confined to human body parts only.

/hath-e-/	‘with hand’
/laThi se/	‘with the stick’
/churise/	‘by means of knife’
/hÃsuase/	‘with sickle’

Associative - It expresses accompaniment. The post position /ke-sAM-e/ is generally used.

/babuji kesAM-e nokArAwa gel/

‘The servant went with father’.

/alu ke sAM-e piaj rop/

‘Plant onion with potato’.

Genitive - Strictly speaking it is not a case relation. The post position on the surface level relates two noun phrases. Nevertheless, it has been customary to include under case. The marker in Magahi is /ke/ which on semantic plane expresses human relationship, possession, belongingness or partitiveness etc. e.g.

/bhalu ke iyar banAr/ ‘bear’s friend monkey’

/Sita ke gAhAna/ ‘ornaments of Sita’

/ghAr ke duwar/ ‘door of the house’

/cardin ke jingi/ ‘life of four days’

/jaR ke kApARa/ ‘cloth for winter’

4.1.3 PRONOUN

Pronouns are noun substitutes and take number and case markers. Magahi pronouns are not distinguished for gender. There are five kinds of Pronouns in Magahi –

- i) Personal Pronoun
- ii) Demonstrative Pronoun
- iii) Interrogative Pronoun
- iv) Reflexive Pronoun
- v) Indefinite Pronoun

The Personal Pronoun – Magahi Personal Pronoun distinguishes three persons, two numbers and three way opposition of social status i.e. equal, honorific and non-honorific. The following is the chart of Personal Pronouns –

Person	Singular	Plural	Equal	honorific	non-honorific
First	/hAm/	/hAmAni/	/mo/	/hAm/	/tohAra hAmrAni/
Second	/tũ,/	/tõ/	/tohAni/	/toharmApne/	/tũ, tõ, tohAni/
Third	/se, u, tAuh/		/tin ^h /	/u/	/tin ^h u/

Thus, the Plural allomorphs are /Ani/ for first person and second person and /-inh/ for third person.

The Demonstrative - It denotes two kinds of spatial distance i.e. proximate and remote. There is no limit of remoteness.

	Proximate		Remote
Singular	/i/-	‘this’	/u/ - ‘that, se, that’
	/eh/	‘this’	/oh/ - ‘that, /tAun/ ‘that’
	/je/jAun/	‘who’	
Plural	/inh/	‘these’	/unh/ ‘those’
	/jinh/	‘who’	/tinh/ ‘who (remote)’

The interrogative Pronoun - These are of two types i.e. interrogating human nouns and interrogating an object or reason or manner of an action.

	Interrogating Animate nouns	Objects etc.
Singular	/ke, ko, kAun/ /kAkhAni, kAisAn/	/ka, ki, kAĩoci, kAthi, kAise, kahe,/
Plural	/ke, kinh, kin ^h kani/	

The Reflexive Pronoun - Any pronoun can be made reflexive by suffixing /-Apne/or/khud/

Singular	/Apne/ -	‘self’
Plural	/Apne-sAb/-	‘selves’

The reflexive /khud/ does not have number distinction.

The Indefinite Pronoun- Indefinite Pronouns are keu, koi, kuch, je, and plural is formed by suffixing /sAb/ ‘or’

Case relations - Pronouns are the noun substitutes. So, any Pronoun can replace a noun Phrase in a sentence. So, all the case relations which have been established in case of noun are applicable to Pronouns also. Except subjective, Magahi Pronouns sometimes add genitive /-Ar/ /ke/ and then the relevant post positions to express the particular case relation.

Thus, the process is: PL.st + num + /-a/ +pp

Example:

/tu/	‘you’	>	/tora lagi /	‘for you’
/hAm/	‘us	>	/hAmanike-le/	‘for us’.
/tu/	‘you’	>	/tohani se/	‘from you (Pl.)’

4.1.4. ADJECTIVE

The adjectives in syntactic construction precede noun or Pronoun; and are inflected for number but not for Gender. The adjectives may be a base or derived. Process of compounding is also relevant. The adjectives take determiner or article /ka/ and /ki/ and numerals take /-go/ base adjective

/lal/	‘red’
/piAr/	‘yellow’
/thor/	‘less’
/dher/	‘much’
/tin/	‘three’
/I/	‘this’

Derived adjectives - Derivation is done by means of prefixation and suffixation. The common suffixes are /-ail/, /khani/, /s/, /Anil/, /-ah/, /-sa/, /-i/ etc. The prefixes are /su/ and /ku/

/lAlai/	‘redness’
/piArah/	‘yellow like’
/thor mAni/	‘less like’
/Dherkhani/	‘much in quantity’
/tin – go/	‘only three’
/ku cal/	‘bad behaviour’
/su-bhekh/	‘beautiful’

Compounding - two adjectives form a sequence

/lal – piAr/ ‘state of anger’
red yellow

/tin - pac/ ‘state of indirect refusal’
/three - five/

/nik - jAbun / ‘Any how’
good bad

/thor - Dher / ‘something’
less much

On semantic level the following adjectives can be distinguished –

a) qualitative adjective - It denotes quality of an object

/lal/	‘red’
/kAriya/	‘black’
/baur/	‘bad’
/ni/	‘good’

b) Quantitative adjective - denotes quantity of an object

/bAhut/	‘many’
/kAm/	‘less’

Demonstrative adjective - on syntactic level demonstrative pronouns function as demonstrative adjective :

/Aelimi/	‘this man’
/ghAr/	‘that house’

Interrogative adjective - All the interrogative Pronouns function as interrogative adjective on syntactic level.

/kAun cij/	‘what thing’
/kAisAn bAr/	‘what type of groom’.

Definitive - All adjectives suffix /-ka/or/-ki/ as definite article. [The suffix /-ki/ may be taken as a diminutive marker but there is ample proof that at some stage in the history of Magahi, adjectives were inflected for gender.

/kAriAka/	‘The black one’
/lal ka/	‘the red one’
/pAhilka/	‘the first one’
/nimAnki saree/	‘the good saree’
/bAurAki beTi/	‘the ugly daughter’
/pAhilki mehraru/	‘the first wife’.

Number - Number is indicated by means of reduplication or by suffixing /sAb/.

/thor-thor bhat/	‘less rice’
/bARhĩa bARhĩaam/	‘good mangoes’
/nimAn kasAbh/	‘the good ones’
/tisArkAsAbh/	‘the third ones’

4.1.5. NUMERALS

The Magahi numerals have been treated here as adjectives. The numeral system is of decimal type. The numerals have three categories: i) cardinals ii) ordinals iii) fractional.

Cardinals - The basic cardinals are from one to ten hundred, thousand etc and correspond to other Indo-Aryan Languages.

/ek/	‘one’
/dui/	‘two’
/tin/	‘three’
/car(s)/	‘four’
/pãe(s)/	‘five’
/chAo/	‘six’
/sat/	‘seven’
/aTh/	‘eight’
/nAo/	‘nine’
/dAs/	‘ten’
/sAe/	‘hundred’
/hAgar/	‘thousand’
/lakh/	‘lacs’
/kAroR/	‘crore’

Other numerals are derived cardinals. Derivation is done by compounding of which the second member is a decade and the first member is also the corresponding derivative form from 1 to 8. The numerals nineteen, twenty-nine etc are also compounds but the compounding in the first case is addition, and in the second case it is subtraction. The numeral completing each decade is a multiplication. All these processes are explained below -

Addition

/EgarAh/	10+1
/pAchis/	20+5
/sAetalis/	40+7
/AnthawAn/	50+8
/ninanbe/	90+9

Subtraction

/onAis/	20-1
/untis/	30-1
/uncas/	50-1
/un/onAsi/	80-1

Multiplication

/bis/	10X2
/tis/	10X3
/nAbbe/	9X10

Ordinals - These are derived from cardinals which explain folds, multiplications etc. The numeral one takes */-la/*, two and three */-ra/*, four */-tha/* and from five onwards */-wā/* express specification. For expressing folds */-tAh/* or */-bhāj/* is suffixed and for multiplication */-guna/* is suffixed to the cardinals. Examples are :

Specification :-

/pAhila/	‘first’
/dosAra/	‘second’
/cAutha/	‘fourth’
/pĀcwā/	‘fifth’

folds

/du-tAh/	‘two fold’
/cAubhāj/	‘four fold’

Multiplication - Cardinal + ‘guna/gina Examples

/dugina / doguna/	‘twice’
/ teguna/	‘thrice’
/cAoguna/	‘four times’

Fractions - Fractions are expressed in quarter, half and three fourth. For the numeral one fractions are

/sAwa/	‘one and quarter’
/deRh/	‘one and half’
/pane/	‘three fourth’

Above one the fractions */sAwa/*, */saRhe/* and */pAone/* compound with the numerals

<i>/sAwa du/</i>	‘two and quarter’
<i>/sAwadAs/</i>	‘ten and quarter’
<i>/saRhetin/</i>	‘three and half’

4.1.6. CLASSIFIERS

Classifiers */-go/*, and its variant */-goTa/* and */-jAn/*, */jAna/* are suffixed to the numerals to express specification. Classifiers */-go/* and */-gota/* can be used with the numeral preceding any class of noun but */jana/* or */jAn/* is used only when the numeral precedes human nouns.

Examples :-

<i>/tingoam /</i>	‘three mangoes’
<i>/pacgoTahArinajhund/</i>	‘five herds of deers’
<i>/dugoAelimi/</i>	‘two men’
<i>/e(k)go mehraru/</i>	‘one lady’
<i>/tinjAnlog/</i>	‘three people’
<i>/satjAnmAjura/</i>	‘seven workers’

but it can never be

<i>/sat jAn am/</i>	‘seven mango’
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with nouns expressing human females */-jani/* is also used, which indicates lost gender distinction in adjectives.

<i>/carjani lArki/</i>	‘four girls’
<i>/tin janibuRhis/</i>	‘three old ladies’

Degree of comparison - The particle of comparison is */-se/* suffixed to the noun when the subject is being compared with another noun. Examples:

<i>/lal se bARhia pñAr/</i>	‘yellow better than red’
<i>/goR se sunnAr hath/</i>	‘hand more beautiful than leg’
<i>/adimi se imandar kukur/</i>	‘dog more honest than man’
<i>/chũchi se bhAl jhumka/</i>	‘earring better than nose ring’.

The comparison which gives English meaning ‘at the most’ or ‘at least’ is expressed by repeating the adjective marked with the suffix */-se/*

<i>/bARiã se bARiã/</i>	‘better than / best’
<i>/jAbun se jAbun/</i>	‘worse than / worst’

When the noun compared with is not present in the sentence, the form */-se/* is dropped and emphatic */-e/* is added to the adjective; which gives the sense “compared” with.

<i>/bARhie/</i>	‘when compared’
<i>/nimAne/</i>	‘better when compared’
<i>/thore/</i>	‘less when compared’
<i>/tine/</i>	‘only three’

In such cases, the comparison expresses the sense of ‘inferior to’ or equal to’ only. The superlative degree is expressed by the form */-sAb –se/* which precedes the adjective

<i>/sAb – se khArab/</i>	‘worst of all’
<i>/sAb – se ujAr /</i>	‘whitest of all’
<i>/sAb – se kAm/</i>	‘least of all’
<i>/sAb - se Dher/</i>	‘most (in quantity) of all’
<i>/sAb - se ãc pAhar/</i>	‘highest of all (the) mountains’

Relative adjective - At the phrase level (Adjectival) the verb stem with */-Ar...../* or *...At/* suffixation, when precedes the noun phrase, behaves like adjective, and may be called verbal adjective or simply adjectival. Examples :

<i>/pARhAr chAuRi /</i>	‘reading girl i.e. the girl who reads’
<i>/sutAt bahAr /</i>	‘sleeping monkey i.e. the monkey who sleeps’.
<i>/biahAl lARiki/</i>	‘married girl i.e. The girl who is married’

4.2. VERB MORPHOLOGY

4.2.1. VERB

A verb can be defined as a word, which fulfills the following criteria

- i) A word which takes tense, aspect and mood markers.

ii) A word which takes number marker

iii) A word which expresses the status of the subject or the patient; Even when the patient or the object is not present at the surface level the marker attached to the verb stem will indicate the presence of the object or subject and its social status.

iv) A word which takes person marker.

v) A word which is preceded by an infinitive in a sentence

vi) A word which takes gender marker (only in the 2nd and 3rd person.) Status marker is the striking characteristic of Magahi verb system. Examples:

a) When the status of subject and object is equal

1. /lAllu hAmmAr mArAd bAntAh/

lallu I + genitive husband make+tense+object marker

‘Lallu will become my husband’.

2. When the status of subject is superior

/lAllu hAmmAr mArAd bAntA/

‘Lallu will become my husband’.

3. When the status of subject is inferior to object

/lAllu hAmmAr mArAd bAnAt/

‘Lallu will become my husband’.

Generally, there are the divisions of only three way social status, but when the referent is second person, a four way status distinction is noticed.

4. /hAm tora bhai se bheT /kArbAwA/

I your brother pp see v+tense+obj status

‘I shall see your brother–(when the object is in the 2nd p./Equal status’

5. /hAm tora bhai se bheT kArAm/

‘I shall see your brother (General statement)’

6. /hAm tora bhai se bheT kArbAu/

‘I shall see your brother’

(inferior status of the object in the 2nd person.)

7. /hAm tora bhai se bheT kArbAhu /

‘I shall meet your brother’ (The object is in the second person and the status is less than inferior i.e. contempt.)

8. /u milAIsi /millAk – Ai / ‘He met (inferior)’

9. /u milAlA – wa/ ‘He met’ - (equal status)

10. /u milAlAn / ‘He met (Superior grade I)’

11. /u milAlA – thun/ ‘He met (Superior grade-II)’

(Here, on surface level second person pronoun – *tora* – you is not present, but is indicated by the markers /-Ai/, /-Aw/, /-An/ and /-thun/ in the verb.) With this preliminary remark about the Magahi verb which presents rather a complicated system to be followed later on, the present section deals with stem formation, semantic classes and other aspects.

Complex verbs - There are some verb roots which function as operator verb and occur with root – verb or noun to form the complex verbs. The Complex verbs behave as a unit and it is the most productive process in the Language. Those operator verb roots are - /-jal/, /-del/, /kAr/, /-ho/, /-le/, /-pAr/, /-joh/, /-kaRh/ /-pAr/ etc. Examples

i) Verb + operator

/khalel / ‘to eat’

/sut - pArAl / ‘to lie down’

/gin - del/ - ‘to count down’

/kha - ghal/ ‘to eat up’

/mAr - gel/ ‘to die’

/le - lel / ‘to take up’

ii) Noun + operator

/bat kAel / ‘to talk about’

/gil kaRhAl / ‘to start singing’

<i>/peRa johAl/</i>	‘to wait’
<i>/gari del /</i>	‘to abuse’
<i>/ses hoel/</i>	‘to end’

4.2.1.1. FINITE VERB

Tense

In Magahi, Tense is two-term, future and non-future. The non-future can be divided into two categories. The marked category is the past tense and the unmarked is the non-past or simple present. Actually, in Magahi, there is no simple present, if we ignore the constructions in which stative verbs are present. Such sentences are mostly equational sentences.

- | | |
|----------------------------------|----------------------------|
| 1. <i>/hAm sunnAr hi/</i> | ‘I am beautiful’ |
| 2. <i>/tu sunnAr he/-</i> | ‘you are beautiful’ |
| 3. <i>/tu sunnAr hAka/</i> | ‘you(hon)arebeautiful’ |
| 4. <i>/u sunnAr he /</i> | ‘he is beautiful’ |
| 5. <i>/se sunnAr hath/</i> | ‘he(hon)isbeautiful’ |
| 6. <i>/se-sAb sunnAr – hAm/</i> | ‘they are beautiful’ |
| 7. <i>/se sAb sunnAr hathin/</i> | ‘they (hon) are beautiful’ |

The past tense is marked by verb ‘to be’ */v,ho+Al/* and future by {-b} in second and 1st person and by s-At in third person. The main verb precedes the auxiliary verb */ho/* in non-future construction and –adds either */At/or/Al/* adjectivals.

Examples of present tense have been given above

Past tense

- | | |
|--------------------------|---|
| 1. <i>/ u gel/</i> | ‘he went (general statement singular)’ |
| 2. <i>/ugelAm /</i> | ‘they went (general statement plural)’ |
| 3. <i>/u gelA(h)u/</i> | ‘he went (inferior) 2 nd p. referent’ |
| 4. <i>/ugelAwA/</i> | ‘he went (equal) Equal 2 nd P. referent’ |
| 5. <i>/u gelthin/</i> | ‘he went (superior)’ |
| 6. <i>/ u gela hun /</i> | ‘he went (neither of the above three but near to superior i.e. neutral) referent’ |

Future

- | | |
|-----------------------------|--------------------------------------|
| 7. <i>/hAm dekhAm/b/</i> | ‘I shall see’ |
| 8. <i>/tu dekhAbA/</i> | ‘you shall see (hon)’ |
| 9. <i>/tu dekhnb/</i> | ‘you shall see (non-hon)’ |
| 10. <i>/u dekhAt/</i> | ‘he will see (singular)’ |
| 11. <i>/u dekhtAi/</i> | ‘he will see (singular)’ |
| 12. <i>/se dekhi/</i> | ‘he will see (singular)’ |
| 13. <i>/u dekhAtAn/</i> | ‘he will see (singular) (Hon.sing.)’ |
| 14. <i>/u dekhAtAthn/</i> | ‘he will see (superior)’ |
| 15. <i>/u u dekhAbAhun/</i> | ‘he will see (equal)’ |

16. /u dekhhAwA/ 'equal'

Aspect

It denotes the temporal contour of time – In Magahi, it has six-way opposition

Habitual aspect - It is realized in non-future constructions only and is marked by the auxiliary *ho* + tense + aspect + number + person marker.

1. /pani AhAhAi/ 'the water flows (nature)'
2. /u gawa hAi/ 'he sings (habit)'
3. /pani bAhAi hAl/ 'water flowed (nature)'
4. /u gawAi hAl/ 'he sang'
5. /laika khelAi hAthin/ 'boys play'

Iterative aspect - It expresses repeated action. It is realized in all the tenses. The main verb adds */-e/* and the operator verb */-ja/* */-rAh/* before adding tense and other markers – Vs + *e* + *{-ja}* + tense person *-rAh* aspect + number/mood/status/gender

- 1./hAm okAra marte jat hi / 'I went on beating him repeatedly'
- 2./hAm okAra marte gelA/ 'I went on beating him repeatedly'
- 3./hAm okAra marte jaem/ 'I shall go on beating him repeatedly'
- 4./tu pARhAbe rAhA hAkA/ 'you often read'
- 5./se pAtna jate rAhA hAtA thin/ 'he often went to Patna'
6. /banAr cicia te rAhAtAi/ 'The monkey will often make noise'

Examples 4 and 6 may raise questions about whether these phrases convey a sense of habit, as indicated by the verb. In fact, it may be argued that habitual and iterative co-occur in the aforementioned system of construction of future tense.

Immediate aspect - This aspect denotes the immediate occurrence of the action or the imminent action. It occurs in all the tenses. The verb in non-future adds */-te/* and in future */-be/* and the operator verb */-kAr/* follows: -

Vs + *{-te}* ± *{ho}* + tense etc.

1. /bekar bhalu bhagte hAi/ 'The bear is running away (immediately)'
- 2./rogi mArte hAi/ 'The patient was dying (immediately)'
- 3./u pARhAbe k karat/ 'He will study (immediately)'

Durative aspect - It denotes the action which is in progress. Grierson has failed to make any distinction between durative and habitual. In fact in day to day speech the distinction seems to be very limited but nevertheless it does exist. The verb stem in case of durative adds */-At/* whereas it adds */.../* in case of habitual.

- | | | |
|----|--------------------------------------|---------------------------------|
| 1. | <i>/mAchAri pani mé pAirAt hAi/</i> | ‘The fish is swimming in water’ |
| 2. | <i>/siar hūwait hAi/</i> | ‘The jackal is howling’ |
| 3. | <i>/hAmcor ke dekhAit hAlū/</i> | ‘I was seeing the thief’ |
| 4. | <i>/bi lai kudAit hAl/</i> | ‘The cat was jumping’ |
| 5. | <i>/babuji kam kAr rAhal hoetAn/</i> | ‘Father will be doing work’. |

Perfective aspect -This aspect marks the completion of an event. The verb stem adds operator verbs and /-e/ and add /-ho/ with tense markers.

Vs + { ja } + ho + tense etc
de +Al + ho + tense etc

- | | | |
|----|---|--|
| 1. | <i>/lARika kha lele hAi/</i> | ‘The boy has eaten’ |
| 2. | <i>/okAr kam bhAgel hAi/</i> | ‘His work has been done’ |
| 3. | <i>/cor mal cora ke bhag gel hAl/</i> | ‘The thief had run away stealing the thing(s)’ |
| 4. | <i>/hAmAni u log se piThiawAl gel hAlī/</i> | ‘We had been chased by them’. |

Mood

It expresses different degree of reality or desirability of an event or action. In other words the attitude of the speaker or his own mannerism towards what he is saying in terms of obligation, necessity, contingency and desirability is reflected by the action of the verb with the modal markers. A Magahi verb can be marked for following moods.

Obligation - The verb adds /e-/ { ke } with the verb stem and the verb root /-cah/-want *la* vs + e – {ke} -cah + [tense aspect] *la*

- | | | |
|----|---|---|
| 1. | <i>/okAra pARhelacahī/</i> | ‘He should read’ |
| 2. | <i>/Apne suteke cahAt hAhu/</i> | ‘you need to sleep’ |
| 3. | <i>/u log mehrArua se pan kine lacahAt hakin/</i> | ‘They want to buy beetle from that lady’. |

If the obligation is of very high degree the verb adds /-hl instead of /-e/

- | | | |
|----|-------------------------------------|-------------------------|
| 4. | <i>/mukhia ke awAhi kecah/</i> | ‘The Mukhia must come’. |
| 5. | <i>/hAmra pAisa debAhi ke cahi/</i> | ‘I must pay money’ |

In past and future tense the structure would be

Vs + hi + { -ke } + { ho } + [tense pAr aspect]

- | | | |
|----|--|--------------------------------------|
| 6. | <i>/mAntrigi ke bhasAn debAhila hol/</i> | ‘The minister had to deliver speech’ |
| 7. | <i>/nac ke nachila pARtAi/</i> | ‘The dancer must dance’ |
| 8. | <i>/mAjura ke ropmkArhila hotAl/</i> | ‘The labourer must transplant’. |

The probability mood - It expresses doubt or uncertainties. In none future it is marked by /-sAk/ and in future verb stem takes. /-Al – ho/

- i) v + sAkA + ho+ [num. Per. status]
- ii) v + ho + At
- iii) Ak

- 1. /hAm jasAkA hi/ 'I may go'
- 2. /u kAr sAkA hAl/- 'He could do'
- 3. /u gel hotAi/- 'He might have gone'
- 4. /uh kAr pARh lel howAl bhel holta thin/ 'His reading might have been done'.

The intensive mood - expresses wish or desire and it has two categories

- i) Pure intensive ii) conditional intensive

Pure intensive - The structure is vs + Al + cah + At + ho + [tense asp.]

- 1. /u pARhAl cah he / 'He desires to read'
- 2. /mehraru pani bhArAl cahAt hAl/ 'The lady wanted to fill in (fetch from the well water)
- 3./cor bhag gel cAhtAl/ 'The thief will desire to escape'.

Conditional intensive

- 4./hAm pARhitõ / (on the condition) 'I wish to read'
- 5./u log sutAi lathin/ (on the condition) '(I wish) they would sleep'

The conditional intensive of adds - /jAdi/ or/ AgAr/ in the beginning of the sentence, it becomes pure conditional mood.

- 6./jAdi u dekhAit/ 'if he sees'
- 7./AgAr hAmari pARhAT t/ 'If we studied'.
- 8./jAdi kAllu AetAn/ 'If Kallu (will) come'.

Imperative mood- It expresses command and request with humility; depending on that into national variation of the sentence. The construction is:

vs + { de } + imp

The imperative is of two types- 1) instant 2) future

Instant

- 1. /kitab pArhA/ '(you) read the book (command)'

2. /Apne sutiAu/ 'you sleep (request)'

Future imperative Vs + operator + [tense, number, person, status]

- 1./kam kArde bAhĩ/ '(you) will do the works (order)'
- 2./hunkAr kam kArdebAhin/ '(you) will do his work (order)'
- 3./Apne hAmmAr kamkAr dem/ 'you will do my work (request)'
- 4./Apne okAr kam kAr debAhĩk/ 'you will do his work(request)'
- 5./Apne unkAr kam kAr debAhin/ '(please) you will do his work (humble request)'

Precative mood - It occurs only in future tense, which gives the sense of remoteness and is very near to future imperative in sense.

1. /u dekhtAi / 'He will see (after request)'
2. /tũ dekhihA/ 'you will see (order or request)'
- 3./dekha bahũ/ 'you will see (request)'

Optative mood - It expresses blessing or curse. The structure is *vs + ja*

- /+ ã pARh ja / 'May you read'
- /okAr bhala ho ja/ 'May he be happy'

The Permissive mood

The structure is - *vs + e + de*

- 1./pARhedA/ 'let (someone) read'
- 2./mAiya ke awedA/ 'let mother come'
- 3./unka sute dAhun/ 'let him sleep'

The mood of capability is marked by adding either /sAk/le/or/ /-pa/ to the verb stem.

1. /pARh sAkA hAl/ 'Can read'
2. /hAm kAr paem/ 'I can do'
3. /Apne TahAl lem/ 'you can walk'

4.2.1.2 NON-FINITE VERBS

INFINITIVE

Infinitive is formed by adding the marker{-Al} with the verbal base in Magadhi. e.g.

- | | | | | |
|-------------|-------------|---|---------------|-----------|
| <i>ja</i> | - <i>Al</i> | > | <i>jaAl</i> | 'to go' |
| <i>kha</i> | - <i>Ae</i> | > | <i>khaAl</i> | 'to eat' |
| <i>chip</i> | - <i>Al</i> | > | <i>chipAl</i> | 'to hide' |

PARTICIPLE

Present participle

Present participle is formed by adding the marker {- hA} to the verb base.

dekh - hA > *dekhAhA* 'seen'
cAl - hA > *cAlAhA* 'gone'

Past participle

Past participle is formed by adding the marker {- Al } to the verb base.

cAl - gel > *cAlgel* 'went'
bAis - gel > *bAisgel* 'sat'

The Verbal Noun/Gerund

The gerund are formed by adding /-Na/ to the verbal roots. When verbs are used as nouns they are called gerunds. The Examples are as follows:-

/douRNA swasthla Accha hai/ 'Running is good for health'
/piNa swasthla buRa hai/ 'Drinking is bad for health'

4.2.1.3 CAUSATIVE VERB

All types of verbs in Magahi can take causative markers. Only the reflexives undergo the process of transitivization first, and then add causative markers. The causativation has two phases i.e. in the first phase the verb adds /-a/ and in the second phase /-w/ intervenes in between /-a/ and /-Al/ before /-waw/ is added. Semantically, in the first causative the agent and the direct object are present where as with second causative agent or the subject instigator and the direct object acts as the instigated agent.

The structure is:

- i./verb root + a(w) ±Al/
- ii./verb root + A + waw ± Al/
- iii./endines root – i + a (w) ± Al/

Transitive verbs

Verbal root	1 st causative	2 nd causative
<i>/khod/</i> 'to dig'	<i>/khod – aw/</i> <i>/khodA-waw/</i>	'to cause to dig' 'to instigate some one to dig'
<i>/kha/</i> 'to eat'	<i>/khi/l/ /a(w)/</i>	'to feed'

	/khi (l) A waw/	‘to make someone to eat’
/dekh/	‘to see’	/dekha(w)/ ‘to show’
	/dekhAwaw/	‘to cause someone to see’
/de/	‘to give’	/dia(w)/ ‘to cause someone to give’
	/diA waw/	‘to instigate someone to give’
/sut/	‘to sleep’	/suta(w)/ ‘to cause someone to sleep’
	/sut A waw/	‘to ask someone to make someone sleep’

In causative constructions there are two agent i.e. instigator and instigated which is the real executor and instigated which is the real executor of the action. If the verb is transitive the executor takes / sc/ postposition and if it is intransitive it does not

/babuji lARika se kam kArAelAn/
‘Father got the work done through the boy’.

/lt marA gel/
‘He was killed’

Executor - When the direct object is the executor of an action and the entire sentence expresses wish, request or instruction of the subject it takes

/-ke/ post position
/mAdari bAnAr wa ke nace la chARl mArIAk/

4.2.1.5 NEGATIVE VERB

Negative is expressed in two ways i.e. by means of free forms which are /nAl, /mAt/ and /jAn/ and by means of bound forms which are /a/, /An/, /be/, /bAd/, /ni -/and /ku/. The free forms are neither the part of NP nor are attached to Vp. Allomorph /nA/ negates all the sentences except the sentences in imperative mood, whereas /mAt/ and /jAn/ negate imperative sentences. Bound negative allomorphs are attached to the NP of the predicate phrase.

Structure - i) NP + neg + vp ii) NP + VP [Neg + NP + V+tense Num]

Examples

1. /u hAmAri duno ke nA dekh sAkA he/
he we two to not see can is

‘He cannot see both of us’.

2. /okAr pAtta he/
his trace is
‘He is traceable’

Sentence No.2 can have negative in the following two ways:

- 2a. /okAr pAtta nA he/
His trace not is
‘There is no trace of him’

- 2b. /u ni pAtta he/
He not trace is
‘He is untraceable’.

Sentence 2b, expresses negation by means of bound form /ni/ what is noticeable that NP /okAr/ changes to /u/ in sentence 2b. The grammatical categories in both the sentences are as follows –

- 2a. /okAr/ /pAtta/
Subject attribute to the noun

- 2b. /okAr u/
subject

ni – pAtta – attributive NP, attached to the verb – he. This is, generally the transformation pattern in case of such sentences.

4.2.1.6 COMPOUND VERB

The process of compounding is similar as that of complex verbs. The only difference is the semantic purpose, which is conveyed by the compound verbs. Semantically, such verbs express different meaning from the constituents. The structure of the compound verbs is as follows: -

- i) Noun + verb
- ii) Noun + Noun + suffix + verb
- iii) Verb + suffix + verb + suffix

Examples: - /Ākwarbhetal/ ‘to embrace’

The arms to meet

/hãthjori kAel/ 'to request'
folding hand do

/lat marAl/ 'to insult'
leg beat

/kirta khael/ 'to promise'
dead eat

/hath goR pArAl/ 'to beg for'
Hand leg fall

/kAel dhAel/ 'to perform'
do keep

/kAhAl sunAl/ 'to advice'
say listen

/bhulAl bhATAl/ 'unknown'
forget lose

Verbs are also derived from other form classes by means of suffixation

Examples:

From nouns

Structure	$N + \{ia\} \pm Al$
Noun	verb

/pith/	‘back’	/piThiawAl/	‘to chase’
/pAsina/	‘sweat’	/pAsinael /	‘to sweat’
/hath/	‘hand’	/hÃthiawAl/	‘to grab’
/jAmhai/	‘yawning’	/jAmhaet/	‘to yawn’
/phul/	‘flower’	/phulael/	‘to bloom’

From adjectives

Structure	adj + a + el		
Adjective	verb		
/lal / -	‘red’	/lAla –el /	‘to be read’
/adha /	‘half’	/Adhiael /	‘to be half’
/cakAr/	‘flat’	/cAkArael/	‘flattened’
/saTh/	‘sixty’	/sATHiael/	‘to be of sixty years, to be a fool’

From adverbs

Structure	adv+a+el		
Adverb	verb		
/dur/	‘away’	/dura el/	‘to be away’
/upAr/	‘up’	/upAra el/	‘to appear, to come up’
/bahAr/	‘outside’	/bAhArael/	‘to be out’

4.2.1.7 PASSIVE FORMATION

All the active declarative sentences can be transformed into Passive. The structure is as follows

NP + {ra,ke} ± se+VP[+obj₁ + ke ± obj₂ + vs + affix ± { ja, ho, bhA }+ affix]
 Examples -

1. /okAre bhukh lAg + Ai/Passive
his hunger get + tense
'Hunger will be got by / to him'
- 1a. /ubhukha jaitAl/ - 'He will get hungry'
2. /phul sAb^h ujAra-el hAi/ - Passive
flowers whitened are - 'The flowers are whitened'
- 2a. /phul sAb^h ujAr hAi/ - Active
'The Flowers are white'
3. /tora Aur tora bhai se hAmmAr mel ho – tAi/
your and your brother with mine meeting be+tense
'(There) will be my meeting with you and your brother' – Passive
- 3a. /hAm tora Aur tora bhai se milAm/
'I shall meet you and your brother (Active)'
4. /hAm okAre marAlĩ/ Active
I him beat + tense 'I beat him'
- 4a. /u hAmAra se marAl gel/
He me by beat+Aff V+tense
'He was beaten by me' Passive
5. /i kam kAel gel/
this work do + tense etc. (passive) 'This work was done'.
- 5a. /(kehu) I kam kAel Ak / kAel An/
(someone) this work + do +tense etc. 'Someone did this work'

Sometimes verb stem does not add operator verbs, /ja/, /ho/ or /bhA/ i.e.

6. /hAm bhukhaeli/
I hunger + get + tense etc (passive)
'Hunger was gotten by me (I got hungry)'
- 6a. /hAmAra bhukh lAgAl/ - (Active)
To me hunger + struck
'Hunger struck me'

(I got hungry)

4.2.1.4 AUXILIARY VERBS

Auxiliary verbs modify the action of the main Verbs. The auxiliary verbs generally follow the main verbs and denote action, time etc.

There are two sets of auxiliary verbs inflected for number, gender. They are

	Present	Past
Masc.Sg.	<i>h-a:</i> 'is'	<i>th-a:</i> 'was'
Fem.Sg.	<i>h-i:</i> 'is'	<i>th-i:</i> 'was'

In English, auxiliary verbs occur before the main verbs, but in Indian Languages they follow the main verbs. Therefore, they are the subsidiary verbs (also called helping verbs).

Ex. /*mEe ja*(main verb) *sAkta* (aux.)/ 'I can go', /*u kAr* (main verb) *sAkta* (aux.) 'he can do' etc.

4.2.1.8 TRANSITIVITY

Transitivity is a verbal property. The verbs having transitivity are /+tran/ and verbs not having transitivity are /-tran/. Transitivity depends on whether the verb is taking any object or not. If the verb takes an object it is transitive verb, while absence of an object makes the verb intransitive.

Therefore, [+tran] - +V - [+NP]
 [-tran] - +V - [-NP]

Transitive verbs available in this dialect are - /*ja*/ 'to go', /*kha*/ 'to eat', /*dekh*/ 'to see' etc. and the intransitive verbs are /*mAr*/ 'to die', /*has*/ 'to laugh' etc.

4.2.2. ADVERB

Adverbs in Magahi generally precede the verb and modify the action in terms of obligation desirability or the spatial location of the action. The adverbs may be base adverbs or derived adverbs. The base adverbs are roots where as derived adverbs are formed from other word classes by means of suffixation.

Base adverbs

/dur/	'away'
/upAr/	'up'
/bahAr/	'outside'

/AkhAni /	‘now’
/KakhAni/	‘when’
/AgAr/	‘if’
/agar/	‘but’
/dhim/	‘slow’

Derived adverbs: In Magahi, derived and verbs are generally formed by suffixing post positions.

e.g.

/gate – se/	‘slowly’
/nimAn – se/	‘in orderly way’
/dekh-e me/	‘in looking at’
/khAe la-se/	‘by eating’
/pARAt ke/	‘while reading’
/sAste me/	‘cheaply’

Thus, adverbs can be derived from nouns, adjectives or verbs. A few more examples

Adjective

/sAphai se/	‘cleanly’
/bhAlmAsAhAti se/	‘honestly’
/gatese/	‘slowly’

Verb

/khatke/	‘while eating’
----------	----------------

Noun

/pARhalemé/	‘in reading’
/sAlana/	‘yearly’
/dostiyarimé /	‘in friendly terms’

There are many echo words which are re-duplicated and function as adverbs

e.g.

/sAn – sAn/	‘The manner of blowing wind’
/cAt – cAt/	‘The manner in which the snake moves’

Order -Generally the adverbs precede verb, but the adverb of time which qualify a whole clause may begin the sentence ven. The adverb of time and interrogative manner adverbs generally begin the sentence

e.g.

1. /Aj pani pARtAi/ ‘It will rain today’
2. /ka + ã kAthe AebA/ ‘would you come tomorrow’

3. /*kalhe ka tu AebA*/ 'would you come tomorrow'

But if the adverb /*ka*/ is put before the verb the message of the sentence will change because it will qualify only verb and not the whole clause. The emphasizing particle /-*e*/ is added to any adverb which places extra emphasis

/pATAna nAgicehAi/ 'Patna is near (with emphasis that it is not far away)'.
/pani aje pARAtAi/ 'It will rain only today'.

4.2.3 PARTICLE / CLITIC

The particles, which actually do not fit the morphological scheme of any form class and the onomatopoeic and echo words, may be treated as functional words. These are:

The Conjunctions - Conjunctions or relatives are as follows:

- *nur* - It conjoins two phrases or two clauses –

/bhalu Aur banAr/ 'bear and monkey'
/hAriAr bena Aur juR bAtas/ 'green fan and cold breeze'

cāhe- It also joins two phrases or clauses and expresses choice. It precedes the clauses or phrases each time.

/cahe l cahe u/ 'either this or that'
/gArAm cahe nAram/ '(either) hot or cold/soft'.

/na/ - 'It gives the sense of none' -

/na nimAn na baur/ 'Neither good nor bad'

Negative -On sentence level, negative neither belongs to Noun phrase, nor to predicate phrase. Generally in the sentence it precedes the verb but it may precede the entire verb phrase or sometimes may follow the verb phrase without bringing about any change in the message conveyed. The negative particle /-*nA*/ marks negative in all types of sentences except imperative mood where /*mAt*/ or /*jAn*/ is the negative marker examples

1./u koi Adinu se nA bol sAkehe/ 'He cannot speak with any man'
2. /kam khAtAm bhel nAi/ 'The work is not finished'.
3./u pARhtAn nA/ 'He won't read'.
4./kam mAt kArA/ 'Do not do the work'
5./mAt ja uhã/ 'do not go there'
6./tũ hAmmAr kam kArihAmAt/ 'you (will) not do my work'

The Additive -The additive particle giving the sense of "also" inclusiveness/-*o*/ which is added to the substantives. The order is

Substantive + definite Art + {number, Gender, Person} + *o*

/hAmAhio/	‘we also’
/lAl-k – o/	‘red also’
/be + iyo/	‘The girl also’
/be + ijAwo/	‘The girls also’

The emphatic - The emphatic or particle for specification is *-/-e/* for nouns and adjectives and adverbs and */-hi/* for first and second person pronoun and */he/* for third person pronoun. The order is the same as that of additive.

Examples

/teli-e/	‘only the oil man’
/piAr-e /	‘only the yellow one’
/upAr-e/	‘only above’
/hAmhi/	‘only I’
/tuhi/	‘only you’
/uhe/	‘only he’

but with */se/* ‘he’, it is */sehi/* ‘only he’

When added to the verb stem it gives the sense of instantiveness of the action exclusive of anything else. It has been dealt with adequately in the section on verb morphology, yet a few examples to show the specifically of the action are cited as under *–/pARht –e/* - only reading

/sutAl–e/	‘only sleeping’
/bAiThAl – e /	‘only sitting’
/rowst–e/	‘only weeping’
/gawAt–e/	‘only singing’

4.2.4 ECHO WORDS / REDUPLICATION

A few examples are given below

/chi-chi/	‘phie-phie’
/dur-dur/	‘be away (contempt)’
/Ae hae/	‘in sense of making fun’
/re, Aho, Are, Aji/	‘All addressing words’

5. SYNTAX

Syntax is the study of the principles and rules for constructing phrases and sentences in natural Languages. The syntax also establishes the rules governing the order of combining the words-phrases to form sentences in a Language. The word order of Magadhi/Magahi is SOV.

A sentence can be defined as a minimum construction in which at least there would be one clause. The clause construction pre-requires a phrasal construction. The order of the sentence is a nominal phrase in which the attributes to the phrase will precede the noun, if the construction is endocentric or would follow the noun in case the phrase is exocentric construction. The clause consists of at least one finite verb and may stand alone as a sentence.

5.1 ORDER OF WORDS IN SENTENCES

The order of the constituents is as follows

1st Sentence

Nominal phrase Attributes Noun Adjective

Noun stem determinor - Noun + pp object

Genitival subject Adverbial Co-ordinating

2nd Sentence

Predicate phrase

Noun Phrase

Attribute Verb Phrase

Adverbial Verb Attribute

vst operatorho

The Magahi is a verb final Language at the surface level and the simplest order is - Subject + Object + case relations + verb

Phrase level constructions

Noun Phrase - The noun phrase may be of following types –

i) Noun ii) Attribute + Noun iii) Noun+co-ordinator+Noun iv) Attribute + Noun + coordinator+ Noun v) Noun + pp + Attribute + Noun vi) Noun + Noun (juxtaposition)

The attributive Noun phrase -It is built up of a head noun and one or more attributes that precede or follow the head noun.

Example:

Adjective + Noun

/sunnAr dulAhin/

‘beautiful bridegroom’

/piAr Aur pAkkAl am/

‘yellow and ripened mango’

Adjectival + Noun

/TuTAI hath/

‘broken hand’

/dAhkAt kArej/

‘burning heart’

/dhAurAt siar/

‘running jackal’

Demonstrative + Noun

/chAũRi/

‘this girl’

/u bhAhsia/

‘that buffalo’

Numeral + Noun

/tin go kukuR/

‘three dogs’

/sat jana chor/

‘seven thieves’

Numeral may follow the noun also

/hAmAri tino/	‘we three’
/u duno/	‘they two’

The adjective of quantity may also either precede or follow the head noun

/dher kitab/	‘many book(s)’
/bAhut am/	‘many mango(es)’
/tAni se dal/	‘a little pulse’

But when emphasis is on quantity the adjective may follow the noun

/dal tAni sa/	‘a little pulse’
/am dher mAni/	‘many mangoes’
/hamani sAb/	‘we all (incl. Pl.)’

The Adverbial attribute

/ghAr se bhagAl mehAri/
house from runaway lady
‘The lady gone away from house’

/du rupia me kinAl rumal/
‘Handkerchief purchased for rupees two’

Such constructions theoretically may be of any length. So the structure may be $\pm$ Attribute + Noun + pp $\pm$ Attribute $\pm$ + Noun

/sunner dulahin ke ghAr ke lAurise bAtiawAt mArAda/
‘The man talking with the maid servant of the house of the beautiful bride’.

Co-ordinate Noun Phrase

Co-ordinate Noun Phrase is built up of two or more head nouns with or without the attributes. Thus, a single noun and an attributive Noun Phrase or two attributive noun phrases may form a co-ordinate new phrase linked up by a co-ordinative connector which may be either a conjunctive /Aur/ - ‘and’ or a disjunctive /cahe-‘or’ or /-na – tA/ - ‘or’. Thus the order may be $\pm$ attributive Noun phrase + Noun + {connective, disjunctive} $\pm$ attributive Noun phrase + Noun.

Example

1. /kukurAwa Aur bilAia/ ‘The dog and the cat’
2. /ego mehraru Aur okAr beTi/ ‘one lady and her daughter’
3. /dhAhAl mAkan ke TutAl kewaR pAr bAiThAl buRh sadhu Aur okAr dubAr patAr gor cela/ ‘An old saint sitting at the broken door of an old half damaged house and his lean and thin fair disciple’.

4. /tin go na to du go/ 'either three or two'
5. /lArki cahe lARika/ 'girl or boy'

Opposition Noun phrase

Opposition Noun phrases are composed of two nouns or attributive noun phrases and are called equational phrases. These are attributive in nature.

1. /hAm Ani mAgAhia/ 'we the Magahis'
2. /pAtArAki mAugi rAndiAwa/ 'thin lady, the prostitute'
3. /miThaka am lAMARa/ 'the sweet mango langra (by name)'
4. /Apne pAtAna ke bepari/ 'you (the) business man of Patna'.

Predicate Phrase

A Predicate phrase is composed of a Noun phrase and a verb phrase, the composition of the Noun phrase is the same whether it functions as a subject noun phrase or a part of a predicate phrase. The verb phrase is built up around a verb finite or none finite as the nucleus of the phrase and the adverbial attribute precedes the verb whereas the tense, aspect, mood, number, person markers follow the verb. These are discussed in the section on verb morphology. Here we shall discuss only the order of the verb phrase.

Attributive verb phrase

Such phrases are adverbial in nature. Any form class after adding post positions becomes adverbial and qualifies a verb. Even without post positions adverbs form a part of verb phrase

1. /dur gAel/ 'going away'
2. /saph kAel/ 'to clean'
3. /bARhã se pAhirAl/ 'dressing in a better way'
4. /sut ke ael/ 'coming after sleeping'
5. /likhe mé AskAt kAel/ 'being lazy in writing'
6. /mare lagi socAl/ 'thinking to beat'

Co-ordinate verb phrase are joined by the co-ordinators

1. /sutAl Aur jagAl/ 'sleeping and being awaken'

2. /likhAl Aur pARhAl/ 'written and studied'
3. /kitA pARhAl kitA gunAl/ 'either studied or experienced'
4. /muAl cahe jail/ 'dying or being alive'
5. /dhowAl natA pōchAl/ 'either washing or brushing'

The Clause - A clause is built up of a verb phrase finite or none finite and of one or more than one noun phrases.

Main Clause

Main Clause is built up of a finite verb and one or more phrases preceding it. A single verb with its termination markers may act as a clause also, at least at the surface level. The person, number terminations give a clue of the subject, which remains absent e.g.

- | | |
|---|--------------------------------------|
| 1. /jo/ | 'go' (imperative to inferior) |
| 2. /ja/ | 'go' (imperative to equal) |
| 3. /jaũ/ | 'go' (imperative to superior) |
| 4. /khAeli/ | '(i) ate' |
| 5. /bARhĩa se kheli/ | '(I) ate well' |
| 6. /hAm tora dekhAli/ | 'I saw you' |
| 7. /hAm tora kAthe dekhAli/ | 'I saw you yesterday' |
| 8. /hAm tora kAthe bag mé dekhAliyAwAl/ | 'I saw you yesterday in the garden'. |
| 9. /bhAuji me la sake Aur uha se e(k) go bena lAelAkin/ 'the sister-in-law going to market and brought a fan from there'. | |
| 10. /duno mArAd mehraru bAtiawAt hAthAn/ | 'both wife and husband are talking' |
| 11. /lAllu okAr bhAtar hAtAn/ | 'Lallu is her husband' |

Sub-ordinate Clause

A Sub-ordinate Clause may also be built up of a finite verb phrase and the other phrase(s) preceding it. The difference between a main clause and a sub-ordinate clause is that the sub-ordinate or equals with a sub-ordinator. Thus, the message conveyed by a sub-ordinate clause is not complete and for its completion it has to depend on a main clause so, a sub-ordinate clause alone can not stand for a sentence where as a main clause can do so.

The sub-ordinators are of two types 1) Temporal 2) Non-temporal

Temporal sub-ordinators

Temporal sub-ordinators expresses the time range when the action of the sub-ordinate clause and the main clause are interdependent. The adverbs of time such as /sAkhAri/, /takhAni/, /sAb-ki/ or verbal stem adding {At} + ke function as sub-ordinator.

Temporal

1. /sakhAri siar man mé ghusAl, kAuwa peR pAr cAlgel/ ‘the crow went upon the tree when the jackal entered the den’
2. /sukAwa ugAl tAkhAni ĩjor bhAgell/ ‘the sukra planet rose up, then it was light’
3. /u dhAurAt ke gir gel/ ‘he fell down while running’.

Reciprocal temporal sub-ordinators are- /jaisAhĩ/ and /tAisAhĩ/

4. /jAisAhĩ u act hAm cAlAm/ ‘as soon as he comes I will go’
5. /hAmkAhAlĩ tAisAhĩ u mArlAn/ ‘I said, at the sametime he died’

Non-temporal - Subordinators are as follows

a) quotative - /-je/ or /-ki/, /AisAn/

6. /guruji kAhlan ki pARhA / ‘the preceptor asked that (you) read’
7. /babu nA AetAn AisAn mAiya kAhAlAkAi / ‘father won’t come, like this mother told’
8. /i kAhAl ja he se cori kAel pap he / ‘it is said, that stealing is a sin’

b) Conditional - It has been discussed in morphology section. The sub-ordinators are /jAdi/, /AgAr/, /mAgAr/, and /baki/, /tAb-o/

9. /AgAr u jal kaTdel tAb hAmAri ke chuT jaem/ ‘if he cuts the net then we will be free’
10. /sikari kuch dur tAk u sAbh ke khAder tAk baki bad me ruk gel/ ‘the hunter chased them to some distance but later on stopped’
11. /i har bAr mAham he tAbo ehme cAmAk nA hAi/ ‘this necklace is very costly even then (thereis) no brightness in it’

Causal

Causal expresses a reason for the prepositional content expressed by the main clause. It is marked by /kaheki/ or /e (h) se/

12. /sikAri ruk gel kahe ki u ghARi tAk kAbuttAr sAb uRke bARi dur cAl gel hAlAn/ ‘the hunter stopped because by that time the pigeons flying had gone away very far’

Resulative

Resulative expresses that the embedded sub-ordinate clause proposition is the result of the main clause pre-position. It is marked by /-sel/, /ehse/, /kahese/ etc.

13. /se sAb kAbutAr u bil ke lAge pAhũ clAk jAhã mus rAhA hAlAi/
‘so, all the pigeons reached the whole where the mouse lived’
14. /tu nelA ehse hAm cAl geli/ ‘you came so I went away’
15. /ojha bolawe pARAt kahe se okAra bhut lAgAl he/
‘witch doctor is to be called for, as a result she is caught by evil spirit’

Co-ordinate Clauses

When two independent clauses are connected with connectives, they are called co-ordinate to each other. Co-ordinators are the same, which join two phrases. At clause level they join two sentences.

Examples

16. /hAriM thuTke uthAlAk Aur jorse bhag gel/
‘the deer having become free got up and ran away’
17. /kAuwa peR parse bolAlAk Aur musa hAriM ke girAh kaT delAkAi/
‘the crow shouted from the tree and the mouse snapped the bonds of the deer’
18. /mukhia sAb bat sunAelAn Aur kAhlan ki jAlDi kArA/
‘the mukhia narrated all the fact and said that do hurry up’

5.2 DESCRIPTION OF TYPES OF SENTENCES

Interrogative

Interrogative sentences are formed in the following way

- a. Base sentence is transformed into question sentence by using intonation pattern.

The pattern is /3123/ i.e high-low-level-high. Example

- 2 2 2 1
1. /munia bhat khAt Ai/
the girl rice eat + tense marker
‘the girl will eat rice (affirmative)’

- 3 1 2 3
2. /munia bhat khA tA/
‘will the girl eat rice?’

b. By using 'qp' markers

1. One word response questions - these are of two types

Enquiry - when either NP or VP or the entire sentence is questioned; NP questions Inanimate - {*ka, kAthi*}

Animate - {*ke, kAun*}, Attributive NP- {*kAisAn, kAtna*}

If the structure is $\pm ka/ki$ + clause $\pm ka/ki$ the questions may be answered in /*hA*/ - yes or /*nA*/ 'no'

1./*ka tũ jat hAwA*/

qp you go v + tense marker
'do you go?'

2./*tor mAia AelkAi ki*/

you mother V+tense qp
'has your mother come?'

Supplement questions

Either NP or VP is questioned the structure is

$\pm qp + NP \pm qp + VP$

3. /*okay ki nam he*/

his qp name is
'what is his name?'

4. /*tũ kAthi khait hA*/

you what thing eat + Aux
'what (do) you eat?'

5. /*kAisAn Admi se bAtiwAt hA*/

qp man pp talk+tense aux
'with what type of man (you) are talking?'

Tag questions - The affirmative declarative sentence adds /*nA*/ to the VP to form tag questions.

/u ni pAtta he/
 he not trace is
 'He is untraceable'

Sentence 2b, expresses negation by means of bound form /ni/ what is noticeable that NP /okAr/ changes to /u/ in sentence 2b. The grammatical categories in both the sentences are as follows

- 2a. /okAr / - attribute to the noun
 /pAtta pAtta/ subject
- 2b. /okAr u / subject

ni – pAtta – attributive NP, attached to the verb – he. This is generally the transformation pattern in case of such sentences.

Causative

All types of verbs in Magahi can take causative markers. Only the reflexives undergo the process of transitivity first, and then add causative markers. The causativation has two phases i.e. in the first phase the verb adds /-a/ and in the second phase /-w/ intervenes in between /-a/ and /-Al/ before /-waw/ is added. Semantically, in the first causative the agent and the direct object are present where as with second causative agent or the subject instigator and the direct object acts as the instigated agent. The structure is

- i) verb root + a(w) ± Al
- ii) verb root + A + waw ± Al
- iii) endines root – I +a (w) ± Al

Examples

Transitive verbs

Verbal root

1st causative

2nd causative

/khod / 'to dig' /khod – aw/ 'to cause to dig' /khod-A-waw/'to instigate someone to cause
 someone to dig'

/kha/'to eat' /khi/l/ a(w)/ 'to feed' /khi (l) A waw/'to instigate someone to cause
 someone to eat'

/dekh/ ‘to see’ */dekha(w)/* ‘to show’ */dekhA waw to/* ‘to instigate someone to cause someone to see’

/de/ ‘to give’ */dia(w)/* ‘to cause someone to give’ */diA waw/* ‘to ask someone to instigate someone to give’

/sut/ ‘to sleep’ */sut a(w)/* ‘to cause someone to sleep’ */sut A waw/* ‘to ask someone to make someone sleep’

/hAs/ ‘to laugh’ */hAs –a(w)/* ‘to cause to laugh’ */hAs A waw/* ‘to make someone to instigate someone laugh’

Co-ordination

It is built up of two or more head nouns with or without the attributes. Thus, a single noun and an attributive Noun Phrase or two attributive noun phrases may form a co-ordinate new phrase linked up by a co-ordinative connector which may be either a conjunctive */Aur/* - ‘and’ or a disjunctive */cahe –‘or’* or */-na – tA/* - ‘or’. Thus the order may be $\pm$ attributive Noun phrase + Noun + {connective, disjunctive} $\pm$ attributive Noun phrase + Noun.

Example

1. */kukurAwa Aur bilAia/* ‘The dog and the cat’

2. */ego mehraru Aur okAr beTi/* ‘one lady and her daughter’

3. *dhAhAl mAkan ke TutAl kewaR pAr bAiThAl buRh sadhu Aur okAr dubAr patAr gor cela/*
‘An old saint and his lean and thin fair disciple sitting at the broken door of an old half damaged house’

4. */tin go na to du go/* ‘either three or two’

5. */lARki cahe lARka/* ‘girl or boy’

Co-ordinate Clauses

When two independent clause are connected with connectives, they are called co-ordinate to each other. Co-ordinators are the same which join two phrases. At clause level they join two sentences.

/hAriM thuTke uthAlAk Aur jorse bhag gel/
'the deer having become free got up and ran away'

/kAuwa péR parse bolAlAkh Aur musa hAriM ke girAh kaT delAkAi/
'the crow shouted from the tree and the mouse snapped the bonds of the deer'

/mukhia sAb bat sunAelAn Aur kAhlAn ki jAldi kArA/
'the mukhia narrated all the fact and said'

5.3 DESCRIPTION OF PATTERNS OF SENTENCES

The simple sentence as stated earlier consists of one main clause. In Magahi, thus a basic sentence is of the following types- i) One word sentence ii) Subject + Predicate.

The Subject may be followed by the object or may not be followed. The Predicate phrase may be only a verb with its terminations or with noun phrase embedded. The basic sentence may be an active assertive sentence or a medio passive assertive sentence depending on the nature of verb phrase. If the verb phrase is transitive or intransitive it will be an active sentence on the surface level, but if it is an intransitive reflexive verb, the sentence will be a medio passive and it cannot have active counter part. Other types of sentences are derived sentences, which would be discussed in the section on transformation. According to the clause types the sentences are of three types : i) Simple ii)Compound and iii) Complex

Simple sentence

Simple sentences are of two types

a) Minor sentence - On formal representation such sentences suppose the ellipsis of a finite verb, but the verb remains always understood. In Magahi, such sentences are of three types

1) Additive - Such sentences freely occur in dialogues. All the post positional phrases are additive minor sentences.

- | | |
|----------------------------|-----------------|
| 1. <i>/u gel/</i> | 'he went' |
| 2. <i>/ghAr mē/</i> | 'in the house?' |
| 3. <i>/hAriM bhag gel/</i> | 'deer ran away' |
| 4. <i>/uTh – ke/</i> | 'getting up?' |

Sentence 2 and 4 are additives.

Response - Such sentences are generally one word sentences and occur as response to an enquiry. If more information is needed more than one word may form a sentence.

1. /ApAne kAthi kArA thi/
you what do tense marker
'what do you do ?'
2. /kuccho nAt/
something also not
'Nothing (I do)'
3. hAm ego sunnAr khet dekhle - hi
I one beautiful field see + tense marker
'I have seen a beautiful field'
4. /kAhã /
'where?'

Sentences 2 and 4 are response sentences.

Interruptive - Such sentences occur in a text or longer speech and may be a phrase or a word.

Non-elliptical - Such sentences do not suppose finite verb usually a noun phrase and interjectives act as sentence.

Major sentence - The structure of a major sentence is as follows

Subject + Predicate, where

Subject	-NP
Predicate	-VP
VP ± NP ± Adv.P + V+ {tense, aspect, mood} ± ho	

Example

/u hAmmAr babu ji se gate gate bAtiawAt he/
he my father pp slow –slow talk + tense marker is
'he is talking slowly with my father'

Usually, this is the order of the sentence, but it may change also. But the change would be of the whole phrase and not of its part. i.e.

1. /gã te hAmmAr babuji se u batiawAt he/

village in My father with he tell + tense marker is
 ‘He is talking to my father in the village’

2. /khet mē hAriM carat he/
 field in deer graze + tense marker is
 ‘the deer is grazing in the field’

3. /khet mē carat he hAriM/
 field in graze + tense marker is deer
 ‘The deer is grazing in the field’

4. /carat he hAriM khet mē/
 graze + tense marker is deer field in
 ‘The deer is grazing in the field’

5. /hAriM khet mē carat he/
 deer field in graze + tense marker is
 ‘The deer is grazing in the field’

Sentences 2 to 5 do not bring about any change in the semantic purport, though, sentence 5 is the common order. However, in attributive noun phrase, if the attribute follows it, there is a change in meaning e.g.

6./lAika sunnArhe/ - ‘(the) boy is beautiful’

7./sunnAr lAika he/ - ‘beautiful boy is (there)’

Complex Sentence

Complex sentences are of two types

a) Minor dependent clause - The sentence has only one finite verb at the surface level. Another clause embedded is contracted as a phrasal construction. The structure of such phrase is
 NP ± PP ± Possessive

Example

/hAmmAr ghArwali ael /

My wife came

‘my wife came’

The sentence has two underlying meanings

/hAmmAr ghArwali he/ - ‘My wife is’ ... /(u) ael/ - ‘she came’

Major dependent clause - Relativisers precede such clauses. The structure of relativiser is as follows

Relativisers	{ Relative Pronoun, Adverb, Participial }
Relative Pronoun	/jAon, tAon, ki, je /
Adverb	{ temporal manner, non-temporal causal }
Participial	/-At, -Al, -ke /

The entire clause adding relativiser may either function as a noun, adverb or as an adjective clause. Examples

/sikAri kuch dur le u sAb ke rAged lAk baki/
 hunter some distance pp they pp chase tense etc but
 ‘the hunter followed them to some distance, but latter stopped’

/bad mē ruk gel/
 back pp stop v+tense marker
 ‘(He) stopped after sometime’

Here, the major dependent clause /baki bad me ruk gel/ is an adverbial clause

/jAon kutta dhAurAt he, hAm okAra thAhAraem/
 which does run + tense is I to him stop + tense.
 ‘I will make stop the do, which is running’.

The above sentence has the following clauses

- /hAm okAra thAhAraem/ - Independent clause
- /jAon kutta dhAurAt he/ - major dependent adjective clause
- /cuh-o kAhA lOk se hAmu cAlAm/
 mouse too say + tense etc relativiser I + too go+tense
 ‘The mouse too said that I too shall go’

The dependent major clause is /je hAmu cAlAm/. It functions as a Noun.

Compound sentence

A Compound sentence consists of at least two independent clauses with or without major dependent clause(s)

Ind.cl + connecture + ind.cl ± con ± relator + ind + dep.cl ± ind. eg.

/kAbutAr ke meTh sAb khissa sunAe lA...Aur kAhLak ki jaldi kArAl/
 pigeon of leader all story tell tense etc and say + tense etc relator soon do

‘The pigeon king told the story and said that make hurry’

The two independent clauses in the sentence are conjoined by the connective */Aur/* and the dependent clause is followed by the relativiser *-/ki/*

/bhAuji bhAia ke awe la kAhAethin/

‘sister-in-law asked brother to come’

6. TEXT

<i>mada</i>	<i>kAua</i>	<i>kAriya</i>	<i>sāp</i>	<i>ko</i>	<i>kAise</i>	<i>mArAlkhin</i>
female	crow	black	snake	to	how	killed

How the Crow hen killed the Black Snake

<i>ego</i>	<i>bAr</i>	<i>ke</i>	<i>peR</i>	<i>ke</i>	<i>bAhut</i>	<i>se</i>	<i>sakha</i>	<i>rAhti</i>	<i>mē</i>	<i>se</i>
ego										
one	banyan	tree	of	many	branches	was	in			
one										

<i>mē</i>	<i>ek</i>	<i>kAua</i>	<i>Aur</i>	<i>okAr</i>	<i>mehraru</i>	<i>kAui</i>	<i>rAhAl</i>	<i>thin.</i>	<i>unkAr</i>	<i>ghōsla</i>	<i>mē</i>
one	crow	and	his	wife	female	crow	stayed	their	nest	in	

<i>car</i>	<i>go</i>	<i>ANDa</i>	<i>hAwIAit,</i>	<i>jekAr</i>	<i>duo</i>	<i>milke</i>	<i>bAhut</i>	<i>dhyEn</i>	<i>se</i>	<i>dekh-</i>	<i>rekh</i>
four	egg	were	where	both	with	lot of	care	observing			

<i>kArAt</i>	<i>hAlkhin</i>	<i>wAhi</i>	<i>peR</i>	<i>ke</i>	<i>ego</i>	<i>khoRAR</i>	<i>mē</i>	<i>ego</i>	<i>kAriya</i>
<i>sāp</i>									
		that	tree	on	one	hole	in	one	black
snake									

<i>hAwIAit,</i>	<i>jekra</i>	<i>se</i>	<i>kAua</i>	<i>bARi</i>	<i>DArAt</i>	<i>hAwIAit,</i>	<i>jAb</i>	<i>bhi</i>	<i>mada</i>
<i>kAua</i>									
was	whom	from	crow	very	fear	was	whenever	crow	

<i>ANDa</i>	<i>dehAlai,</i>	<i>tAb</i>	<i>hi</i>	<i>wAhi</i>	<i>kAriya</i>	<i>sāp</i>	<i>reMte</i>	<i>hue</i>	<i>ghōsla</i>
egg	lay	then	that	black	snake	crawled	nest		

ke pas cAl awAt hAlAit Aur ANDa ke khaja hAlAit.
of near come and egg was to eat

Among the spreading branches of a banayan tree lived a crow and his wife, the crow-hen. In the nest were four little eggs which the parents guarded with great care. In a hollow of that tree-trunk lived a black snake whom the crow feared greatly. Every time the crow-hen laid her eggs the snake crawled up to the nest and ate them up.

“AgAr Abkibar bhi wAhi kAriya sãp hAmAr ANDa ke
if this time also that black snake my eggs of

kha jat to hAm ihã pAr Ab nA rAhbAi hAm ApAn ghõsla
eat then we here over now not will stay we our nest

doSAr jAgAh kAhi bhi bAna leb” mada kAua ne ApAn pAti se kAhAl
another place somewhere will make crow to own husband said
kAit.

“hAm ihãpAr bAhut din se rAhte Ailiẽ hEe; ApAn
we overhere many days from stayed we

ghAr choR ke Aur kAhi nA jAibAit Aur nA rAhbAi, i hAmAr
home to leave another somewhere not will go and not will stay this our

bArdast se bahr hEe” – kAua bolAlAit. duo jAb ye bAtiya
bear of out is crow said both when this talk

rAhAl akhin tAb nice se phũphkar sunai pArLait unkha yeh
pres. cont. the down from hiss-sound heard to them this

pAta ho gel ki I awaj ke ki mAtlAb hAit. u ApAn
come to know that this sound of what meaning can be they their

ghōsla mē Ashae – bebAs bAith kArke ApAn ANDa ke rAksha
kAre
 nest in helplessly sit own egg to protect

ke upae soce lAgLAn. u kAriya sâp ghōsla ke tArAph upAr cARe
 of solution thinking that black snake nest to towards up

lAgLAit, okAr bad ekbar bAhut jor se phūphkar ke sath duo kAua pAr
 started climbing after this once very loud hiss with both the crow on

jhApTa mare ke prAyas kAil kAit tAb Dar ke mare kAua
 strike try did then out of fear crow

dono uR gelAi tAb sâp ne okAr ek ek kArke sAbhe ANDa
 both flew then the snake their one by one all egg

khaLelkAit.

ate

“If the black snake eats up my eggs this time also, I refuse to live in this tree any longer. We must build our nest somewhere else,” said the mother bird to her husband”.

“We have lived here a long time. I can’t bear to desert my home and go to live elsewhere”, said the crow. While they were talking, they heard a hissing sound just below them. They knew what the sound meant. They sat helplessly in their nest trying to protect their eggs. The black snake crept higher and closer to the nest. Then with a loud hiss he tried to strike at the birds who flew away in terror. One by one, the black snake swallowed the eggs.

Dono mata pita bAhute udas hoKArke ApAn ghōsla mē lAuT
 both the parents very much depressed became own nest in come
 back

gelakin bhAlibhāti i jante hue ki hAmAr ANDa to Ab

surely this knowing that our egg now
nAhiẽ hobAt, kAua ne ApAn pAtni se kAhlAk ki – Ab
 will not be there crow own wife to said that now

hAmra koi bhi tArika se i sãp ke mare ke upae kAre pARi.
 we any how this snake to kill solution can do

“*tu kAise okra se lARbAt, okAr ãk to janlewa howAt*
hEe”
 you how with him fight his hood life taking is

mada kAua niras ho ke bolAlAn.
 female crow depressed became said

The parents came back sadly to their nest, knowing well that they would find it empty. The crow said, “I must find a way to destroy this murderous snake”.

“How can you ever fight him ? His sting is so deadly”, said his wife in despair.

“*tu cinta na kArAt, hAmar ego dost hAthin je jAhrila*
 you think not do my one friend was who poisonous

se jAhrila sãp ke nAsTA kAre mẽ bAhut hoSiyar hAkhin” kAua
 snake to spoiled very clever was crow

yeh kAhte hi dusAr peR ke liye uR gelAn, jekra pAr unkAr
 telling this another tree to flew where his

dost ego bheRiya rAh hAlAn.

friend a fox stays

jAb bheRiya i sAb sunAlkAi nA ki sãpwa to
when the fox this all heard the snake is

sAb din kul ANDe khaja haI, tAb u kAhAl KaI Aki –
daily all egg eats then he said he

mere dost, jo lalci Aur nirdAyi hoWA hoi okAr Ant to hAmesha
my friend who cruel and heartless becomes his ent always

bure howA hAil. Tu cinta na kArAt Aur Okra nAsTA kAre ke ek upae
bad to be you do not think and his spoil one solution

hAmAr matha mē a gelo hA.

my in mind came

kAua kAhAl kAi ki - oho i ki bat hEe – hAmra jArur
crow said that oh! this what talk is me definitely

bAtao tAb bheRiya jekra i DAr hAsAi ki okra Ansuni kAr
tell then fox whomthis fear is that his overhear

del jAitAi, wAh Apan mitrA ko phusphusa ke sãp ke khAtAm kAre
someone he his friend to whispered snaketo kill do

ke upae mē ki kAre ke cahi se bAtiyawe lagAl. kAua uR ke
for way how want started telling crow flew

ApAn pAtni ke pas gAil aur योजना के बारे में unkAra ke
own wife to near went and plan about him of

bAtAilAin kAua kAhlAt ki yeh to bAhut khAtArnak hEe, hAmAnhike
told crow said that this very dangerous is our

bAhut sAtArk rAhe ke hotAit.
very cautious stay to be

“Don’t you worry, my dear, I’ve got a friend who is cunning enough to destroy the most poisonous of snakes”, said the crow, and off he flew to another tree under which lived his dear friend, the jackal.

When the jackal heard how the snake always ate up the eggs, he said, “My friend, those who are cruel and greedy always meet with a bad end. Have no fear, I’ve already thought of a plan to destroy him”.

“Oh, do tell me what it is,” said the crow. Then the jackal, fearing he might be overheard, whispered to his friend what he should do to destroy the snake. The crow flew back to his wife and told her about the plan. “It is rather risky”, said the crow. “We’ll have to be very careful”.

mada kAua ne bAhaduri dikhAine bolAlAt ki – hAm ApAn
female crow courage showing said that we our own

ANDa ke bAcawe khatir koi bhi kam kAr sAkAt hi.
egg saving for the sake of anything work do can

tAb u deS ke rajake mAhlAl ke tArAph uR gelAn.
then he country king’s palace towards fly went

je peR pAr u rAh thAlkhin wAh rajmAhlAl se jade dur
which tree on he stayed that king’s palace from much far

nAihA lAit. Raj mAhlAl ke bAgiya mē ego bARa jAiSAn
talab

not was king palace of garden in one big pond

hAlAi; uhã u pAhũc ke i dekhlan ki wAhã pAr raj ghArana
was there he reached this saw that there royal

ke mehraru sAb nAhayAt hAlkhAn. u sAb mAhila ApAn
of lady all bathe were they all lady own

ApAn sona ke jebrat sAb nAhay ke sAmAe tAlab ke
own gold made jewellery all bath time pond of

kinare pe rAkh delAn. mada kAua uRte uRte nice ake ego sonake
edge on kept female crow flying down come one golden

har ko ApAn cõc mẽ pAkAr ke ohi peR ke tArAph dhire dhire
necklace own beak in hold there tree of towards slowly

uRe lAgAlAi jekra me dujo kAua dAmpAti rAh hAlAi. JAb rajake
flying started where both crow – couple stay whenroyal

surAksha kArmi soneke harke sath kAua ke uRte dekhAl khin
guards golden chain with crow flying saw

to O sAb ApAn ApAn hAthiyar lekAr ciRiya ke piche douRe
then theyall own arm/club taking bird of behind drunning

lAglan. u sAb yeh dekhAl khin ki u kAua ne u har ko peRke ek
started they all this saw that crow that necklace of the tree one

khoRAr mē gira delkAit. jAise hi ek surAksha kArmi peR ke upAr
hole in dropped the movementone guard tree of above

har lewe la cARlAit tAb dekh lAit ki ego kAriya sãp kuNDli marke
necklacetakingfor climb then saw that one black snake curled up

bAithAl thin. hAthiyarke jor ke prAhar se u kAriya sãp ke mar
sitting club of forceful beating by that black snake die

delkhAn. tAb kAua dAmpAti u peR pAr anAndA purbAk rAhe lagAl khAn
give then crow couple that tree on with jou started staying

Aur tAb unkAr bAhut se choTa choTa bAcca bhi hotAit.
and then their many small small baby also had

“I’ll do anything to save my eggs”, said the mother bird bravely.

So off they flew towards the palace of the king of the country. The palace was not far from the tree in which they lived. They approached a big pond in the palace garden where they saw the royal ladies having a bath. They had laid to their golden chains, pearl necklaces and other jewellery on the edge of the pond. The mother bird flew down, picked up a gold chain in her beak and started flying slowly towards the tree in which she lived. When the palace guards saw the bird flying off with the gold chain, they took up their clubs and chased the bird. They saw the bird drop the chain into the hollow of a tree. One of the guards climbed up the tree to get the chain. As he put his hand inside the hole to get the chain, he saw a black snake curled up there. With one hard stroke of his club he killed it and that was the end of the black snake.

The crow and the crow-hen lived in that tree happily afterwards and had many little baby crows.

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SURJAPURI

S.P. SRIVASTAVA &

P. PERUMALSAMY*

1. INTRODUCTION

Surjapuri is an Indo Aryan Mother Tongue grouped under Hindi, spoken majorly by the people of Kishangunj of Purnia District of Bihar. Apart from Kishangunj, Surjapuri speakers are commonly found in Katihar, Purnia, Araria and Mithila of Bihar. Grierson reported this Mother Tongue as Siriapuria and Kishangunjia during his survey of LSI. Interestingly, in 1961 Census Siripuria was replaced by 'Surjapuri' (26,947), in 1971 Census of India its strength (1,59,677) and in 2011 Census its strength (18,57,930) increased surprisingly. The same speech is known by another name is Kishanganjia. They have recorded together as Surjapuri / Kishanganjia.

The speakers of Surjapuri are well versed in Hindi and Urdu languages. Historically, it is said to be closely related to Kamta and Rajbanshi languages (2006 M. Toulmin). The language shares the features and lexical items with neighbouring languages like Assamese, Bangla, Bhojpuri and Maithili. The effect of Bangla and Maithili is so strong that according to Grierson, "the dialect in question is, in the main, Bengali with an admixture of Hindi, but it is written in the Kaithi character of Bihar, in which Hindi and not Bengali is written" However Kaithi script is not used any more. Devanagari script has replaced it.

The language shares feature and lexical items with neighbouring languages like Maithili, Bhojpuri, Bangla and Assamese. However, the language has an interesting feature which is not found in the other Indo-Aryan languages. Surjapuri has a set of classifiers which get attached to not only nouns and numerals but also to modifiers in the presence of noun. Classifier getting attached to modifiers is a rare phenomenon.

*The report is finalised by Dr. P.PerumalSamy, Ex-Research Officer (L) as per the latest format by adding lexicon, text, phonological and syntactical features along with few analyses in the content by under taking one short field investigation to Bihar state in the year 2010.

1.1 FAMILY AFFILIATION

The recent Census return classifies Surjapuri as one of the mother tongues under Hindi language (Census of India, 2011).

1.2 LOCATION

Surjapuri is returned majorly from Bihar and West Bengal states. In Bihar, the returns are from Katihar, Kishanganj and Araria districts. The major concentration of Surjapuri speakers are found in the following places: Kishanganj, Thakurganj, Pothia, Bahadurganj, Dighal Bank, Kocha Dhamin, Barsoi, Balrampur etc.

1.3 SPEAKER'S STRENGTH

In 2011 Census, the all India population of Surjapuri mother tongue is 22,56,228 (Male 11,65,836; Female 10,90,392). The state wise figure of Surjapuri Mother Tongue is presented below (Census of India, 2011)

AREA NAME	TOTAL			RURAL			URBAN		
	Person	Male	Female	Person	Male	Female	Person	Male	Female
INDIA	22,56,228	11,65,836	10,90,392	22,14,811	11,43,889	10,70,922	41,417	21,947	19,470
Bihar	18,57,930	9,59,997	8,97,933	18,24,757	9,42,980	8,81,777	33,173	17,017	16,156
West Bengal	3,95,686	2,03,525	1,92,161	3,89,286	2,00,207	1,89,079	6,400	3,318	3,082
Maharashtra	673	597	76	74	63	11	599	534	65
Uttarakhand	596	568	28	376	362	14	220	206	14
Sikkim	212	181	31	73	69	4	139	112	27
Punjab	185	161	24	29	25	4	156	136	20
Haryana	185	156	29	38	38	0	147	118	29
Nct Of Delhi	160	138	22	0	0	0	160	138	22
Himachal Pradesh	138	128	10	41	34	7	97	94	3
Gujarat	106	82	24	37	27	10	69	55	14
Uttar Pradesh	78	69	9	2	2	0	76	67	9
Rajasthan	62	51	11	29	23	6	33	28	5
Chandigarh	46	39	7	3	3	0	43	36	7
Jammu & Kashmir	41	38	3	11	9	2	30	29	1
Dadra & Nagar Haveli	22	22	0	22	22	0	0	0	0
Tamil Nadu	22	22	0	0	0	0	22	22	0

Mizoram	19	10	9	6	3	3	13	7	6
Jharkhand	13	6	7	6	3	3	7	3	4
Chhattisgarh	13	11	2	13	11	2	0	0	0
Karnataka	13	13	0	2	2	0	11	11	0
Goa	12	9	3	3	3	0	9	6	3
Assam	5	3	2	0	0	0	5	3	2
Kerala	5	5	0	0	0	0	5	5	0
Odisha	3	3	0	2	2	0	1	1	0
Nagaland	2	2	0	1	1	0	1	1	0
Andhra Pradesh	1	0	1	0	0	0	1	0	1

The district-wise distribution of Surjapuri as a Mother Tongue in Bihar state as per Census 2011 is as follows

Surjapuri	Total			Rural			Urban		
	Person	Male	Female	Person	Male	Female	Person	Male	Female
BIHAR	18,57,930	9,59,997	8,97,933	18,24,757	9,42,980	8,81,777	33,173	17,017	16,156
Araria	53,693	27,551	26,142	53,690	27,549	26,141	3	2	1
Kishanganj	7,20,239	3,68,736	3,51,503	6,89,913	3,53,289	3,36,624	30,326	15,447	14,879
Purnia	2,84,989	1,47,361	1,37,628	2,84,369	1,46,997	1,37,372	620	364	256
Katihar	7,94,052	4,13,771	3,80,281	7,93,396	4,13,413	3,79,983	656	358	298
Madhepura	18	10	8	17	10	7	1	0	1
Saharsa	4	1	3	4	1	3	0	0	0
Darbhanga	10	3	7	10	3	7	0	0	0
Muzaffarpur	24	12	12	22	10	12	2	2	0
Gopalganj	3	1	2	3	1	2	0	0	0
Siwan	68	31	37	67	30	37	1	1	0
Saran	85	41	44	73	36	37	12	5	7
Vaishali	213	109	104	199	101	98	14	8	6
Samastipur	223	110	113	209	103	106	14	7	7
Begusarai	1,134	583	551	523	258	265	611	325	286
Khagaria	237	120	117	235	120	115	2	0	2
Bhagalpur	231	128	103	218	118	100	13	10	3

Banka	872	454	418	857	446	411	15	8	7
Nalanda	100	54	46	80	43	37	20	11	9
Patna	961	515	446	190	100	90	771	415	356
Bhojpur	277	151	126	238	127	111	39	24	15
Buxar	77	46	31	73	43	30	4	3	1
Kaimur (Bhabua)	75	30	45	75	30	45	0	0	0
Rohtas	345	179	166	296	152	144	49	27	22

1.4 BILINGUALISM

The speakers of Surjapuri are well versed in Hindi and Urdu languages. Hindi is spoken by the persons who belong to Hindu religion and Urdu is spoken by the persons who practice Islamic religion.

1.5 SOCIOLINGUISTIC SETTING

The region, where Surjapuri is spoken, is rural and the people are mostly depending on agriculture. Surjapuri is a mother tongue of large section of the people and it is spoken predominantly in home domain irrespective of the religion, which they practice.

Hindi and Urdu are the regional official languages of this region. Hindi is used in education, official communications, mass media etc. Similarly, Urdu language is also used in education, official communications, mass media etc.

Surjapuri is also used outside the home domain occasionally i.e. with relatives and friends. One can find its use in market place as well. The communication between officials and the common man takes place in Surjapuri. However, Surjapuri lacks a script of its own, so far. Hence, it is mainly used for oral communication networks.

All India Radio relays some of the programmes in Surjapuri mother tongue. Folk songs, drama etc. are broadcasted for limited period. A movie has been produced in Surjapuri recently.

1.6 REVIEW OF EARLIER LITERATURE AVAILABLE

Colin P. Masica is not very sure about whether Surjapuri is a dialect of Maithili. The intelligentsia of Kishanganj feels the Surjapuri dialect to be a strange mixture of Sanskrit,

Maithili, Bhojpuri, Persian and Urdu with Bangla as the base or the mother tongue (Jila Darpan, 2010: 38). The noted Hindi Novelist, Late Phanishwar Nath Renu in his novel 'Maila Anchal' had used the speech extensively in order to portray the seemingly natural picture of this region. It is noteworthy that one organization named 'Surjapuri Bhasha Vikas Parishad' has come into existence and one magazine 'Hamar Bhasha' is published. It is not regular in publication. The contributors to this magazine claim themselves 'Rajbanshi', the original speaker of this mother tongue. A large chunk of the Surjapuri speakers live in Nepal at Jhapa district adjacent at recent to Thakurganj Block of Purnea district

2. PHONOLOGY

Phonology is the study of how sounds are organized and used in natural languages. The phonological system of a language includes an inventory of sounds and their features and rules which specify how sounds interact with each other. Phonemic analysis helps in allotting all the indefinite number of sounds occurring in utterances to a definite and limited set of phonemes contrastive in at least some environment.

The phonological system of Surjapuri is presented below based on the data collected from the informant.

2.1 PHONEMIC INVENTORY:

Part of the phonological study of a language involves looking at data (phonetic transcriptions of the speech of native speakers) and trying to deduce what the underlying phonemes are and what the sound inventory of the language is. Thus, the phonemic inventory of Surjapuri shows the distinctive sound units occurring in Surjapuri speech. Both the segmental and suprasegmental phonemes of Surjapuri are presented in the following inventory.

2.1.1 SEGMENTAL

In Surjapuri, there are 37 (thirty seven) segmental phonemes of which 8 (eight) are vowels and the rest 29 (twenty-nine) are consonants

Vowels	i	u
	e	o
		A O
E	a	

Consonants

Bilabial Stop Unasp.	Alveolar	Retroflex	Palatal	Velar	Glottal
p b	t d	T D		k g	
Asp					
ph bh	th dh	Th Dh		kh gh	
Africate unasp.			c j		
Asp.			ch jh		
Nasal					
m	n			M	
lateral					
	l				
Flap	r				
Fricative	s				h
Semivowel					
w			y		

2.1.2 SUPRA – SEGMENTAL

/ ˜ / Nasalization of vowel is phonemic.

Contrast	Vowels: (oral)			
/ i / , / e / the court ‘	/ pisi /	‘father’s sister’	/ pesi /	‘presentation in
	/ ghorī /	‘one hour’	/ ghore /	‘in the home’
	/ piTha /	‘wooden seat’	/ peTha /	‘a kind of sweet’

/ e / , / a /	/ ret / ‘sand’	/ rat / ‘night’
	/ mēTi / ‘earthen jar’	/ māTi / ‘soil’
	/ khel / ‘game’	/ khal / ‘skin, bank.’
/ e / , / A /	/ khet / ‘field’	/ khAt / ‘letter’
/ e / , / E /	/ bel / ‘a fruit’	/ bEl / ‘ox’
	/ meda / ‘intestine’	/ moEda / ‘fine flour’
/ a / , / o /	/ lai / ‘parched paddy ‘	/ loi / ‘tears , flour ball.’
	/ ragi / ‘angry ‘	/ rogi / ‘sick, ill, patient.’
	/ gal / ‘cheek’	/ gol / ‘round’
/ o / , / u /	/ sor / ‘noise’	/ sur / ‘tone, pitch ‘
	/ bhor / ‘dawn’	/ bhura / ‘brown’
	/ mol / ‘price’	/ mul / ‘root ‘
/ O / , / o /	/ pOsu / ‘animal’	/ posu / ‘pet’
	/ ghODi / ‘watch’	/ ghoDi / ‘mare’
	/ rOg / ‘vein’	/ rog / ‘disease’
/ e / , / o /	/ Dera / ‘temporary hut mat’	/ Dora / ‘thread’
	/ Dher / ‘much’	/ Dhor / ‘herd of pet animals’

/ i / , / u /	/ tali /	‘key’	/ talu /	‘pad of the feet’
	/ piJa /	‘puss’	/puja/	‘worship’
/ E / , / O /	/ bEd /	‘physician’	/ bOd /	‘bad, wicked’
/a / , / A /	/ dhan /	‘paddy’	/ dhAn /	‘riches, wealth.’
	/ kal /	‘death’	/ kAl /	‘yesterday ‘

Contrast – Nasal vs Oral Vowels

/ ĩ / , / i /	/ ĩTa /	‘brick’	/ iTa /	‘this one ’
/ ě / , / e /	/ bẽTi /	‘handle of weapon’	/ beTi /	‘daughter’
	/ sēk /	‘hot treat’	/ sec /	‘irrigation’
/ Ğ / , / E /	/ pĞca /	‘owl’	/ bEja /	‘egg’
/ ã / , / a /	/ ghãT /	‘to mix-up’	/ ghaT /	‘bank of pond, river’
	/ pāk /	‘mud’	/ pak /	‘ripen’
	/ bādOr /	‘monkey’	/ badOr /	‘cloud’
/ Ō / , / O /	/ gOd /	‘liking’	/ gŌd /	‘gum sticker’
/ õ / , / o /	/ gõD /	‘a caste’	/ goD /	‘leg’
	/ gõcha /	‘to nail’	/ goch /	‘bunch’

/ ũ / , / u /	/ sũD /	‘trunk’	/ sur /	‘tone, pitch’
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Contrast: Consonants

/ p / , / b /	/ pasi /	‘a caste’	/ basi /	‘stale’
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	/ pEna /	‘bamboo stick’	/ bEna /	‘gift’
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/ p / , / ph /	/ pus /	‘a month’	/ phus /	‘dry grass’
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	/ sãp /	‘serpent’	/ saph /	‘clean’
--	---------	-----------	----------	---------

	/ per /	‘to crush’	/ pher /	‘rounding’
--	---------	------------	----------	------------

/ b / , / bh /	/ balu /	‘sand’	/ bhalu /	‘bear ‘
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	/ bala /	‘big ring’	/ bhala /	‘spear’
--	----------	------------	-----------	---------

/ ph / , / bh /	/ phOria /	‘partner in ploughing’	/ bhOria /	‘daily wager’
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	/ phOTOkA /	‘lottery’	/ bhOTOkI /	‘a kind of fish’
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/ t / , / d /	/ tãt /	‘loom’	/ dãt /	‘tooth’
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	/ dawa /	‘chess’	/ tawa /	‘hot plate for bread’
--	----------	---------	----------	-----------------------

	/ dana /	‘corns’	/ tana /	‘blame’
--	----------	---------	----------	---------

	/ atOr /	‘scent’	/ adOr /	‘respect’
--	----------	---------	----------	-----------

/ t / , / th /	/ tali /	‘key’	/ thali /	‘rice plate’
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	/ tor /	‘your’	/ thor /	‘less’
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/d / , / dh /	/ dam /	‘price’	/ dham /	‘holi place’
	/ bOd /	‘wicked’	/ bOdH /	‘ killing’
/ th / , / dh /	/ gatha /	‘story’	/ gOdha /	‘ ass’
	/ than /	‘holy Mond in the village’	/ dhan /	‘ paddy’
/ T / , / D /	/ Taka /	‘rupees’	/ Daka /	‘loot, plundering’
	/ TÕka /	‘trap for small animals’	/ DÕka /	‘ ostrich’
/ T / , / Th /	/ Tan /	‘to stretch’	/ Than /	‘to fix up ,make up ones mind’
	/ kaT/	‘to cut’	/ kaTh /	‘wood ‘
/ D / , / Dh /	/ saDi /	‘saree’	/ saDhi /	‘milk cream’
	/ Daka /	‘loot, plundering’	/ Dhaka /	‘covered’
	/ debOr /	‘one eyed being’	/ DhebOr /	‘ blunt’
/ Th / , / Dh /	/ saThi /	‘a kind of paddy’	/ saDhi /	‘milk cream’
	/ koThi /	‘pucca building’	/ koDhi /	‘leper’
	/ Theki /	‘common place’	/ Dheki /	‘husking instrument’
/ c / , / j /	/ cor /	‘thief’	/ jor /	‘force’
	/ cal /	‘rice’	/ jal /	‘net’
	/ kãc /	‘glass’	/ kaj /	‘work’

/ c / , / ch /	/ cor /	‘thief’	/ chor /	‘snatch’
	/ curi /	‘bangle’	/ churi /	‘knife’
	/ car /	‘four’	/ char /	‘salty’
/ j / , / jh /	/ saj /	‘decoration’	/ sājh /	‘evening’
	/ jap /	‘recitation, invocation’	/ jhap /	‘big lid’
	/ baja /	‘band’	/ bajh /	‘trapping hurdles’
	/ jal /	‘net’	/ jhal /	‘spicy’
/ ch / , / jh /	/ chapa /	‘printed’	/ jhapa /	‘covered’
	/ chola /	‘shaven’	/ jhola /	‘big bag’
	/ churi /	‘knife’	/ jhuri /	‘bundle’
/ k / , / g /	/ koT /	‘coat’	/ goT /	‘complete, full’
	/ kora /	‘fresh’	/ gora /	‘wheatish’
	/ kan /	‘ear’	/ gan /	‘music’
	/ koli /	‘bud’	/ gOli /	‘street’
/ k / , / kh /	/ kora /	‘fresh’	/ khora /	‘big bowl’
	/ lAkhoDi /	‘basket’	/ lAkODi /	‘twigs’
	/ kam /	‘work’	/ kham /	‘envelop’

	/ kona /	‘corner’	/ khona /	‘mud box’
/ g / , / gh /	/ gari /	‘abuse’	/ ghari /	‘cow shed’
	/ mǎg /	‘ask’	/ magh /	‘a month of calender’
	/ gol /	‘round ‘	/ ghol /	‘mixture’
/ kh / , / gh /	/ khāTi /	‘pure’	/ ghāTi /	‘ring around cow’s neck’
	/ khOr /	‘straw’	/ ghOr /	‘home’
	/ khur /	‘hoof’	/ ghur /	‘garbage’
	/ khaT/	‘cot’	/ ghaT/	‘bank’
/ m / , / n /	/ mama /	‘father’s brother -in- law’	/ nana /	‘ mother’s father’
	/ kam /	‘work’	/ kan /	‘ear’
	/ nOti /	‘defeat’	/ mOti /	‘desire’
	/ mil /	‘similarity’	/ nil /	‘ blue’
/ n / , / M /	/ jOn /	‘people’	/ jOM /	‘war’
	/ man /	‘ pride’	/ maM /	‘hair pointing ‘of women’
/ s / , / h /	/ sath /	‘company’	/ hath /	‘ hand’
	/ kops/	‘small collection’	/ koh /	‘ jealousy’
	/ jos /	‘ vigour’	/ joh /	‘ wait’

/ l / , / r /	/ gil /	‘wet’	/ gir /	‘ to fall’
	/ gol /	‘round’	/ gor /	‘wheatish’
	/ lok/	‘people’ to catch’	/ rok/	‘stop, prohibition’
	/ tala /	‘lock’	/ tara /	‘stars’
	/ laj /	‘shame’	/ raj /	‘state, administration’
/ w / , / y /	/ paw /	‘a quarter’	/ pay /	‘leg’
	/ daw/	‘turn’	/day /	‘debt’, ‘responsibility’
	/ dOwa /	‘medicine’	/ dOya /	‘kindness’

Length

Length in Surjapuri is not phonemic. Phonetically, however, it occurs and it is predictable and determined on the basis of canonical shape of the words. The vowels in monosyllabic words are uniformly long.

Stress

Like length, stress also is not phonemic. It is a co - occurring feature. In the words having more than one syllable, in most of the cases, the penultimate syllable bears the stress.

2.2 DISTRIBUTION OF PHONEMES

Vowels

	Initial	Medial	Final
/ i /			
√	√	√	
/ e /	√	√	√

/ E /	√	√	√
/ a /	√	√	√
/ A /	√	√	√
/ O /	√	√	√
/ o /	√	√	√
/ u /	√	√	√

Except / E / and / A / all the vowel phonemes occur initially medially and finally. Vowel phonemes / E / and / A / occur only initially, medially and finally. e.g.

/ E / and / A / occur only initially and medially. e.g.

/ i /	inar ‘ well’	bilar ‘ cat’	ari ‘saw’
/ e /	elaci ‘cardamom’	peT ‘belly’	che ‘is’
/ E /	Ek ‘ one ‘	bEl ‘ox’	- - -
/ a /	agin ‘fire ‘	tara ‘stars’	ola ‘frost ‘
/ A /	Anhar ‘darkness’	bArsa ‘rain’	- - -
/ O /	OjOgar ‘pythan’	ghODa ‘jar’	OtO ‘so much’
/ o /	Okil ‘ lawyer ‘	ũjot ‘light’	ado ‘ginger’ cero ‘earthworm’

/ u / urim ‘ seem’ cuna ‘lime’ talu ‘palate’, ‘palm’

Consonants

All the consonant phonemes, except nasal velar / M / which occurs only medially and finally, have fair distributions in initial, medial and final positions.

	Initial	Medial	Final
/ p /	√	√	√
/ ph /	√	√	√
/ b /	√	√	√
/ bh /	√	√	√
/ t /	√	√	√
/ th /	√	√	√
/ d /	√	√	√
/ dh /	√	√	√
/ T /	√	√	√
/ Th /	√	√	√
/ D /	√	√	√

/ Dh /	√	√	√
/ k /	√	√	√
/ kh /	√	√	√
/ g /	√	√	√
/ gh /	√	√	√
/ c /	√	√	√
/ ch /	√	√	√
/ j /	√	√	√
/ jh /	√	√	√
/ m /	√	√	√
/ n /	√	√	√
/ M /	√	√	√
/ l /	√	√	√
/ r /	√	√	√
/ s /	√	√	√

/ h /	√		√		√
/ w /	√		√		√
/ y /	√		√		√
/ p /	pohaD	‘mountain’	pupni	‘eyelid’	dhup ‘sun’
/ ph /	phul	‘flower’	phOpha	‘belly’	saph ‘clear’
					bOrOph ‘ice’
/ b /	balu	‘sand’	‘pOrbAt	‘mountain’	rob‘excitement’
/ bh /	bhalu	‘bear’	gobhin‘pregnant’	gOrObh	‘pregnancy’
/ t /	tara	‘star’	kutia	‘ bitch’	dāt ‘ teeth’
	tel	‘oil ‘			bhit ‘wall’
/ th /	thotha	‘blunt’	pathOr	‘stones’	hath ‘ hand’
	thari	‘dish’			
/ d /	din	‘ day’	dadu	‘ grand father’	gōd ‘ paste’
/ dh /	dhar	‘edge’	dhAdhOka	‘flame’	badh ‘rope’
	dhan	‘paddy’			dudh ‘milk’

/ T /	Tin,Tika	‘tin’	caTni	‘chutney’	ũT	‘Camel’
/ Th /	Thew	‘common place of meeting’	saThi	‘a kind of paddy’	muTh	‘ handle’
/ D /	Dera	‘camp’	hODDi	‘bones’	haD	‘bone’
/ Dh /	Dhēki	‘husking instrument’	gODhi	‘heap of paddy plant’	SāDh	‘ox’
/ k /	karkhi	‘wheel of the cart’	kaka	‘uncle’	nak	‘nose’
					cak	‘wheel’
/ kh /	khoh	‘cave’	karkhi	‘wheel of the cart’	sukh	‘comfort’
/ g /	gajo	‘thunder’	gōga	‘dumb’	sag,	‘vegetable’
/ gh /	ghurni	‘whirlwind’	ghughu	‘owl’	megh	‘cloud’
/ c /	cōc	‘beak’	kāeci,	‘scissor’	camuc	‘spoon’
/ ch /	chua	‘son’	bOrchi	‘Spear’	mōch	‘moustache’
/ j /	jal	‘net’	rOjOi	‘quilt’	gaj	‘thunder’
/ jh /	jhōpri	‘hut’	bOnjha	‘barren’	bojh	‘bundle’
					bajh	‘trap’
/ m /	mehra	‘sheep’	Dimma	‘egg’	mOIOM	‘ointment’

/ n /	nindur ‘rat’	jOnOm ‘birth’	bicOn ‘seed’ biccOn
/ M /	- -	raMa ‘lead’	joM ‘war’ maM ‘middle head’
/ l /	loha ‘iron’	killa ‘fort’	gowal ‘shepherd’
/ r /	ritu ‘season’	ghOruwa ‘pet’	Dor ‘fear’
/ s /	sipahi ‘soldier’	bOrsa ‘rain’	hās ‘duck’ waris ‘heir’
/ h /	hath ‘hand’	lOhi ‘flour ball’	mũh ‘mouth’
/ w /	waris ‘heir’	tawa ‘hot plate’	paw ‘one quarter’
		tOrwar ‘sword’	naw ‘boat’
/ y /	- -	mŌya ‘kindness’	upay ‘means’
		syal ‘jackal’	sOmOy ‘time’

2.3 ALLOPHONES

Vowels

/ i / [i] is a close high front un -rounded vowel occurring initially
(in monosyllabic word only)medially and finally .
e.g.[iT] ‘ bricks’ , [mit] ‘ friend’ [mOni] ‘pearl’

	[I]	is a lower high front un rounded vowel occurring medially in words other than monosyllabic ones . e.g.[gIlas] ‘ glass’, ‘tumbler’
/ e /	[e]	is a mid high front un- rounded vowel occurring medially and finally . [peT] ‘ belly’ [ghOre] ‘ in the house’
	[E’]	is a mid low front un rounded vowel occurring initially . [EtO] ‘so much’ , [Emon] ‘ like this’ [Ekhun] ‘now’
/ E /	[E]	is a un- rounded front higher low vowel , occurring initially and medially . [EK] ‘ one’ [bEl] ‘ox’
/ a /	[a]	is a low back un rounded vowel occurring initially , medially and finally. [am] ‘mango’ [ban] ‘ arrow’ [ola] ‘ hail storm’
/ A /	[A]	is a mid-central vowel occurring initially and medially only. [An <u>de</u> sa] ‘ suspicion’ , ‘ fear’ [bArsa] ‘ rain’
/ O /	[O]	is a mid low back rounded vowel occurring initially, medially and finally.

e.g.[OjO gar] ‘ pythan’, [mo n] ‘ mind’ [OtO]
‘ so much .’

/ o / [o] is a mid high back rounded vowel occurring initially , medially and finally .
e.g.[ola] ‘front’ , [ro s] ‘ anger’ [bhado] ‘a name of the month’ .

/ u / [u] is a high back rounded vowel occurring initially . medially and finally.

e.g.[ũT]‘ camel’ [sut] ‘ cotton’ [rOhu] ‘ fish’

Consonants

Of the twenty nine (29) consonant phonemes , the sixteen (16) are stops , i.e. / p , ph , b , bh , t , th , d , dh , T , Th , D , Dh , k , kh , g , gh , / four are affricates / c , ch , j , jh , / two are fricatives / s , h / , three are nasals / m , n , M / , one is lateral / l / ,one is trill / r / and two are approximants / w , y / . In stop and affricate series ten are aspirated phonemes / ph , bh , th , dh , Th , Dh , kh , ch , jh / . the voiced consonant phonemes are seventeen / b , bh , d , dh , D , Dh , g , gh , j , jh , m , n , M , l , r , w , y / and the voiceless are / p , ph , t , th , T , Th , k , kh , c , ch , s , h / . According to the place of articulation the four stops / p , ph , b , bh / , one nasal / m / and one approximant / w / are bilabial phonemes , four stops / t , th , d , dh / are dental phonemes , four alveolar phonemes / s , n , l , r / four retroflex stop phonemes / T , Th , D , Dh / , four velar stops and one velar nasal phonemes are / k , kh , g , gh , M / four palatal affricate and one approximant are / c , ch , j , jh , y / , of the fricative / s / is a groove and / h / is a slit is quality .

All the consonant phonemes except / M / , / r / , / s / , / h / , / w / , / y / have their full and unreleased positional variants phonetically . However, the following three consonants have their allophonic distribution given below: -

/ D / [D] is a retroflex voiced unaspirated stop occurring initially and medially

after homorganic nasals and in gemination.

e.g. [Dali] ‘basket’ [huNDi] ‘land on lease’

[R] is a retroflex voiced flap occurring intervocally and finally.

[gho Ra]/ ghoDa / ‘horse’

[mu R] / muD / ‘head’

/ Dh / [Dh] , [Rh] and their occurrences are like those of their un- aspirated

Counterparts as shown above.

/ n / has four allophones i.e. [n] , [ñ] [N] and [n] .

[n] is a dental voiced nasal occurring medially before a dental stop . [bonn du k]

/ bon du k / ‘gun’

[M’] is a palatal voiced nasal occurring medially before palatal stops

e.g. [ro M’jis] / rOnjis / ‘enmity’

[N] is a retroflex voiced nasal occurring medially before retroflex stops

e.g. [huNDi] / hunDi / ‘lease of land’

[n] is an alveolar voiced nasal occurring elsewhere .

[nun] / nun / ‘salt’

2.4 CLUSTERS

Vowel Clusters

Vowel clusters in Surjapuri are very few. At initial position only two examples and some examples at medial and final positions have been found.

Initial Position

au -

aulad - 'off- spring'

auria - ' hysteria'

Medial Position

- eo - 'teohar' 'festival'
- ea - 'beas' 'hopeless'
- ua - 'duar' 'gate', 'door'
- au - 'caur' 'rice'
- Oi - 'pOila' 'first'

Final Position

- ui - sui 'needle'
- Ai muddAi 'enemy'
- ai bhai 'brother'
- ao ghao 'wound'
- Ou bOu 'house wife'
- aõ gaõ 'village'
- uã kuã 'well'
- iu ghiu 'ghee'
- jiu 'soul'
- niu 'base'
- eu Dheu ' waves'
- Oua koua, 'crow'

Consonant Clusters

According to their place of occurrence the consonant clusters are word initial, medial and final.

Initial: - Very rare, they are available only in borrowed words. e.g.

pr	-	pran	‘soul’
bl	-	blOj	‘blouse’
St	-	stObh	‘stove’
Phr	-	phrak	‘frock’

Medial: - Medially there are two-member consonant clusters and a few three-member consonant clusters in the language. Among the two members consonant clusters there are C₁C₁ type and C₁ C₂ type.

C₁ C₂ Type

- pn-	pupni	‘eye lash’
- p R -	kopRa	‘cloth’
- b j -	kobja	‘hinge’
- t t h -	pAtthOl	‘stone’
- T T h -	muTTThi	‘fist’
- T n -	ghaTni	‘ladle’

- T h r -	TheThra	‘skeleton’
- k t -	kakti	‘arm pit’
- k c -	mokca	‘calf of the leg’
- k l -	cuklia	‘pointing’
- k s -	mOksa	‘constipation’
- k h r -	makhri	‘ear ring’
- khw -	rOkhwal	‘shed’
- g h r -	ghughri	‘cricket’
- m T h -	CimTha	‘tongs’
- m k h -	tamkhu	‘tobacco’
- m c h -	gOmcha	‘scarf’
- n d -	nAndesi	‘husband sister’s husband’
- n T -	ghOnTa	‘bell’
- n T h -	kOnThi	‘throat’
- n D -	junDi	‘pig tail’

- nr -	kunru	‘ribbed gourd’
- n c -	benci	‘bench’
- n j -	gunjor	‘snail’
- njh -	jhinjhir	‘latch’
- n h -	jOnhaki	‘fire fly’
- M l -	jOMli	‘forest’
- M r -	neMra	‘cripple’
- MTh -	beMTha	‘thumb’
- l T -	jOlTin	‘bucket’
- l k -	sojhilka	‘ring’
- l g -	kholga	‘finger nail’
- l m -	thelma	‘buttock’
- l n -	calni	‘sieve’
- l h -	cilha	‘hawk’
- rp -	pArpoti	‘great grand daughter’

- r b -	tOrbuj	‘water melon’
- r t -	bOrtOn	‘pot’
- r d -	gurda	‘kidney’
- r k -	phurkus	‘boil’
- r k h -	karkhi	‘moss’
- r g -	murgi khOrgos	‘chicken’, ‘rabbit’
- r g h -	korgha	‘loom’
- r c h -	birchani	‘female’
- r m -	kirmi	‘worm’
- r n -	ghurni	‘whirl pool’
- r s -	bArsa	‘rain’
- r w -	k ^h Orwa	‘anklet’
- s t -	rasta	‘road’
- s m -	cOsma	‘spectacles’
- s n -	bisna	‘bed’

- s r -	khesra	‘chicken pox’
- h r -	mehra	‘sheep’
-hn -	gohna	‘jewel’

Three-member Consonant clusters - rare.

- n t r -	jOntrO	‘tools’
- s t r -	mistri	‘artisan’
- n d r -	kendrO	‘capital’

Final Clusters

Final clusters are a few when compared to medial position. e. g.

- m b h -	dOmbh	‘proud’
- yn -	jowayn	‘ajowan’
- sth -	girosth	‘farmer’

2.5 SYLLABLE

A syllable is a unit of organization for a sequence of speech sounds. A syllable is a unit of sound composed of a central peak of sonority (usually a vowel), and the consonants that cluster around this central peak. Syllables are often considered the phonological "building

blocks" of words. They can influence the rhythm of a language, its prosody, its poetic meter and its stress patterns.

A syllable which ends with a vowel is called open syllable whereas a syllable ending in a consonant is called closed syllable.

The word – level analysis of Surjapuri shows that it contains at least one syllabled and at the most three syllabled words. Thus the words are mono-syllabic, disyllabic and tri syllabic.

Mono- syllabic words

(I)	V	/ u /	‘that’
		/ i /	‘this’
(II)	VC	/un/	‘wool’
		/ uTh /	‘rise’
		/ an /	‘bring’
(III)	CV	/ le /	‘take’
		/ de /	‘give’
		/ ja /	‘go’
(IV)	CVC	/ sun /	‘hear’
		/tir/	‘arrow’
		/ peT/	‘belly’

Most of these syllabic patterns may become a constituent syllable of word having more than one syllable.

Disyllabic words

(I)	CV-V	/ tai /	‘mother’s sister’
		/ bhai /	‘brother’ .
(II)	CVCV	/ raja /	‘king’
		/ mali /	‘gardener’
		/ guli /	‘bullet’
		/ cero /	‘water birds’
		/ DE na /	‘ wings’
(III)	VCVC	/ umOr /	‘age’
		/ OsOl /	‘real’
		/ akas /	‘sky’
		/ Okal /	‘famine’
		/ agin /	‘fire’
(IV)	VCCV	/ Ondha /	‘blind’
		/ ulka /	‘star cluster’
		/ ukkõ /	‘louse’
(V)	CVCCV	/ binni /	‘black big bee’
		/ murgi /	‘hen’
		/ bistu /	‘lizare’
		/ kerwa /	‘centipede’
		/ jhopri /	‘hut’
		/ sAcCa /	‘honest’
(VI)	CVCVC	/ kOmAl /	‘tender’
		/ mOhAl /	‘palace’

	/ gowal /	‘shepherd’
	/ sonar /	‘gold smith’
(VII) CVCCVC	/ mOtIAb /	‘ purpose’, ’selfishness’
	/ siphOr /	‘bamboo stick’
	/ lOnThOn /	‘indigenous light’
(VIII) VCCVC	/ utsOb /	‘festival’
	/ Oncol /	‘area, region’
	/ indhOn /	‘fuel’
(IX) CVCCCV	/ montro /	‘mantras’
	/ jAntro /	‘instruments’
(X) CVCVCC	/ ghAmAnD /	‘pride’
	/ pOsAnd /	‘likening’
	/ phurOnt /	‘finished’

Tri syllabic words

(I) CVCVCV	/ kAbita /	‘poems’, ’lyrics’
	/ chorani /	‘ bunch of keys’
	/ gechani /	‘lamp stand’
	/ gohali /	‘cow shade’
	/ bhusOra /	‘mosquitos’
(II) VCVCVC	/ OnucOr /	‘followers’
	/ upokar /	‘good deeds’
	/ Anaros /	‘pineapple’

(III)	CVCVCVC	/ kalakar /	‘artisans’
		/ hiphajOt /	‘care, security’
(IV)	CVCVCCVC	/ pArikkhak /	‘ examiner, inspector’
(VI)	CVCVCCV	/ prOcOnDo /	‘ bitter’

3. MORPHOPHONEMICS

With the addition of some bound morphemes when there is change in the phoneme of the base morpheme, the change is known as morphophonemic change.

Loss of h phoneme

The phoneme 'h' is lost in Surjapuri whereas it is retained in Hindi.

Hindi – ahiste	ahiste	‘slowly’
Surjapuri – aste	aste	‘slowly’

Loss of vowel glide

The vowel glide u seems to be lost in Surjapuri whereas it is retained in Hindi.

Hindi -	aur	‘and’
Surjapuri	ar	‘and’

4. MORPHOLOGY

Morphology deals with words and their declensional patterns as well as verbs and their conjugational patterns. Morphology of Surjapuri is discussed under Noun, Verb, Adjectives and Adverbs.

4.1 NOUN MORPHOLOGY

4.1.1 WORD FORMATION

A word, is a phoneme in isolation or a sequence of two or more phonemes which may function as a base and may take derivative particles to form another word or phrase.

Word-classes established on the basis of morphological and syntactic criteria are the noun, verbs, noun attributes, adverbs, postpositions and particles.

4.1.2 NOUN

Nouns are a class of forms which take number, gender and case markers and they function as or occur as subject or object in a construction. The noun forms are of three types available: -

(1) Simple forms ending in vowel or consonant .

(2) Derived forms with the help of morphological processes like prefixation , suffixation and duplication .

(3) Compound forms .

Simple forms

/ pani /	‘water’	/ chOua /	‘ boy’
/agin /	‘fire’	/ bap /	‘father’

/ bOrtOn /	‘pot’	/ kaka /	‘uncle’
/ badOl	‘cloud’		
/ dokan /	‘shop’		
/ ghOr /	‘house’		
/ kam /	‘work’		

Derived forms

Forms prefix base

/ bejjOt /	‘dishonour’	/ be- /	‘with out’	/ ijjOt /	‘honour’
/ Obujh /	‘innocent’	/ O - /	‘not’	/ bujh /	‘intelligence’
/ nimArd /	‘impotent’	/ ni- /	‘not’	/ mArd /	‘he-man’
/ Obhiman /	‘pride’	/ Abhi /	‘self’	/ man /	‘proud’
/ nikOmma /	‘idle’	/ ni /	‘without not’	/ kam /	‘work’
/ sugOndhO /	‘good cent’	/ su /	‘good’	/ gOndhO /	‘smell’
/ lawaris /	‘orphan’	/ la /	‘without’	/ waris /	‘owner head’

Forms Bases

Suffixes

/ dokandar /	‘shop keeper’	/ dokan /	‘shop’	/ -dar /	‘owner’
/ bOrtAnia /	‘potter’	/ bOrtAn /	‘pot’	/ -ia /	‘agent’
/ nanihal /	‘mother’s mother’	/ nani /	‘mother’s mother’s house’	/ -hal /	‘place indicating’
/ jadukOr /	‘magician’	/ jadu /	‘magic’	/ -kOr /	‘doer’
/ Dākia /	‘post man’	/ Dāk /	‘postages’	/ -ia /	‘keeper, agent’

Compound forms

/ pos-putrO /	‘adopted son’
/ pOr-dada /	‘great grand father’
/ bhOgin-pOt /	‘sister’s husband’
/ saga-gana /	‘relatives’
/ bhansi-ghOr /	‘kitchen’
/ gan-mOnDOli /	‘singers’
/ sulo-nama /	‘agreement’
/ adi-basi /	‘tribes’
/ raj-mistri /	‘mason’

Number

All the count nouns take periphrastic forms for category of number viz: - (1) Singular. (2) Plural.

Singular - Ø

Plural - la (for inanimate and non-human)

- ra(for the animate human)

Singular		Plural	
/ ghOr /	‘house’	/ ghOrla /	‘houses’
/ chokh /	‘eye’	/ chokla /	‘eyes’
/ hath /	‘hand’	/ hathla /	‘hands’
/ kitab /	‘book’	/ kitabla /	‘books’
/ goru /	‘cow’	/ gorula /	‘cows’
/ chOua /	‘boy’	/ chOuara /	‘boys’

/ mAi /	‘girl’	/ mAira /	‘girls’
/ bhai /	‘brother’	/ bhaira /	‘brothers’

Gender

The nouns are distinguished by two genders viz – (1) masculine (2) feminine .

The gender markers are -a for masculine and -i for feminine. Besides this, semantically significant lexicals are also present to make the gender variations.

Masculine

Feminine

/ bOkra /	‘he-goat’	/ bOkri /	‘she-goat’
/ beTa /	‘son’	/ beTi /	‘daughter’
/ pota /	‘grand son’	/ poti /	‘grand daughter’
/ morga /	‘cock’	/ morgi /	‘hen’
/ mama /	‘mother’s brother’	/ mami /	‘mother’s brother’s wife’
/ nana /	‘mother’s father’	/ nani /	‘mother’s mother’
/ ghoDa /	‘horse’	/ ghoDi /	‘mare’

Semantically significant lexicals are:

/ bEl /	‘ox’	/ gai /, / goru /	‘cow’
/ chOua /	‘son’	/ mAi /	‘daughter’
/ Dhena /	‘widower’	/ rãD /	‘widow’
/ bap /	‘father’	/ mã /	‘mother’
/ manus /	‘man’	/ OrAt /	‘woman’
/ sasur /	‘father-in-law’	/ sas /	‘mother-in-law’

Case

The cases are six – nominative, accusative, dative, ablative, instrumental, genitive and locative. Of these, the nominative is the base itself, the instrumental has the post-positional uses also, the others viz –accusative, dative, instrumental, ablative, genitive and locative has case suffixes – e.g.

Case	Case suffixes	Example	
Nominative	∅	-	
Accusative-	- k,	gailak rakh	‘keep the cows’
		iDachOuak de -	‘Give it to the child’
Dative	-tOne	uhar tOne los	‘bring for him’
Instrumental-	se, -sathe	gach se -	‘from the tree’
Ablative		mor sathe -	‘with me’
Genitive	- er, -r(-ir,-r)	thAllir kaTh	‘woods of the branch’
		loker kaj	‘work of the people’
Locative-	-Ot, -at	ghOrOt -	‘in the house’
		ghorat -	‘on the house’
		mamilat -	‘in the case/ affairs’

4.1.3 PRONOUNS

These are small morphological classes. The pronouns show all inflectional characteristics of the nouns. However, they show some differences as well. The nouns are an open – ended class and new members can be added to them. As opposed to this the pronouns are the closed class and the membership is fixed. Semantically, they are substitute for the nouns. Syntactically no adjective can occur as an attribute of any pronoun. Nouns are always distinguished by one of the two genders while pronouns show no distinction of gender. The following are the pronouns in Surjapuri:

Personal Pronouns

Person	Sg	Plural
First.	mi ~ mui ' I'	hamra ~ hamsa ' we'
Second.	ti ~ tui ' you'	tumra ~ tumsa ~ tora ' you'
Third	u ~ ohaẽ 'he/she'	ora ~ ohara ~ usa ' they'

Relative Pronouns	je 'who'	jara 'who'
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Interrogative Pronoun	ke ~ 'who' kun	kara 'who'
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Demonstrative Pronoun

Proximate	i 'this'	era, ila, ' these'
Remote	o ' that'	ora , ola , ' those'

Reflexive Pronoun

apOn ' self'	apOnla ~ apOnra ' of our own'
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Pronominal Declensions

	1st Person	Second Person	Third Person
Nom	mi - muĩ (I) (sg.) hamra (we) (pl.)	ti ~ tui (you) (sg.) tumra ~ tora 'you' (pl.)	u ~ ohaẽ 'he' (sg.) ora ~ u sa (pl.)
Obliq.	mok(to me)(sg.) hamrak (to us) (pl.)	tok(to you) sg. tumrak ~ torak 'to you(pl.)	ok ~ ohak usak(to him) orak(to them)
Instru/Dat.	mose- (sg.) (from me,by me) hamra se ~(pl.) hamsa se (by me)	tose-(sg.) ' by you' tora se (pl.) tumra se (by you)	ose-(by him) (sg.) 'from him' orase 'from them' (pl.) 'by them'
Genitive	mor (my) sg. hamara (our) pl. hamsar (pl)	tor 'your' (sg.) tomar ~ your (pl.) tumsar (pl.)	or ~ ohar 'his/her (sg.)' usar- (their) (pl.)

Relative Pronoun

	Sg.	Pl.
Nom	je 'who'	jara ' who'
Obliq. 'whom'	jak ~ jahak	jarak 'whom'
Instru / Dat.	jase	jara se 'by / from whom'
Genitive	jar	jarar ~ jahar of whom'

Interrogative pronoun

	Sg.	Pl.
Nom	kun ~ ke ‘who’	kara ‘who’
Oblig	kahak ~ kak ~ kunak ‘to whom’	karak ‘to whom’
Instru / Dat.	kase ‘by/ from whom’	kara se ‘from / by whom’
Gen	kar ~ ‘whose’ kahar ~ ‘whose’	kara– ‘whose’ kahar- ‘whose’

4.1.4 ADJECTIVE

The adjectives, in this speech, occur as attribute to nouns. They are simple and derived. Some of them are declinable and others indeclinable.

Simple:

/ gol ghOr /	‘round room’
/ khus log /	‘happy people’
/ lal phul /	‘red flower’
/ bhalO kOtha /	‘good talk’
/ khOrab mosum /	‘bad weather’
/ bODO mOi /	‘elder daughter’

Derived

Noun + suffix (i)	/ dhOn-i /	‘rich’
	/ kimOt-i /	‘valuable’
	/ nam – i /	‘famous, popular’

Verb + suffix (Ol)

/ khulOl / ‘opened’

/ bhijOl / ‘wet’

/ TuTOl / ‘broken’

The adjectives can be grouped into two sub – classes: -

1) Adjectives proper

2) Numerals

Depending on various attributive aspects the adjective proper are of the following types:

1. Participial Adjectives: -

/ pakOl am / ‘ripe mango’

/ TuTOl laThi / ‘broken sticks’

/ chitrOl Dari / ‘scattered branches’

/ bhujhOl kOtha / ‘understood talk’

2. Pronominal or Demonstrative Adjectives: -

/ i ghOr / ‘this house’

/ o log jhOn / ‘those people’

3. Qualitative Adjectives :-

/ lal phul / ‘red flower’

/ khOrab kOtha / ‘bad talks’

/ OndhO raja / ‘blind king’

/ hOluk bojh / ‘light load’

4. Modifying Adjectives: -

/ bhari sundOr / ‘very beautiful’

/ Onek bhalO / ‘very very good’

/ khub khOrab / ‘very bad’

Some of the indeclinable adjectives are the following: -

/ puran /	‘old’
/ gOrib /	‘poor’
/ Thik /	‘proper’
/ gol /	‘round’
/ choTO /	‘small’
/ nOtun/	‘new’
/ OjOb /	‘funny, peculiar’
/ bhari /	‘heavy’
/nOrOm /	‘ soft’

Some of the declinable adjectives taking gender markers are the followings:

/ lOmba /	‘long’(male)	/ lOmbi /	‘long’(fem.)
/ leMDa /	‘lame’(male)	/ leMDi /	‘lame’(fem.)
/ pagOl /	‘mad’(male)	/ pagOli /	‘mad’ (fem.)

Comparison of Adjectives: -

The degrees of comparison are denoted periphrastically. The periphrasis consists of objects compared, followed by the post – positional suffix of the instrumental / ablative – se, -theke, and – le + adjective .

e.g. unsar ghOrTa mor ghOr se bODO che. ‘Their home is bigger than my home’
muĩ tomar theke ucõ chi ‘I am taller than you’

4.1.5 NUMERAL

All the numerals in Surjapuri are adjectives syntactically .The numerals –cardinal, ordinal and fractional are given below: -

Cardinal

/ ek /	‘one’	/ egarO /	‘eleven’
/ dui /	‘two’	/ barO /	‘twelve’
/ tin /	‘three’	/ terO /	‘thirteen’
/ car /	‘four’	/ cOudO /	‘fourteen’
/ pãc /	‘five’	/ pOnerO /	‘fifteen’

/ chO /	‘six’	/ solO /	‘sixteen’
/ sat /	‘seven’	/ sOterO /	‘seventeen’
/ aTh /	‘eight’	/ aTherO /	‘eighteen’
/ nOu /	‘nine’	/ unis~onis /	‘nineteen’
/ dOs/	‘ten’	/ bis/~kuDi/	‘twenty’
/ tis/	‘thirty’	/ Calis /	‘forty’
/ pÕcas /	‘fifty’	/ sO /	‘hundred’
/ hajar /	‘thousand’		

Ordinal

/ pOila /	‘first’
/ dOsra /	‘second’
/ tisra /	‘third’
/ cOutha /	‘forth’
/ barOwã /	‘twelfth’

The ordinals for higher number (numerals) are not known.

Fractions

/ paw /	‘quarter ($\frac{1}{4}$)’
/ adh paw /	‘half quarter ($\frac{1}{2}$)’
/ adha /	‘half ($\frac{1}{2}$)’
/ tin paw /	‘three quarters ($\frac{3}{4}$)’
/ DeDh /	‘one and half ($1 \frac{1}{2}$)’
/ ODhai /	‘two and half ($2 \frac{1}{2}$)’
/ saDhe tin /	‘three & half ($3 \frac{1}{2}$)’

/ saDhe / is used to denote $\frac{1}{2}$ plus above the numerals from 3 and onwards .

4.1.6 CLASSIFIER

Whenever, a noun occurs with numerals to denote exact enumerations or quantification, it is preceded by a classifier. In Surjapuri, the following classifiers have been noted:

- Ta , - Da , - jhOn ~ jOn , -muTh ; jhōp etc. Herein -Ta and -Da occur after non – human nouns , -jhOn ~ -jOn occur after human nouns , whereas –muTh and - jhōp occur before non-human , non-animate nouns indicating measurements and collective nouns respectively . The classifiers -Ta , -Da and -jhOn ~ ron are indefinite whereas -muTh and -jhō p are definite in nature . e.g.

1.	ekTa ghoDa	-	‘one horse’
2.	tinDa goru	-	‘three cows’
3.	ek jhOn rahi	-	‘one traveller’
4.	iDa mor ghOr	-	‘this one is my house’
5.	dui muTh cal	-	‘two handfuls of rice’
6.	dui jhōp amla	-	‘two bunches of mangoes’

4.2 VERB MORPHOLOGY

Verb is a word class that marks Tense-Aspect- Modal- Personal markers distinguished by number and gender. In inflectional languages, verbs may be inflected for Tense- Aspect- Mood along with other constituents in terms of Person, Number and Gender. Accordingly, Verb Morphology deals with the forms and classification of verbs, and their pattern in association etc.

4.2.1 VERB

The verb is a class of stems inflected for the categories of tense, mood and aspect. Surjapuri verb forms are made of verb bases which function as a stem of a verb form.

The verb stems, morphologically, are of the following types: -

1. **Simple** - It is a base verb root. The simple verb stems are structurally same as the verb base.

e.g.an	‘to bring’
kha	‘to eat’
le	‘to take’
de	‘to give’
uTh	‘to rise’

2. **Complex** - It is a simple base + formative suffix, again derived verb bases from other classes like noun and adjective, and causative formations.

e.g. uT h + a = uTha ‘to lift’
Dor + a = Dora ‘to frighten’
cOl + a = cOla ‘to move’
gOrOm + a = gOrOma ‘to heat’
pODh + a = pODha ‘to teach’

3. **Compound** –The compound base consists of more than one root. Syntactically these verb bases can be grouped into two classes – intransitive and transitive depending upon whether these bases form a predicate by themselves or require a direct object to give complete sense to a simple sentence .

Structure of verb formation

The various type of verb formations in Surjapuri in respect of tense, mood and aspect are simple. These formations are structurally one and uniform for transitive and intransitive bases in their conjugational patterns and they are not affected by gender at all. The formations fall into – Finite (main verb, auxiliary or substantive verb) and Non-finite, as the finite verb possess tense, person and number markers while non- finite verbs do not. Syntactically also, finite verbs function as predicate while non-finite verbs don’t.

The finite verb shown four-distinct structural type in respect of categories of ‘mood’. They are indicative, imperative, subjunctive and optative. The indicative forms show a three-term tense distinction: present, past, future, two terms aspect distinction (progressive and perfect) [though it is a new phenomenon in this language]; and three term person – number distinction. Further there are three voices – active, passive, and middle voice.

The non-finite verbs are:

1. Infinitive
2. Gerund (in subjective and attributive positions)
3. Participle – (adjectival, adverbial etc.)

4.2.1.1. FINITE VERB

Tense

There are three tenses: present, past and future.

Present Tense

This tense is used for expressing simple present action which takes place now or as a habit. Present continuous has also merged with indefinite present.

Structure

Verb base + chi + Ø

eg. kha + chi + Ø 'I eat, I am eating'

kha + chi + s 'You eat, You are eating'

kha + ch + e 'He/she eats or is eating'
'khache'

dekh + chi + Ø 'I see, I am seeing'

dekh + chi + s 'You see, You are seeing'

dekh + ch + e 'He/She sees or is seeing'

Past Tense

In Surjapuri, - n – & - l – are past tense markers. – n – occurs with first person and – l – occurs elsewhere. As in present tense, the past continuous has merged with simple past indefinite.

Structure :

Verb base + n + (pn)

e.g. kha + n + u - 'I ate, I was eating'

dekh + n + u - 'I saw, I was seeing'

kha + l + o - 'You ate, you were eating'

dekh + l + o - 'You saw, you were seeing'

kha + l + e - 'He ate, he was eating'

dekh + l + e - 'He saw, he was seeing'

Future tense

In Surjapuri, -m-&-b- are the future markers. –m- occurs with first person and – b- occurs elsewhere.

Structure :

Verb base + tense marker + (pn)

kha + m + u	‘I will eat’
kha + b + o	‘You will eat’
kha + b + e	‘He will eat’

Aspects

Perfect

In Surjapuri, -e- is the perfect marker. Only hortative perfect formation is available. Durative has merged with simple indefinite.

Structure verb base + e + auxiliary + Ø (tense) { present , past } + pn.

Present perfect

verb base + e + chi + Ø + pn.

e.g.	os + e chi + Ø	> osechi	‘I have come’
	dekh + e + chi + Ø	> dekhechi	‘I have seen’
	os + e + chi + s	> osechis	‘You have come’
	dekh + e + chi + s	> dekhechis	‘You have seen’
	os + e chi + e	> oseche	‘He has come’
	dekh + e + chi + e	> dekheche	‘He has seen’

Past Perfect

Structure: verb base + e + chi + tense marker + person.

Os + e + chi + n + u	> Osechinu	‘I had come’
dekh + e + chi + n + u	> dekhechinu	‘I had seen’
Os + e + chi + l + o	> Osechilo	‘You had come’

dekh + e + chi + l + o	> dekhechilo	‘You had seen’
os + e + chi + l(e)	> osechil(e)	‘He had come’
dekh + e + chi + l(e)	> dekhechile / dekhechil	‘He had seen’

Person Number markers

1st persons (sg.&pl) Ø ~ -u
 Ø after present tense
 - u occurs elsewhere (past & future)

2nd persons (sg.& pl.) -s & -o
 - safter present tense
 - o occurs elsewhere .

3rd persons (sg.&pl.)- e occurs throughout .

Mood

Indicative: Indicative mood is expressed by the finite-verb construction.

Imperative: Imperative usages express command or distinction such as ordinary /non honorific and honorific. These two ways distinctions are available in second personal pronouns – singular & plural; ordinary and honorific.

Structures: - (1) for simple order - only verb root is used .

e.g.kha	‘eat’
ja	‘go’
os	‘come’
uTh	‘rise’

(2) for request to unknown (strangers), less intimate persons .

- u is the marker.

e.g. verb base + u (imperative marker)
 os + u = osu ‘please come’
 de + u = deu ‘please give’

an + u = anu 'please bring'

bOs + u = bOsu 'please sit'

(3) for request to known persons, the honorific imperative marker - ni is used.

verb base + ni

e.g. osni - 'please come sir'

bolni - 'please tell sir'

uThni - 'please rise sir' etc.

Optative mood :

verb base + e

khoda tor bhOla kOre

'May God bless you'

Ohar jindOgit khusi rOhe

'May he be happy in life'

Subjunctive mood:

OgOr ti cahis to mi ihak kOri

'If you want I may do this'

mui jo ohã hoinu to i

'Had I been there it would not

kam ni bhelt On.

have happened.'

4.2.1.2 NON FINITE VERB

Infinitive

-wa is the infinitive marker used in Surjapuri. Examples:

os--wa

'to come'

come to

khau-wa

'to eat'

eat to

mi oswa cahe chi

'I want to come'

I come to want

Verbal Noun

Verbal nouns are formed by adding the suffix -r along with -tane / - tene to the Verbal root to have the noun endings Example:

hepa

tene

jater

'protection'

tane	choDwar	‘leave for’
tane	jawar	‘go for’

Gerund

The suffix –r is added to the infinitive to have the gerund forms.

khowar	‘eatable’
pibar	‘drinkable’

Participle

The participle suffix –l is added to the verb to have participle form. Examples:

poRal pholla	‘fallen fruits’
fallen fruits	
chapal kitabla	‘printed books’
printed books	

4.2.1.3 DERIVATIONS OF CAUSATIVES

A number of causative stems are derived from both the transitive and intransitive verb bases by addition of derivational suffixes.

/- uwa /	e.g. dekhuwachi	-	‘I am showing’
	sunuwachi	-	‘I am making hear’

4.2.1.4 AUXILIARY VERB

√ **howa**, √**Ach~ chi** = is

Present Tense

Ø Present

Ø	1 st
person.	chi ‘am’
-s	second
person	chis ‘are’
-e	third
person	che ‘is’

Past Tense

{n ∞l} past tense markers

- n - with first person and - l - occurs elsewhere .

- u	1 st person	chinu	‘was’
- o	second person	chilo	‘were’
- e	third person	chil / chile	‘was’

Future Tense

{- m - ∞ - b -} **future** markers.

- m – Occurs with first person and - b - elsewhere.

- u	1 st person	homu	‘will be’
- o	second person	hobo	- do-
- e	third person	hobe	- do –

4.2.1.5 NEGATIVE

The marker –ni is used to express Negativeness in Surjapuri.

1. nio haē morbe Tiche
No she my daughter is

‘ No, she is my daughter’

2.mi ni jachi
I not going am

‘I am not going’

3.mi ni jamu
I not go-shall

‘ I shall not go’

4.eroM kore ni kohu
So not say

‘Don’t say so’

5.i:la bhOla kotha ni che
These good words no are

‘These are not good words’

4.2.1.6 COMPOUND WORDS

In the compound formation, two different words form together to express one thought.

Examples are given below:

ja-wa lagil
go to

‘started to go’

karu-wa lagil		‘started to chase’
chase to		

Thokor laguwa chaille		‘tried to strike’
Strike to tried		

4.2.1.7 PASSIVE FORMATION

Voice

There are three kinds of voices available in the data – viz active, passive and middle.

A. Active voice

mi ~ mui ekDa sãpok marnu	‘ I killed a snake’
ti ~ tui ghOrAt chis	‘ You are in the home’

B. Passive voice

iDa kam mose ni hobe	‘ This work will not be done by me’
----------------------	-------------------------------------

C. Middle voice

i kam howa pare	‘This work can be done’ .
mok ihã oswa hol	‘I had to come here’

4.2.1.8 TRANSITIVITY

The verb bases termed as transitive require an object (direct, indirect or both) to complete their predication. Some of the inherent transitive verb bases are the followings:

an	-	‘to bring’
kha	-	‘to eat’
de	-	‘to give’
pODh	-	‘to read’
pis	-	‘to grind’
rok	-	‘to stop’
pos	-	‘to tome’
sõc	-	‘to think’

Intransitive verb bases

The intransitive verb bases can form a predicate by themselves. But some of them can be changed in to transitive by addition of a formative suffix / -a /. Thus they may be further sub-divided into two categories.

(2) Inherent intransitive.

(3) Intransitive changeable to transitive.

(1) Inherent intransitive

ja	-	‘to go’
sut	-	‘to sleep’
Os	-	‘to come’
khōkh	-	‘to cough’
buD	-	‘to sink,
tOr	-	‘to swim’

(11) Intransitive changeable to transitive

uTh	‘rise’	uTh + a	‘to lift’
uD	‘fly’	uD + a	‘to fly’
jhul	‘swing’	jhul + a	‘to hang’
sOrOk	‘to creep’	sOrOk + a	‘to move’
utOr	‘to alight’	utOr + a	‘to bring down’
Dhuk	‘to enter’	Dhuk+a	‘to enter some one’

The different paradigmatic sets of Surjapuri verbs are given below: -

Intransitive verb √ ja- ‘to go’

Present indicative

	sg. & pl.	
1 st person	jachi	‘I go, we go’
2 nd person	jachis	‘You go’
3 rd person	jache	‘He goes, they go.’

Past indicative

1 st person	genu	‘I went, we went.’
2 nd person	gelo	‘You went’
3 rd person	gele	‘He went, they went’

Future indicative

1 st person	jamu	‘I shall go, we shall go.’
2 nd person	jabo	‘You will go’
3 rd person	jabe	‘He will go, they will go’

Present Prefect

1 st person	ge-e	chi	‘I / we have gone’
2 nd person	ge-e	chis	‘You have gone.’
3 rd person	ge-e-	che	‘He / they have gone’

Past Perfect

1 st person	ge-e	chinu	‘I had gone, we had gone’
2 nd person	ge-e	chilo	‘You had gone’
3 rd person	ge-e	chile	‘He / they had gone’

Transitive verb √ kha - ‘to eat.’

Present indicative

	sg. & pl.	
1 st person	khachi	‘I / we eat.’
2 nd person	khachis	‘You eat.’
3 rd person	khache	‘He / they eat.’

Past indicative

1 st person	khanu ~ khenu	‘I ate / we ate’
2 nd person	khalo	‘You ate’
3 rd person	khale~ khele	‘He / they ate’

Future indicative

1 st person	khamu	‘I /we shall eat’
2 nd person	khabo	‘You will eat’
3 rd person	khabe	‘He / they will eat’

Present Perfect

1 st person	khe-e	chi	‘I / we have eaten’
2 nd person	khe-e	chis	‘You have eaten’

3 rd person	khe-e	che	‘He / they have eaten’
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Past Perfect

1 st person	khe-e	chinu	‘I /we had eaten’
2 nd person	khe-e	chilo	‘You had eaten’
3 rd person	khe-e	chil / chile	‘He / they had eaten’

4.2.2 ADVERBS

Adverbs are class of words that function as an attribute to verb in verb phrases. Adverbs may be classified as

1. Adverbs of quality
2. Adverbs of manner
3. Adverbs of time
4. Adverbs of place, direction and measurement

(1) Adverb of quality

/ lacharit /	‘helplessly’
/ Dore /	‘fearfully’
/ khusikhusi /	‘happily’

(2) Adverb of manner

/kirokom/	‘how’
/ joRdar/ /jorse /	‘loudly’
/ dhirese /	‘slowly’
/ gOtegOte /	‘by and by, slowly’

(3) Adverbs of time

/ haRdin /	‘daily’
/job / ~ / jokhun /	‘when’
/ Ab /	‘daily’

/ pheru/, / phir /	‘again’
/ bad /	‘afterward’
/ bihan /	‘tomorrow’
/ aju /	‘today’
/ kalhi /	‘yesterday, tomorrow’
/ tob /	‘others’
/ harkuna /	‘always’

(4) Adverbs of place, direction and measurement

/ ihã /	‘here’
/uhã/	‘there’
/ eThin /	‘here’
/ ekhane /	‘here’
/ nikoT /	‘near’
/ oThin /	‘there’
/ okhane /	‘there’
/sekhane/	‘at that place’
/ koniã /	‘where’
/ eto /	‘so much’
/ kOto /	‘how much’

Post – Positions

The post – positions are nominal, pronominal or adverbial. The nominal post – positions are found essentially in instrumental, ablative cases while adverbial post – positions are in the locative case.

Nominal

/ soMe /	‘in company of’
----------	-----------------

/ sathe /	‘with’
/ de /	‘by’
/ jOrié /	‘by, through’
/ tane /	‘for’
/ dOne /	‘towards’

Adverbial

/ bOgOlOt /	‘beside’
/ bicOt /	‘in the middle’, ‘between’
/ biti /	‘around’
/ upOrOt /	‘above’
/ nicOt /	‘down’, ‘below’
/ pichut /	‘opposite’, ‘back’

5. SYNTAX

Syntax is the study of the principles and rules for constructing phrases and sentences in natural languages. The syntax also establishes the rules governing the order of combining the words-phrases to form sentences in a language.

5.1 ORDER OF WORDS IN SENTENCES

The word order in Surjapuri sentence pattern is **Subject + Object + Verb (SOV)**.
Examples:

kutta	billir	por	bhūkeche
dog	cat	at	barks

‘The dog barks at the cat’

Subject

kutta - dog

Object

billir por - cat at

Verb

bhūkeche - barks

5.2 DESCRIPTION OF TYPES OF SENTENCES

Interrogative

- | | | | | | | |
|----|------|------------|------|---------------|------|----------------------------|
| 1. | Ohãe | ki | tor | bOhin | che? | ‘Is she your sister?’ |
| | she | (what) | your | sister | is | |
| 2. | tor | chuala | | kunThin? | | ‘Where are your children?’ |
| | your | children | | where | | |
| 3. | mOr | sOMe | ke | osbe? | | ‘Who will come with me?’ |
| | me | with | who | come – fut. | | |
| 4. | tui | kod/kekhun | | jachis? | | ‘When are you going?’ |
| | you | when | | go – pre.con. | | |

- | | | | | | |
|----|------|-------|------|------|------------------------------|
| 5. | uDa | kerOM | kam | che? | ‘What kind of work is that?’ |
| | that | what | work | is | |

Imperative

- | | | | | | |
|----|--------|-------|-------|--|----------------------|
| 1. | i:Thin | os | | | ‘Come here’ |
| | here | come | | | |
| 2. | ekhudi | pani | los | | ‘Bring some water’ |
| | some | water | bring | | |
| 3. | Ohak | bola | | | ‘Call him’ |
| | him | call | | | |
| 4. | aste | bOlO | | | ‘Speak slowly’ |
| | slowly | speak | | | |
| 5. | jorse | ni | bol | | ‘Don’t speak loudly’ |
| | loudly | not | speak | | |

Negative

- | | | | | | | | | |
|----|--------|-------|-------|------|-------|-----------|----|-------|
| 1. | mĩ | OpOna | jalDa | ni | pOwa | sOknu | ei | dOsti |
| | i | my | net | not | found | could+NEG | so | |
| | ajhi | mĩ | ni | genu | | | | |
| | to-day | I | not | go- | past. | | | |

‘I could not find my net so I did not go to-day’

2. ila bhOI O kotha ni che
 these good words not is
 ‘These are not good words.’

3. ki tok ghOr ni milche
 Be-FUT you house no got
 ‘Have you got no house?’

4. mĩ ekhunOt mor kOsbaDa ni choRnu
 I till now my native town not left
 ‘I never left my native town till now’

Co-ordination

kawa ar kawwar bibi oiTha gachat phir
 crow and crow’s hen that tree in then

khusi khusi rahuwalagil ar wOhar bat wohat bahutla
 happily lived and afterwards they many

bachcha hol
 baby crow had

‘The crow and the crow-hen lived in that tree happily afterwards and had many little baby crows.’

5.3 DESCRIPTION OF PATTERNS OF SENTENCES

Simple

Simple sentences are sentences that are like statement type without complex or compound features.

Examples:

tor beTik bula
your daughter call

‘Call your daughter’

mor bhaila ar mor bohinla ghorot che
my brothers and my sisters house in are
‘My brothers and my sisters are in house’

Complex

Complex sentences are formed with jekhuna ‘when’, hol ‘if’ phrasal structures.

Examples:

mĩ jekhuna milwar genu, ukhna ohaẽ chutal chile
I when see to go past that time he sleeping was

‘He was sleeping when I went to see him’

gOr gari deri hol, homra pae jamu
if train late be we catch may
If the train is late we may catch it’

Compound

Compound sentences are formed with sentential connectives such as dosti ‘so’
mogor ‘but’ etc.

Examples:

1. mĩ ApAna jalDa ni powa soknu ei dosti ajhi mĩ ni genu
I my net not find could+NEG so today i not go past
‘I could not find my net so I did not go today’

2. homsak jawar chil, mOgOr homra ni genu
we go-to had but we not go-past
‘We had to go but we did not go’

TEXT

mAda	kawwa	kala	sapOk	kunhik mAte mArle
hen	crow	black	snake	how killed

‘How the crow hen killed the black snake’

ekTa	bhagarer	gAcher	Thalit	ek	jora	kawwa
One	banyan	tree	branch in	one	pair	crow

miya	bi:bi	mile	rahOchil.
husband	wife	join together	lived.

wOhar	hoTat	char	choTTO	choTTO	anDa	chil	ar
their	nest in	four	little	little	eggs	was	and

anDar	hipajOtkhup	jOtane	kore	chil.	(Gloss is not proper)		
eggs	safe	very	careful				

wOhida	gAchor	ekTa	surakh	chil	uDa	surakhat	ek
that	tree	one	hole	was	that	hole in	one

kala	sap	rahO	chil	jase	kawwa	bahut	Dare	chil.
black	snake	lived		which for	crow	very	feared	

hAr	bar	kawwa	anDa	dichil	oi	sap	hota	jayin
everytime		crow	egg	laid	that	snake	nest	went up

anDa	khay	lichil.
egg	eat up	

“Among the spreading branches of a banayan tree lived a crow and his wife, the crow –hen . In the nest were four little eggs which the parents guarded with great care. In a hollow of that tree – trunk lived a black snake whom the crows feared greatly. Every time the crow – hen laid her eggs the snake crawled up to the nest and ate them up”.

II. “joti sap mOr anDa i bar khAbe mi i gAchoT
If snake my egg this time eats up I this tree in

ni rahOmu. hamra koi dusra jogOhat khota bana mu”
not live we somewhere else nest build
must

biwi kawwa apna soharse bolil.
Crow hen his husband said.

“If the black snake eats up my eggs this time also, I refuse to live in this tree any longer. We must build our nest somewhere else,” said the mother bird to her husband”.

III. hAmra bahut din se iTe rahOchi. mi apna ghOr
we long days from this lived I my house

choDwar tane aur dusra jagOhat awar tane taiyar ni chu”
leave and another place go ready no

sohAr kawwa bolil.
husband crow told

jekhuna owara bolachil ekTa sŌ awaz apnar nichanat
while they were talking one hiss noise their below

sunle. Ora awaz pahAchane lile.
heard they sound understand

ora lacharitanDar hepa jater tene khoTat boTherahil.
they helplessly eggs protection nest in sat

kala sap upOr khoTar nikoT gyEl. phir jodar sÕ
black snake up nest to near went then loudly hiss

awazer sat kawwak thOkOr laguwa cha ile ar kawwa
sound (Gloss) crow strike to tried and crow

Dore uDay gEl. ek ek kore kala sap anDa khãÿ gEl.
fearfully flew away one by one black snake egg swallowed

“We have lived here a long time. I can’t bear to desert my home and go to live elsewhere,” said the crow. While they were talking, they heard a hissing sound just below them. They knew what the sound meant. They sat helplessly in the nest trying to protect their eggs. The black snake crept higher and closer to the nest. Then with a loud hiss he tried to strike at the birds who flew away in terror. One by one, the black snake swallowed the eggs”.

IV. dhukher sat ma bap apna hoTat wapas ol,
sorrowfully parents their nest back came

ora khup jahEchil ki hoTa khali hobE kawwa kahOle ki
they well know (that) nest empty (Gloss) crow said that

“mi i kAthil sapOk jarur mArwar rasta nikalamu”.
I this murderous snake must kill to way find out
(to kill)

“The parents came back sadly to their nest, knowing well that they would find it empty. The crow said, “I must find a way to try this murderous snake”.

V. “ti wOhar mOkhabAla haise korbO?wAhar DaMk
you his fight how (Gloss?) his sting

bahut khatarnak che” mayus hOye wahar bibi kOhale.
So deadly is despair his wife said.

“How can you ever fight him? His sting is so deadly, said his wife in despair”.

VI. priyE, ti mAt ghAbra, mor ekTa dost che jagayĩ
dear you no worry my one friend is who
apna chalse sabse khatarnak sapOk mArwar tene kaphi che,
his cunning most dangerous snake kill to sufficient
ar phir wahāyi uDayi dusra gAcher nichane gyEl
and then there flew another tree under went
jagAt wahar dost syEl rOhOchil.
where his friend jackal lived.

“Don’t you worry, my dear, I’ve got a friend who is cunning enough to destroy the most poisonous of snakes,” said the crow, and off he flew to another tree under which lived his dear friend, the jackal”.

VII. jab syEl hAr bAr wOhOranDa khAyE liwar bat
when jackal everytime their eggs eating up story
sunil woham kohOle “mOr dost, jagayĩ jalim ar
heard he said my friend those cruel and
lalchi hOchE wOhar anjam bagut khArab hObE mAt Dar
greedy is they end very bad will be don’t fear
mi ekTa mAnsuba wOhak khAtam karwartane coche lihu.
I one plan him to destroy do for thought.

“When the jackal heard how the snake always ate up the eggs, he said, “My friend, those who are cruel and greedy always meet with a bad end. Have no fear, I’ve already thought of a plan to destroy him”.

VIII. “mOk jaldi kOhO ki che uTa?” kawwa
me immediately tell what is that crow

kOhEle. tab syal khOpher sat aste kOhEle
mOr
told then jackal fearfully slowly said my

bAt wahaMsune nile apna mAnsuba chup khaise batale
telling he heard not his plan silently told
(words)

ki wahak khAtam karwartene ki karwa hObE?.kawwa
that him to kill do-for what done to be crow

uDayĩ apnar bibir pas Wapas ol ar wOhar bibik
flying his wife to back came and his wife to

pura mAnsuba bAtale. “iTa mAnsuba bAhut katarnak che”
entire plan told this plan very risky is

kawwa kOhEle. hAmAk bAhut hOsiyar rahawa hObE.
crow told us to very careful to be

“Oh, do tell me what it is,” said the crow. Then the jackal, fearing he might be overheard, whispered to his friend what he should do to destroy the snake. The crow flew back to his wife and told her about the plan. “It is rather,” said the crow”. “We’ll have to be very careful”.

IX. mi apna anDa bachawatene sab kuch kormu,
I my eggs save to everything do will

ma bAhadurir sate kahOle.
mother bravely said.

“I’ll do anything to save my eggs,” said the mother bird bravely”.

X. tab dono kawwa uTa rajer shahi mahaler tarap^h uRal.
two (both) crows that kings palace towards flew

mahal bAhar gAch jayitin ora rOhOchil besi dur ni chil.
palace that tree where they lived long distance not was

ora ekTa boro talabErnikoT gyEl, ita talab mahal
they one big pond near reached this pond palace

bAgichat chil jagat wOra dekhle rajar ghOrer rajkumarila
garden was there they saw palace house princesses

naha chil.
bath taking

wora apna sonar mala, galar mala aur dusra jewer
they then golden necklaces and other ornaments
talabErupOrOt khule rahE dihil.
Pond’s edge open put

mata kawwa uDayĩ nichayi ol ar ekTa
mother crow flying down came and one

sonar mala apna throat le aste aste uDayi uDa
golden chain her beak picked slowly flying their

gAcher bhiti jawa lagil jehiTin wOra rOhOchil
tree towards go started where they lived

jab rajar darwanlog sunar mala uDay
that palace guards golden chain flying

lelate kawwak dekhil wOra apna laThi hatat le
taking bird saw they their stick hand in keeping

kawwar picha karuwalagil.
crow's behind chase started

wora dekhle ciRiaTa mAlak gAcher surakot
they saw bird chain tree's hole in

giray dile. wOrar bitherse ekTa darwangacher
put down very among one grand tree

por mAlaTak luwAr tene chorhil. ju hi wAhaM
on chain bring out climbing that time there
apna hat curahOt dhile wOhat ekTa kala sapOk juDapate
his hand hole in gave there one black snake curled

bOThal dekhle.
sitting saw

wAhan khup jorse ek laThi saTak lagale

he strongly one stick snake to hit

ar kala sap oiThe khatam hoigyEl.
and black snake thats end

“So off they flew towards the place of the king of the country. The palace was not far from the tree in which they lived. They approached a big pond in the palace garden where they saw the royal ladies having a bath. They had laid to their golden chains, pearl necklaces and other jewellery on the edge of the pond. The mother bird flew down, picked up a gold chain in her beak and started flying slowly towards the tree in which she lived. When the palace guards saw the bird flying off with the gold chain, they took up their clubs and chased the bird. They saw the bird drop the chain into the hollow of a tree. One of the guards climbed up the tree to get the chain. As he put his hand inside the hole to get the chain, he saw a black snake curled up there. With one hard stoke of his club he killed it and that was the end of the black snake”.

11 kawwa ar kawwar bibi oiTha gachat phir
crow and crow hen that tree in then

khushi khushi rahuwa lagil ar wOhar bAt wohat bahut la
happily lived and afterwards they many

baccha hol.
baby crow had.

“The crow and the crow-hen lived in that tree happily afterwards and had many little baby crows”.

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COMPARATIVE LEXICON

S.No	Gloss	Hindi	Maithili	Urdu	Bhojpuri	Kurmali Thar	Magadhi/Magahi	Surjapuri
1	air	hawa	heba:, b̥asa:t ^A	hawai	hawa, beari	hawa , basat	hAwa / beyar	hAwa, bAyar
2	ashes	rakh	cha:ur ^A , rakh	ra:k	phulli	bani	rakh / chai	mus
3	cloud	bAdal	me:gh ^A	ba:dAl	badA ri , badAr	bader	ghATa	bAdAli, megh
4	cold	thanDa	ja:r, thAnDa	thanDa/sAr	ThaNDa, sit ⁱ	jaR	Thar / ThAndh	ThanDa, ThãDor
5	darkness	andhera	Anhar	Andhera	andhera	ãdhar	Anhar, Andhar	aNtthar, Anhar
6	earth	dharti	dhAR ^A ti:, prithvi	zAmin	dhArti	jOgOt	dhArAti / maTi, dhARTi	bhi, bhui, jAmin, zAmin
7	eclipse	grahan	grAhAN	jArhAn	gorahan	gOrna	gerAn	grahOn gArAhAn
8	fire	Ag	a:g ⁱ	a:g	aḡ, aḡi	aig, aMgar	Ag	agin
9	fog	kuhasa	kuhe:s, kuhAs	kohra/kohAr	oś, kuhesa	kuhra	kohra	Os, kuhasa, kohasa
10	forest	wan	jAMgAl	rOmgaAl	jaMal, bAn	bOn	bAn	jAmAl, bOn
11	hill	pahar	cho:T ^A pAha:R ^A , pAhaRi	pahari	pAhaDi	pahaR	pahaRi	pAhar
12	ice	barf	barph	bArf	boraph	bOrOph	bArAph	bArAph
13	moon	chandra mA	candramã	chand	chanda , can	cãd	can / cAnAnma	chan, can
14	mountain	parbat/ parwat	pAha:rA, pAhaR	pahaR	pahar, pAhaD	ũcO pahaR	pahaR	pAhaR
15	rain	bAris	Bar ^A sa:, vArsa	ba:riS'	barkha / barũkha, bArsa	pani, bErsa	bArkha	bArsa
16	river	nadi	nadi, nAdi	nOdi	pokhar, nAdi	nOdi	nAdi	kankhi, nAdi
17	road	rasta	ra:sta:, sARAK	sARAK	saDak	sOROp/ DOhOr	sARAK, rasta	sAROk
18	sand	balu	ba:lu:	balu / re:t	kan, balu	bali	balu	balu
19	sea	sAgar	samuddra	samundar	samudar, sAmundAr	sagAr	sagAr	samundar
20	sky	Akas	aka:s	asma:n	asman	akas	Asman / Akas , asman	asman, megh
21	snow	him	bAR ^A ph ^u , him	bArf	borap ^h , bArAf	bOrOph	bArAph	bArAph
22	star	tAra	ta:Ra:	sitara	taregan, jonhi	tara	jonhi	tara , cukulia
23	stone	path-thar	pa:t ^h hAr, sila:	pAthAr	iTa	pathOr / pOkhna	pAthAr/l , patthAr	pAthar, pAthAl
24	storm	tufan	a:ndhi, bihari	tufa:f	anhi	dhundh	anhi	dun, tuphan
25	Island	tApu	diAr, dirbar	jzirh	dip		Tapu	

S.No	Gloss	Hindi	Maithili	Urdu	Bhojpuri	Kurmali Thar	Magadhi/Magahi	Surjapuri
26	sun	suraj	su:RAju, surya	afta:b/sureA j	suraj	suruj	suruM	bEla,suraj
27	water	pAni	pEin, pani	a:b/pa:ni	pani	pani	pani , jAl	pani
28	weather	mausam	mAusAm	mouS'Am	mosam	ritu/ hawa	mosAm	mosam,riTu
29	wind	hAwa	hAba:, bAwa:, hAwa	hawa	hawa, bAtas	hawa	hAwa / bAtas , hawa	hAwa,bAyar
30	wood	kAth	bO:n, lAkRi	lakaDi	lakaDi	kaTh	jAMAl , kATh	lakhDi,lAkAri
31	baby	bach-cha	bacci:, bAua:, chōuRi	baccha / S'irkhowar	bAcca	alchOua	bAcca	mai – ladki,nunu – ladka chua,ceMra (b
32	boy	lAdka	chAũRa:chōuRa	lARka	laika, lAyka	chAua/dOuka	lARka	choRa / chauRa,nunu
33	bride	dulhan	keniyā:	dulhan	dulúhin	keniai	dulhin	kanya
34	bride groom	dulhA	bO:r	dulha / nOushen	duluha	bOr	dulha	dulla
35	brother elder	bada bhai	bha:I – pAdh	bhai	bhaiya, bhai	dada	bhat , bhai	barka bhaya
36	brother younger	chota bhai	bhai / choT	bhai	babbua	choTo bhayi		choTa bhayi
37	child	bacca	bAcca:, cilka, nena	baccha	laika, bAcca	bhai	bAcca	baccha, chua
38	daughter	beti	be:Ti	doxtAr	laiki, beTi	chOua	beTi	beTi
39	father	pitaji	ba :p ^A	walid/abba/ papa	babuji, bap	beTi	bap / babuji	bap,ba,aba,babu, u,
40	friend	dost	mīt	dost	dosth	sOOsar	dost / sathi	saTi,dost,dost
41	girl	ladki	chAũRi	lARki	laiki, lAyki	bOndhu / sOMgi	lARki	chuRi, mAĩ
42	husband	pati	swa :mi, bO:R ^A	sOuhAr	pati, mArAd	beTi chOua	bhAtar / mArAd /	malik, bhAtar
43	male	purus	munsa, purus	mArd	admi	purus	purs	mardh,mOrOd
44	man	Admi	lo:k ^h	admi	loḡ, admi	jOn	Admi / mAnukh	manus,admi
45	marriage	sAdi	biyah	sa:di	biah	biha	biya	bEha,biha
46	maternal uncle	mAmA	mAma :ji	mamu	mama	mama	mama	mamu,mama
47	maternal uncle's daughter	bahan	mamiyO:Ut ^A bahin,		mameri beTi	mameri behin	mAmAur bAhin	mAmeri bAhin
48	mother	ma, mammi	mã :, mE :	ma/wali:da	mai	mai	maua / may	ma, mã
49	nephew	vatiya	bhanja	bhanja (s)	bathi ja	bhEgna	bhAgnA	bhAtiya

S.No	Gloss	Hindi	Maithili	Urdu	Bhojpuri	Kurmali Thar	Magadhi/ Magahi	Surjapuri
50	niece	vatiji	bhatiji	bhatiji, bhanji	bathi ji, bhāji	bhEgni	bhAgni	bhAtiji
51	oldman	buda Admi	buRha:, bu:Rh ^A	buda Admi	buDa admi	buRha	buRh Admi , buRha	buRha,buRha admi
52	person	byakti	byekti	ansan	log	jOn	Admi	admi
53	tall	lamba	lamba:,nam	lamba	lamba	DhaMga(man)/ DhaMgi(woman)	lam	naMur,lAmba
54	lean	dublA	dubbAr	dubla	pàtór	Tuna(man), Tuni(woman)	patAr	sukhna,,pAtAra
55	fat	motA	mO:T, moTA	moTa	moTTa	rOga	moT , moTA	moTka,moTo
56	dumb		bO:uk ^A	guma	guMa	gOMga / gOMgi	guM , guMA	gayEra,gôga
57	blind	andha	a:n ^A hər	andha	anhar	kana / kani	anhAr	kana,Andha
58	sister	bahan	bAhi:n	bAhAn	baDo bahin, didi(E), choT bahin(Y)	behin	bAhin	bu(E),bAhin(Y)
59	sister in law	nAnAd, Sali	sari	Sali	bhauji	bhOuja / bOhu	nAnAdi , Sali	bhabhi,Sali,bhAuj
60	son	beTa	be:Ta	laRka	beTa	beTa	beta , beTa	beTa
61	widow	bidhwa	rã:R ^A , mAsimAt, vidhua	bewa	bidhawa	rãRi	musmat rar	bEwa,rari
62	wife	bibi	pAt ni:	bewa	meharanu, mehAraru	bOhu	jAnana / mehiritistiri pAtni ,	bibi, mogi
63	woman	aurat, jAnani	mO:ugi, mAngi	aurat	aurat	jeui	mehraru lAurAti jAlana ,	aurat, jAnani
64	ant	chiti	cuTTi	ciTi	citi	pîpRi	caTi , ciTi	cîTi
65	bird	chidiya	cire :i/ ciRiyã:	ciRiya	cirain / ciRia	pakhuR	ciRiya	ciRia
66	cat	bili	bila:i	bili	biley	bilai	Bilai	bili, billi
67	cobra	nag	khAris					
68	cock	muRga	murga:	mo:Rga	murgi	kukra/sãRha	Muruga	muRga, murga
69	cow	gai	ga:i	gay	gay	gai	gay	gay , gai
70	crab	kekrA	kã:koTA	kekRA	jök	khãkRi	kokAra	kakhRa, kakOr
71	dog	kutta	kuTTa:, kutta	kuta	kutta	kukur	kukur	kutta, kukur
72	egg	anda	ANDa:	anDa	aNDa	Dim	Anda , AnDa	baida, Dimma, bEda
73	feather	pankh	pãkhi	perl	paMkh	palOk	pAMkh	pakhina, DEna

S.No	Gloss	Hindi	Maithili	Urdu	Bhojpuri	Kurmali Thar	Magadhi/Magahi	Surjapuri
74	fish	<i>machli</i>	<i>ma:ch^A</i>	<i>mAchli</i>	<i>machari</i>	<i>mach</i>	<i>mAchri</i>	<i>mach</i>
75	fly	<i>udnA</i>	<i>u:R^A, uRAB</i>	<i>mAkhi</i>	<i>machi</i>	<i>machi</i>	<i>uRAI , makhi</i>	<i>machar, binni</i>
76	fox	<i>lomRi,</i>	<i>lo:mADi, lomRi</i>	<i>lo:mRi</i>	<i>lomari</i>	<i>siar</i>	<i>khekhAri</i>	<i>lomRi, khATia</i>
77	goat	<i>bakri</i>	<i>bAkARi^ː, bAkri</i>	<i>bAkri</i>	<i>bakari</i>	<i>chagOI / chager</i>	<i>bAkAri , bAkri</i>	<i>bakRa, bOkOri</i>
78	hare	<i>khargos</i>	<i>khAREa, khAREha</i>			<i>khERa</i>		
79	hen	<i>murgi</i>	<i>mehAdi</i>	<i>mrghi</i>		<i>kukRi</i>		
80	horn	<i>sing</i>	<i>sinh^A</i>	<i>siM</i>	<i>siM</i>	<i>siM</i>	<i>siMa</i>	<i>siM, siM</i>
81	horse	<i>ghoda</i>	<i>gho :Ra</i>	<i>ghoRa</i>	<i>ghoRa</i>	<i>ghORa</i>	<i>ghoRa</i>	<i>ghoRa</i>
82	lion	<i>sher</i>	<i>SiNh^A, sihA</i>	<i>S'e:r</i>	<i>ser</i>	<i>siMh / bagh</i>	<i>ser</i>	<i>ser, bagh</i>
83	hut	<i>jhopri/kuti a</i>	<i>ekcari, morAk</i>		<i>pAlani</i>	<i>phu:s</i>		<i>jo:ppidi:</i>
84	monkey	<i>bandar</i>	<i>ba :nAr^A</i>	<i>bandAr</i>	<i>banar</i>	<i>bādOr</i>	<i>banAr</i>	<i>bādOr</i>
85	nest	<i>ghosla</i>	<i>khōta</i>	<i>ghonsla</i>	<i>gosala</i>	<i>khōdha</i>	<i>khota , ghosla</i>	<i>kOta/khOta, khona</i>
86	tail	<i>puch</i>	<i>na:ngADi, naMgri</i>	<i>dum</i>	<i>pūch</i>	<i>nej</i>	<i>poch</i>	<i>neMa r</i>
87	tiger	<i>bagh</i>	<i>ba:gh^A/ ba:ghn^A</i>	<i>S'er</i>	<i>bag</i>	<i>bagh</i>	<i>bagh</i>	<i>bagh</i>
88	tortoise	<i>kachua</i>	<i>kAchua, kA:ujh^A</i>	<i>kAchua</i>	<i>kachuwa</i>	<i>kachim</i>	<i>kA:chu , kAchu</i>	<i>bocha, kacha</i>
89	wing	<i>par</i>	<i>pā:khī</i>	<i>pAr</i>	<i>pAMkh</i>	<i>DEna</i>	<i>pakh</i>	<i>pakhina, pākha</i>
90	work	<i>kam</i>	<i>kam</i>	<i>kamkorna</i>	<i>kam</i>	<i>kam kOrek</i>	<i>kam kAel kArawAl kArwawAl , kam</i>	<i>ka:m</i>
91	back	<i>pēchay</i>	<i>pi:Th^A</i>	<i>pith</i>	<i>piche, piT</i>	<i>piTh</i>	<i>pi:Th , piTh</i>	<i>pith, piThi</i>
92	belly	<i>pet</i>	<i>pe:T^A, ghogri</i>	<i>peT</i>	<i>peT</i>	<i>Dhōra / peT</i>	<i>peT</i>	<i>peT</i>
93	blood	<i>khun</i>	<i>so:niT^A</i>	<i>xu:n</i>	<i>khun</i>	<i>rOkOt/IOh u</i>	<i>khun / rAkAt</i>	<i>khun, surki</i>
94	body	<i>sarir</i>	<i>sAri:r^A</i>	<i>jAsAm</i>	<i>sarir, dēhi</i>	<i>gat</i>	<i>deh</i>	<i>badan, deha</i>
95	bone	<i>hadi</i>	<i>ha:R^A, hADDi</i>	<i>haDDi</i>	<i>hoDDi, haD</i>	<i>haR</i>	<i>haR</i>	<i>haDDi, hoDDi</i>
96	breast	<i>chati</i>	<i>cha:ti, stAn</i>	<i>Pistan</i>	<i>chuchi</i>	<i>chati/dudh</i>	<i>chati / cu:ci , cuci</i>	<i>dodh, dudh, cucUk, thAn</i>
97	chest	<i>sina</i>	<i>cha:ti</i>	<i>S'ima/chat i</i>	<i>chati</i>	<i>chati</i>	<i>chati</i>	<i>chati</i>

S.No	Gloss	Hindi	Maithili	Urdu	Bhojpuri	Kurmali Thar	Magadhi/ Magahi	Surjapuri
98	ear	kan	ka:n ^A	ka:n	kan	kan	kan	kan
99	eye	ankh	ā:khī	ākh	ak, ākhi	āikh / cOkhu	akhi	akh, cokh
100	face	chehra	mũ:h ^A	Cehra	chehera, mũh	muh	cehra:, cehra	mukh
101	fever	bukhar	jo :R ^A	boxa:r	bokar	jOr/bukhar	jA:r / bokhar , tAp	bukhar, tOp
102	finger	ungli	a:Ngur ^A , aMgur	Amgul	aMuri	aMul	ANuri	aMgli
103	flesh	mansh	ma:Ns ^A , māsu	gost	mash, māsu	mās	mas	gosh, māsu
104	foot	pair	pE:r ^A	bniad	goR, pāwA	gOR	sipuli , sipul	taluwa
105	hair	bal	ke:s	ba:l/zulf	bal	cul	cu:l / bar	chul
106	hand	hath	ha:th ^A	ha:t	hat, hath	hath / Tom	hath	hath
107	head	sar	mu:Ri	sAr	kappar, kApar	muRh	muRi / math	ma tha
108	heart	dil	hrAdAi	dil	dil, kAreja	kerji	dil / hirde	dil
109	leg	tang	pE:r ^A	pāo	payār, taM	gOR / TaM	goR	TeMri
110	lip	hoth	Tho:r ^A	hō:To/lAb	hoT, oTh	OTh	Thor	hoT, oTh
111	lung	phepra	pheph Ra	phepRa	pephaRa	phOpsa	phAphAr	pheksha
112	mouth	mukh	mũ:h ^A	mu:	mũh, muh	muh	muh	muy, mũk
113	neck	gardan	Thō:Th ^A , gArdAn	gala	gArdAn	ghĒca / gOrdOn	neTi	galla, geca, gadhAna
114	nose	nak	na:k ^A	na:k	nak, naki	nak	nak	nak
115	spine	rirh	riRh	rirh	riR	Dukha	meru	rir,Daro
116	tongue	jev	ji:h ^A	soba:r	jib, jibhi	jiv	jibh	jibha
117	tooth	dath	dā:t ^A	dāt	dat, dātA	dāt	dat	dāt
118	waist	kamar	dA:rA	kAmAr	Dar, kAmAr	kākh	kA:mAr / daR , gaTa	kOmOr
119	fruit	fal	phAl	phAl	phAl	phOr	phAr	phal, phOl
120	liquor	sara: ph	daru	sArab	daru	mOd	daru	daru, mOd, jaR
121	milk	dudh	du :dhA	dudh	dudh, dudhA	dudh	dudh , duhAl	dudh, dunhi, dohOni

S.No	Gloss	Hindi	Maithili	Urdu	Bhojpuri	Kurmali Thar	Magadhi/ Magahi	Surjapuri
122	salt	<i>namak</i>	<i>nu:nA</i>	<i>nAmAk</i>	<i>nimakh</i>	<i>luN</i>	<i>nu:n / lO:n , lon</i>	<i>nun</i>
123	smoke	<i>dhuwa</i>	<i>ḍ huā:</i>	<i>dhūya</i>	<i>duā</i>	<i>dhuM/dhuMga</i>	<i>dhua</i>	<i>dhwa, dhuā</i>
124	uncooked rice	<i>chawal</i>	<i>caur</i>	<i>chaol</i>	<i>chaur</i>	<i>cal</i>	<i>cawl</i>	<i>chaol</i>
125	ear ring	<i>bali</i>	<i>kunDAI</i>					
126	cloth	<i>kapda</i>	<i>kAp^ARa :</i>		<i>kapara</i>	<i>kOpRa, luga</i>	<i>kApRa</i>	<i>kapRa / kapaRa, nūa</i>
127	cotton	<i>tula</i>	<i>ṭ u:r^A</i>	<i>roi, kpas</i>	<i>rui</i>	<i>sut</i>	<i>rui</i>	<i>ruA, suti</i>
128	spoon	<i>chamach</i>	<i>camca</i>			<i>camac</i>		<i>jAmmAj</i>
129	flute	<i>bansuri</i>	<i>bā:suRi</i>		<i>bāsurī</i>	<i>bāsurī</i>	<i>bAsuri , bAsri</i>	<i>basil, bāsi</i>
130	seed	<i>bej</i>	<i>bicRa, bici</i>	<i>bij</i>	<i>bi:a</i>	<i>bhi:j</i>		<i>pi:j</i>
131	soap	<i>sabun</i>	<i>riTThi:</i>	<i>sabn</i>		<i>sa:bun</i>		<i>S'apun</i>
132	stick	<i>lathi</i>	<i>chA:Ri</i>		<i>chaDi</i>	<i>baRi</i>	<i>laThi marAl , DANDa</i>	<i>laThi, pEnThi (small)</i>
133	bed	<i>bistar</i>	<i>bichaot</i>	<i>bichabAn</i>	<i>bichawan</i>	<i>bichna</i>	<i>bichAona</i>	<i>bichna, bisha</i>
134	door	<i>darwaja</i>	<i>dAr^Abaja :, kebar</i>	<i>dorwaja</i>	<i>darwaja, duar</i>	<i>duar</i>	<i>duar / dArwaja</i>	<i>kewar</i>
135	house	<i>ghar</i>	<i>ghA:r^A</i>	<i>mAka:n</i>	<i>ghar</i>	<i>ghar</i>	<i>ghAr</i>	<i>ghOr</i>
136	roof	<i>chat</i>	<i>chAppAr^A, chAt</i>	<i>chat</i>	<i>chAt</i>	<i>chat</i>	<i>chat</i>	<i>chat, chOd</i>
137	rope	<i>rasi</i>	<i>rAssi</i>	<i>rAssi</i>	<i>rassi</i>	<i>dOuRi / bOrOhi</i>	<i>rA:si , rAssi</i>	<i>rOssi</i>
138	wall	<i>diwar</i>	<i>ḍEba:l, debal</i>	<i>diwa:r</i>	<i>diwal</i>	<i>pīRha/kulik pīRh</i>	<i>diwal , dial</i>	<i>diwal, dewal</i>
139	well water	<i>kuā ka pani</i>	<i>inorAk pani</i>		<i>inar</i>	<i>kuā</i>	<i>kuia jAl</i>	<i>kuar , kuā</i>
140	window	<i>khidki</i>	<i>khi R^Aki</i>	<i>kirki</i>	<i>khiDuki, jAmAla</i>	<i>bhuluk/bhOMra</i>	<i>khiRki / jAMgla</i>	<i>jhurkhi, gOj</i>
141	bamboo	<i>bans</i>	<i>bā:s</i>	<i>bāS'</i>	<i>bās</i>	<i>bās</i>	<i>bās</i>	<i>bās</i>
142	banana	<i>kela</i>	<i>ke : ra</i>	<i>kela</i>	<i>kela</i>	<i>kOira</i>	<i>kela</i>	<i>kela, kOLO, kelO</i>
143	barks	<i>vaukna</i>	<i>cha:l^u</i>	<i>cha:l</i>	<i>lat</i>	<i>cOpa/bakla</i>	<i>chal</i>	<i>lAtti, chilka</i>
144	brinjal	<i>baigan</i>	<i>bha: ta:</i>	<i>beigon</i>	<i>bhanTha, bhAnTa</i>	<i>beigOn</i>	<i>bhata / bAigAn</i>	<i>bEgOn</i>
145	chilly	<i>mirchi</i>	<i>mircai</i>	<i>mirc</i>	<i>michay</i>	<i>mOrcOi</i>	<i>mirAc</i>	<i>mirchan, mArcin</i>

S.No	Gloss	Hindi	Maithili	Urdu	Bhojpuri	Kurmali Thar	Magadhi / Magahi	Surjapuri
146	coconut	nariyal	na: Rike:r, nariker	nariel	nAriyAl	nORia	nAriar	naRiyal / nAriyal
147	creeper	sarsrip	lAtti	lot	lat	lot	lAtiya / jhaRi	lOtti
148	flower	phul	phu :l ^u	phu:l	phul	phul	phul	phul
149	fruit	phal	phA:l	phol	phal	rasun/IOsun		phal, phOl
150	garden	bagicha	phul ^A ba:ri	baig	bahicha, bAgAyca	baRi	bag / bagAica	bagan, bagica
151	grass	ghas	d u:bi	ghas	gās	ghas	ghas (I), ghas	ghās, kher
152	guava	amrudh	lAṭa : mA	amrut	amrut	sOitumba	Amrudh / Amdur	bilati
153	jack fruit	kathal	kATAhArAk ga:ēh, kAThAr	kaThal	kaTTahal	kOThOr	kAThAr	kATThal
154	leaf	patta	pa:T ^A , pat	patta	patta	pat	pata	patayi
155	lemon	nimbu	nebo, nemo					
156	mango	Aam	a:mAk ^u	am	am	am	am	am
157	paddy	dhan	dha:n	dha:n	papita	dhan	Dhan	dhan
158	plough	hal	jotAb		har jotana	TuOr , TuOri	hAr	hal(ploughing) bahana (instrumental)
159	potato	alu	A:lu	alu	alu	aru	Alu	alu
160	root	jad	je:Ri / jA:r	RoR	jor	cEr	jA:R , jAR	jaR
161	sweet	metha	mAdhu:r, mrdhu :r, miThA	miTha	miThA	guRia	miTh , miThA	miTTa
162	tree	ped	ga :ēh	peR/dorokht	pēD	gach	pheR, p ^h eR	gach
163	vegetable	sabji	tAr ^A ka:ri	sobji	tarkari	Tinoi	tOrkari , tArkari	sabji
164	wheel	chakka	cAkka	cakka/pahiyā	chakka	caka	cAkka	paiya, chakka, cAkka
165	gum	gaund	lAssa	msorhe	gond	laTha	mAsur	lai, gon, lOhi
166	labourer	majdur	jO:nA	mazdu:r	kuli	kOmia	mAjura / jana , mAjur	jon
167	farmland	kheth	khet		kheti	cas khet	kheti jAmin	khet i baRi
168	money lender	sahukar	rin demAewala	rqm khoah	lala	mahajOn	bAnia	majan, sahu, mOhajOn
169	mid wife	rakhail	dai	dai		dhai	dai	maiyan, dai

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170	net	jal	ja:l ^A	cha:l	jali	jal	Jal	jal
171	potter	kumhar	kum ^A ha:r	kūhar	kumhar	kumhar	kohar , kumhar	kumhar, bOrtOnia
172	weaver	tāti	jol ^A ha :	jolaha	darúji	tāti	jolAha , jolha	mOlha, jalua
173	bullock cart	garu gadi	bEl ^A ga : Ri	bil gari	bailgaDi	sOgOR	bael gaRi	bail gaDi,goru gaRi
174	bus	bas	bAs	bas	bas	bOs	bas	bas
175	bitter	tita	ti :tA, kATu	kaRua	kaRawa	tita	Tit, titA	tittO
176	black	kala	ka :Ri, ka:Rik ^A , kari	kala	karia, kAria	keria	kAria , kAriya	kaluwa (raM),kalO
177	scorpion	bichu	bich, briS'cik	qrb		bichuTia		pijju:T
178	blue	nila	ni :l ^A , li:l	ni:l	nila	liL	ni:l , nil	nil
179	bright	ujala	chAk ^A mAk ^A	rouS'an	rosni	jhOl kOl	cAmAkdar , cAmkila	chamak (shirt) bihan
180	brown	bhura	mATmAil	bhuRa	bhuar	khOira	bhura	dhalo
181	coldness	thandi	ThANDa:	ThanD	ThaNDi	kalha	serial	ThanDi, jaR
182	green	hara	hARiyAr	hora	hariyar	heriOr	hAriAr	haRa, hOra
183	hat	topi						toppi:
184	light	halka	ijo :t ^A	halka	anjur	hulkO	ajor / rosin	halka, ūjot
185	red	lal	la:l , lAl ^A ka	la:l	lal	reMgia/reMila	lal	lal
186	sour	khata	Amm A:t ^A , khATTa	khaTTa	korak, khATTA	cēka	khaT, khaTA	khaTTha, TOk
187	skin	chamda	chAlRi		cam	cam		jAmAra: ja:l
188	white	safed	ujjAr ^A	sada	ujál, ujjAr	ujla	ujAr	saphed , sOpha
189	yellow	pila	pi :yAr	pila	piyár, piAr	hOrdia / hered	piAr	haldiya , philo
190	hungry	bhukha	bhu:kAl	bhu:kh	bukha	bhOkha	bhukhail , bhukha (il)	bhukha, bhukhal
191	love	pyar	Eka:Nt ^A , prem	mAhebbhot	pyar / dular	prit	manAl pArem kAel	pyar
192	blister	malak marna	pñoka, pñōRa	chala		phusuRi/bhatmasa		
193	TRUE	sach	sA:t ^A , sAl	sac/heqiket	sāc	sača	sac , sAc	sach , soc

S.No	Gloss	Hindi	Maithili	Urdu	Bhojpuri	Kurmali Thar	Magadhi/ Magahi	Surjapuri
194	wish	ichcha	iccha	bezla sanj	badhayi	cah	as	iccha
195	ink	syahi	siyahi	roS'nai	dawat	kali	sai	rOsnai , mOsi siahi
196	school	patshala	skul	iskul	askul	iskul	sAkul	iskul
197	student	chatra	vidyarthi	talibeilon	widhyarti	chatrO	chatrA	chatrO
198	teacher	sikshak	sikshAk	osta:d	masTO	sikkhOk	mastar	masTar sab , masTer
199	drum	dhindhora	TuR ^A hi :	Dho:l	nagará	dhamsă	Dhol	Dhol, DholOk, Dhâki
200	enemy	dusman	dusmAn	duS'men	duS'man	dusmOn	dusmAn	dusmOn
201	debt	gahrai	kArj	qrz	karjA	udhar, pĀica	kArj	karaj, kArj
202	divorce	talak	tAlak	telag	talak	chaRbeR	tAlak	tOlak
203	theft	chori	cori	cori	chori	cOri	cori	chuRi, cori
204	festival	parv	pa:bAni	teohar	paráw / porab	pOrOv	tewhAr	paRab, teOhar, puja
205	garland	mala	ma : la:	ha:r	malá	har	mala	har, mala
206	heaven	swarg	swArg	jennet/behest	swarg / sorg	sOrOg	swArg	sworg,jannat (Muslim)sOrOg
207	hell	narak	nArAk	jahannem/dijhakht	norak	nOrOk	nArk	narak, dojak (Muslim)nOrOk
208	worship	puja	puja	eba:det	puja	puja	pujil , pujAl	puja, iwadat (Muslim)
209	games	khel	khel	khe:l	khel	khel	khel	khel, kelwaRla, khelala
210	forehead	matha, lAlat	kApar, bhal, lilar		lilar	lalAk		lAlaT
211	brass	tamba	pittAri	pitel	dhatu	pitOr	tama	pitOl
212	gold	sona	so:n A	sona	soná	sOna	sona	sona
213	iron	loha	lo:ha:	loha	loha	luha	loha , lohA	loha
214	honey	madhu	khArbuja			mOhu		sAkAk
215	money	paisa	rup Aiya pa:i	rupaya	paisa	Taka	dhAn , pAisa	Taka, dhOn, pEsa
216	silver	chandi	ca:n di	ca:di	chandi	rupa	cani	chandi
217	first	pehla	pAhi lA	pehla	pahila	pOhila	pAhila	pehala, poila

S.No	Gloss	Hindi	Maithili	Urdu	Bhojpuri	Kurmali Thar	Magadhi/Magahi	Surjapuri
218	second	dusra	do:sAr	dusra	dusara	dusOr/du sra	dusAr	dusra dOsra
219	third	tesra	tesAr	tisra	tisara	tisra	tisrAka / tisAr	tisra
220	one	ek	e:k ^A	ek	ek	ek / eRi	Ek , ek / ego	ek
221	two	do	du:	do	du	du / dORi	du (I), du / dugo	do, di, dui
222	three	ten	ti:n	tin	tin	tin / ghurOn	tin	tin
223	four	char	cA :ir, cari	ca:r	char	caer / cail	car	char
224	five	panch	pã :c ^A	pã:c	panc	pãc, cOnpa	pãc	panO, pãc
225	six	chay	chO :	chO	chau	chO / jheg	cho / chAO	che, chO
226	seven	sath	sa :t ^A	sa:t	sat	sat / sutOil	sat	sat
227	eight	ath	a :Th ^A	a:T	at	aTh / ainTal	ATh , aT	aT, aTh
228	nine	nau	nO :	no	nou	nO /nemi	nAw , nAu	nO
229	ten	dus	dO :s	dos	dos	dOs / bêDri	dAs	dOs
230	sixteen	solah	soulAh	S'ola h	sorah	solah	sora	sola, solO
231	twenty	bes	bi:s	bi:s	bis	kuRi	bis	bis, kuDi
232	forty	chalis	calis	ca:lis	calis	calis	calis	challis, collis
233	bind	badna	banhAb	band hna	banha-l	bãdhek	bandhAl	samThe, banhua
234	blow	marna	bah ^A ba:u, bAhAb	bohn a	phukna	bOhek / phũkek	bAjawAl	phuk, phudewa, galedewa
235	break	todna,ph ordna	to:Ru, toRAb	toRna	(DaNDa) thoDana	bhangek	turAl	b aMna , bhaMe dewa(stick),
236	burn	jalna	Da:hu, jArAb	jal	ag jalana	jOlek	jArawAl	jal
237	carry	dhona,le jana	ug ^A hu:, RhoAb	Dona	bojha,god me lena,kanh aiya	muRhaek , bOhaek, kãdhaek	DhowAl	bojh, Dhowa(head),kol a, dhOre le ano(hand)kaM,
238	catch	pakadna ,jhapatn a	pAkARu, pAkrAb	pake Rna	chuana, rokana	dhOraek	dhArAl,pA:kRA l(chase and catch)	pakar pOkORwa, doRe (catch)(chase and catch)luk
239	clean	safai	sApheiAti	saf		phOiccha wek		thegna,sapha kora
240	do	karna	kARu:, kArAb	korna	karo	kOrek	kAel	kar , kOrawa
241	fall	girna	DhAhAb(while walking) khAsAb(fruit)	girna	girna,gir al, giral	girek	girAl	poro

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242	float	tairna	A:l ^A gu, uplAib	teherna	toirat	bOhek	utArail , utrAil	bhasO
243	flow	bahana	bAha:	bahau	bahat	bOhek	bAhAl	nikhlOhO
244	hit	marna	nisa:n kARu		marat	marek	marAL koT kAel	mar
245	hold	pakadna	pAk ^A Ru, pAkrAb	pakoR	dhaileba	dhOrek	dhAel / pAkRAI , dhArAl	tharO, dhOrOwa
246	lean	tek lagana	jhuku:, TikAb	jhukna	jukalba	Helaek	jhukAl	thegna, jhukuwa
247	lick	chatna	cu:b ^A , caTAB		catat	caTek	catAl	chaT, caTwa
248	make	banana	bAnu:, bAnaeb	banana	banawal	bOnaek	bAnawAl	bana, bOnawa
249	mix	milana	milu:, mijhrael	milana	milal	misaek	phetAl milawAl	milal, pheTwa, mislOwa
250	open	kholna	khu:jAl, kho:l	kholna	khulal	kholek, ughraek	khulAl , kholAl	khOl, kholwa
251	pick	uthana	uThaeb	torna	uThawá	paRhek	uThAl --- uThAwAl	uTha, tor, turwa
252	play	khelna	khela:	khelna	khel	khelek	khelAl	chalu, khe:lwa
253	pull	khichna	khicAb	khīcan	khicho	khīcek	khicAl	Tanu, khīcwa
254	push	dhakelna	ThelAb	dhakka dena	dhakela	thElaek	dhAkiawAl DhAkelAl	Thel, DhOkka
255	put	dalna	rakhAb	rakhna	rakhota	rakhek	dhAel	rakh
256	rub	ghisna	rAgARAb	molna/moS'or lna	ragaRa	ghOsek	rAgARAl lAgARAl	kur
257	sell	bechna	becAb	becna	becha	bīkaek, becak	becAl	bech
258	shut	bandh karna	bA:n d ^A , kArAb	bond korna	(kiwar) bandh karo	aujaek / bujek	bAn kAel bAn kArwaee	bandh, bOnn korwa(door),m undOwa(eye)
259	sink	dobna	Dubu, DubAb	dubna	Dupki	buRi jaek	DubAl	Dub
260	sprinkle	chamakan a	chiTAB	chirokna	chiTata	chiTaek	chiRkAl	ciTkO, chiTa dewa
261	squeeze	nichodna	dAbaeb	nicorna	gaRo	cOcek/ cusek	garAl	galwa
262	spit	thukna	thukAb	thukna	thuka	thukek	thukAl	thuk
263	swell	phulna	phul ^A ba:		phula	phulek	phulAl , sujAl	ghaw
264	wipe	mochna/p ochna	pochAb	pōcan	pocha	pō:cho:ho:		pu:ch (mirror),nip (table) chanwa
265	tear	phadna	nirAb	nso	phaRA	ā:su:	lor / asu phaRAI	chir,Dhukawa/ sutahan

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266	throw	<i>phékna</i>	<i>phékAb</i>	<i>phékna</i>	<i>phékó</i>	<i>dhure phēkek</i>	<i>phékAl phékawAl</i>	<i>phék,bādhOw a / phékuwa</i>
267	wash	<i>dhona</i>	<i>dhoeb, majAb</i>	<i>dho:na</i>	<i>dhowa</i>	<i>dhoek</i>	<i>dhowAl</i>	<i>dhO, dhowa(hand)</i>
268	cut	<i>katna</i>	<i>ka:Tu, kaTAb</i>	<i>ka:Tna</i>	<i>phara(cloth),t ura(ropé)</i>	<i>kaTek/phaRek</i>	<i>bAhrael, bAhraul</i>	<i>kOtwa(cloth)</i>
269	dig	<i>khodna</i>	<i>ko:Ru, koRAb</i>	<i>ko:dna</i>	<i>koRa</i>	<i>gat kholek</i>	<i>khodAl</i>	<i>kodh, khudwa</i>
270	hunt	<i>sikar karna</i>	<i>sikar kArAb</i>	<i>sikar korna</i>	<i>marata</i>	<i>sikar khelek</i>	<i>sikar kAel</i>	<i>marO, shikar kar</i>
271	pond	<i>tala:b</i>	<i>tAlao</i>		<i>joka</i>	<i>kuTek</i>		<i>ṭāla:p</i>
272	shoot	<i>dagna</i>	<i>goli marAb</i>	<i>sika:r korna</i>	<i>niS'analagav ata</i>	<i>guli kOrek</i>	<i>goli marAl misan sadhAl</i>	<i>mare dilO</i>
273	split	<i>tutna</i>	<i>cirAb(split wood)</i>	<i>TukRa korna</i>	<i>phaRata</i>	<i>kaTh phaRek</i>	<i>cirAl cirawAl / cirwawAl</i>	<i>phaTha, toRe dewa (wood)</i>
274	kill	<i>marna</i>	<i>ja:nse ma:Ru</i>	<i>marna</i>	<i>mardilak</i>	<i>marek</i>	<i>muawAl</i>	<i>mare dile, marOwa</i>
275	quarrel	<i>jhagadna</i>	<i>jhagRa kArAb</i>	<i>thogoRna</i>	<i>jagaDa korata</i>	<i>jhOgRek</i>	<i>jhAgARAl</i>	<i>jhOgORa kOruwa</i>
276	fight	<i>ladna</i>	<i>lARai</i>	<i>eorhna</i>		<i>lORhai kOrek</i>		<i>lAda:ikArna:</i>
277	stab	<i>chapna</i>	<i>marAb</i>	<i>churna</i>	<i>bōktilak</i>	<i>churi bhusawek</i>	<i>churamarA l</i>	<i>chaku mare dile</i>
278	beat	<i>bajana</i>	<i>bajAb(beat a drum)</i>	<i>bAjana</i>	<i>bajawata</i>	<i>ma:ra:ho:</i>	<i>bAjawAl</i>	<i>bajahO, boJa(a drum)</i>
279	sing	<i>gana</i>	<i>ga:una:i,g ayAb</i>	<i>ga:na ga:na</i>	<i>gawata</i>	<i>(git) gawek</i>	<i>gawAl gAwawAl</i>	<i>gache, ga</i>
280	arrive	<i>ana</i>	<i>pahūcAb</i>	<i>pōuchna</i>	<i>pakunch guilan</i>	<i>pōhucek</i>	<i>Ail</i>	<i>pahunch,osu wa</i>
281	ascend	<i>badhna</i>	<i>utthan</i>	<i>coRhna</i>	<i>choRgatta / choratta</i>	<i>cORhek</i>	<i>cARhAl</i>	<i>chaDO, cORha</i>
282	bring	<i>lana</i>	<i>a:nu, anAb</i>	<i>la:na</i>	<i>diha</i>	<i>anek</i>	<i>anAl lawAl</i>	<i>leOsO, lanuwa</i>
283	climb	<i>chadna</i>	<i>cARAhū:</i>	<i>ceRna</i>	<i>choratta</i>	<i>cORhek</i>	<i>cARhAl</i>	<i>chaDhOcORh uwa</i>
284	come	<i>ana</i>	<i>a:u</i>	<i>ana</i>	<i>awatta</i>	<i>awek</i>	<i>Ail</i>	<i>Osuwa</i>
285	dance	<i>nachna</i>	<i>na:cu, nacAb</i>	<i>na:can</i>	<i>nāchatta, nac</i>	<i>lacek</i>	<i>nacAl</i>	<i>da:nnaskArna: :</i>
286	drag	<i>khichna</i>	<i>ghisayeb</i>	<i>S'isna</i>	<i>kichatta</i>	<i>hīcek</i>	<i>dhAsorAl TanAl</i>	<i>pache naTuwa</i>
287	enter	<i>ghusna</i>	<i>pA:isu, ghusAb</i>	<i>dahi/hon a</i>	<i>gusatta</i>	<i>ghusek</i>	<i>DhukAl</i>	<i>ghus, dhūkūwa</i>
288	escape	<i>bhagna</i>	<i>cho:Ru</i>	<i>bhagna</i>	<i>bhāg gayil</i>	<i>paralek</i>	<i>chuTAl</i>	<i>bhaghe</i>
289	fly	<i>udna</i>	<i>uRu:,uRAb (as a bird)</i>	<i>uRna</i>	<i>uDatta, uD</i>	<i>uRek</i>	<i>uRAI</i>	<i>uDohO</i>

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290	get	pana	pA:u, payAb	lena	le lelan	milek / pauek	pawAl	panu, pauwa
291	get up	uthna	uTh:, uThAb	uTho	uTTtha, uTh	uThek	uThAl	uThE, uThuwa
292	give	dena	de:, deAb	dena	dá	dewek	del	dedile, deuwa
293	go	jana	ja:u, jayAb	jana	ja	jaek	jail	ja, jauwa
294	jump	uchalna	ku:du, kudAb	kudna	ucha láta, kud	kudek	kudAl	kuddhE laph deuwa, jhãpuwa
295	move	chalna	ghuSku:(move tram)	celna	gumata	cOliawek / ghãTek	hilAl	cOle jauwa(tram)
296	run	daudna	dOuRu :, douRAb	dhouRna	dauData, dhaw	eiRka / iRkaek / pidkaek	dhAurAl	dauDo, bhaguwa
297	sent	bhejna	pATHayeb		bejata	bhejaek	bhejAl	bhejuwa
298	slip	fisalna	pich ^A ru:, rAb		phisal gail	pichRaek	phisAlAl / bichlAl	phisle sOrOkuwa
299	stand up	khada hona	ThaR ^A hO:u - hoyAb	khaRe uT	uThata	thOruaek	khaR howAl	tharO ThaRh hOwa
300	swim	tairna	Tah ^A lu:, heLAB	toherna	tairata	pŌiraek	pAwrAl , pAwrhAl	hel, pŌrua, tOrua
301	swing	lehrana	jhu:lu, jhulAb		awata / jata	Dhelua	jhulAl	jhuluwa
302	take	lena	he:lu, leb	lina	lela	lewek	lel liawAl	lO, utaruwa
303	vomit	ulti	bokrAb	ulTi	ulTi korata	bãti kOrek	bokArAl upatAl	kai karOhO
304	walk	chalna	TAh ^A lu:, cAlAb	tehelna	ghumata	buli bulicalek	cAlAl / ghumAl	TohOl kOrua / cOlua
305	cultivate	kheti	jot vayogyA	kast kari	keiti karo	cOsa kOrek	bunAl	kheiti/ jOt kOruwa
306	comb	kanghi	ke:s thAk ^A Ru:, kAkwa korAb	kaMgi korna	kakohi	ãcRaek	kAkAhi kArAl maM pharAl	seti
307	graze	chabana	cO:R ^A	cerna	chorata	cOrawek	cArAl	chaROhO, corauwa
308	harvest	fasal	upAj	fAsAl kaTna	kaTata	phOsOl katek	bunAl	kaTni, kOcia kOruwa
309	lend	udhar	pã:ic ^A diyO:, deb	dena	dA	dhar dewek	udhar del	dhar deuwa
310	meat	mansh		goS't		ma:s		mAnsa
311	plant	ped	pAudha	poda	ropa	gachropek	pAudha lAgawAl	rupni, lOgauwa
312	reap	katna	phAsAl kaTAB	phAS'ol kaTna	kà Tota	phOsOl kaTek	bunAl	kaTna, kOTuwa
313	saw	dekhna	de:kh ^A		chirata	siwek	dekhAl thin / thAn	a:Di:

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314	sow	bona	boya(sow seed)	bo:na	chiTata	ruiba	bAnAl	bunay, kiria khauwa kOsOm leuwa
315	bark	vaukna	chilika:	k ^h ũkna	bhõ kata	bhokek	bhukAl	goMgha, bhũ kuwa
316	bite(dog)	katna	ka:Tu	kaTna	kaTota	cabaek	katAl , kaTAl	kamRa, kaTuwa
317	cook	pakana	bha :nAs kARu:, pAkayeb	pakana	khay banawata	rãdhek	pAkawAl	ranuhO, nindhOn kOruwa
318	drink	pina	pi:ba	pina	piyata	piek	pibAl	piuwa
319	buffalo	bhais	bhãis		bhãis	bhais		pAi:s,poisa:
320	feed	khilana	khua:u, khuyaeb	khilana	khiyawata	khuauek	khilawAl	khila, khOwauwa
321	suck	chusna	cusAb	cuS'na	chusata	cocek	cabhAl	chusohO
322	tie	badhna	bandhAb	juRa bandhna	banhata	bãdhek	bAnhAl banhAl bAnhwawAl	khuTha bandhuwa,, kOsuwa
323	wear	pahenna	pAhirnai	pehenna	hata / pahihata	pindhek	pAhirAl pAhirawAl	pin, pOhiruwa
324	answer	uttar	Uttardeb	jeba:b	uttar deta	kOhek	jAbab del	jab dOhO, jObab deuwa
325	ask	puchna	pu:chu, puchAb	puchna	puchata	sudhaek	puchAl	puch
326	call	bulana	bAjayeb	bulana	ka hòta	Dakek	bolawAl	bu laha, bOlauwa
327	say	bolna	kAhu:, kAhAb	kehna	bola	kOhek	kAhAl	kohche, DãTuwa
328	shout	chilana	cikrAb	cillana	cilata	gOrbaji kOrek	ciciail / gA:rjAl	halla
329	write	likhna	likhAb	likhna	liko/likh	lekhek/likhek	lihAl	likhO, likhuwa
330	crawl	sarakna				re:Mna:		iS'tre:jArnna:
331	choose	chunna	pAsA:n dr kARu	cu:nna	chuno	pOsOnd kOrek	bachAl	DheDhi, chãuwa
332	die	marna	mArAb	marna	maro	mOraek	mual	mOl, mOrua
333	live	rahena	r ^A :hu, rAhAb	rehna	rahalo	rOhek	rAhAl / jail	rOhO, baskOrua
334	earn	kamana	kAma:u	kamana/ha:sill karna	kama	rOjari kOrek	uprajAl	kama,kOmai kOrua
335	hide	chupna	nukayeb	chipana	luka:ta	lukaek	chipAl	lukhauwa
336	keep	rakhna	rakhAb	rakhna	rako	rakhek	rakhAl	rakhuwa
337	turn	ghumna	ghumAb	morna	gu:mo	ghurek	piche ghumAl	ulTale

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338	sit	baithna	bATHli, boisAb	baiTna	baiTo	bOsek	bAiThAl	bOThuwa
339	stop	rukna	rukAb	rukhnā	roko	thAmek	rukAl thAhrAl	ruk rokuwa, thamuwa(trams)
340	change	badalna	bAdlAb	hurda korna	badalo	bOdOl kOrek	bAdlAl	badile le, bOdOl kOruwa
341	freeze	jamna	jAmAb	jemna	(borop ^h) jam goil	jOmek	jAmAl	jOmuwa
342	grief	sok	betha	ghAm		dukh		musi:pAt
343	wet	bhigna	bhijAb	bhiga hoa	bhari	bhijek	gil, gilAl	bhiM, bhījuwa/bhe uwa
344	count	ginna	ginAb	ginna	gino	ginek	ginAl	ginti , ginuwa
345	know	jana	janAb	janna	jāno	janek	janAl jAnawAl bujhawAl	januwa, cihuwa (a person)
346	learn	sikhna	sikhAb	sikhna	paRo	sikhaek	sikhAl	paRahO, sikhua
347	think	sochna	socAb	chocna	socho	bhabhek	solAl	sOchOhO, sōcuwa
348	chase	lalkarna	khedAb	taxb	pache	picuMja:h o:		pise:je:jarna:
349	cry	rona	kanAb	ro:na	rowa	kādek	cocoe; , cocAel	kanOhO, kanduwa
350	fear	darna	bhAyA, DAr	dorna	Dorata	DOrek	DARAl	DoDaha, Doruwa
351	hear	sunā	sunAb	sunna	su nata	sunek i Onaek	sunAl sunawAl	suthOhO, sunuwa
352	laugh,sm ile	hasna/muska rana	hāsAb	hēsna	hāso	hōsek	hAsAl hAsawAl / muskiael	hasOhO, hōsua
353	read	padna	pARhAb	paRhna	paRa	pORhiek	pARhal	paDhOhO
354	sleep	sona/aram	sutAb	so:na	suta	nidaek	sutAl , pA:rAl	suthO, souwa
355	smell	sungna	gĀdh	suMna	suMha	suMghek	mAhkAl gAmkAl	suMO, sūghuwa
356	taste	swad	swad	dhok	chika	swad lewek	cikhAl	chakOhO
357	touch	chuna	ēna, chuAb	chūna	chuwā	chuek	chuwAl chuwawAl	ThOkar, chuwa
358	wake up	jagna	jagAb	jajana	uThá	jagek	jagAl	jagta kar, uThuwa
359	annoy	gussa	rusAb	jhujhla het	taM karata	tatiaek	khisia wAl	thaMk, pOresan kOrua
360	kiss	chumna	cumma deb	ba:sa:len a	chuma dá	chumek	cummAl cumawAl	chumma
361	love	pyar karna	dular kArAb	meHAbh at	pyar kar	bhalO basek	manAl pArem kAel	pyar / muhObad karO

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362	tired	thakna	thAkAb	thAkAna	thak gayilan	thOkOl gelek	thAkAl	thakhe
363	bathe	nahana	nahayeb	nahana	Naha	nahaek	mAhail, nAhawAl	gathar khul, sinan kOruwa
364	buy	kharidna	kinAb	karidna	kiNa	kinek, khOrid kOrek	kinAl	kinOhO, kinuwa
365	drip	chuna	TAp		bund bund girata	Topkohek	DubawAl	ThOp
366	meet	mulakat karna	bhēT kArAb	milna	milata	milek, bhēTh kOrek	milAl bhetAl	panu
367	repay	chukana	sodh deb	oops kArna	ghumavata	sodhek	kArj del	chukkanu
368	ridicule, joke	majak karna	hassaspAd kArAb	mezak karna	hasawata	hāsi thATTho kArlek	mAja kAel	hasim majak
369	show	dikhana	dekhAb	dikhana	dikhawa	dekhawek	dekhawAl dekhwawAl	dhekhIO
370	scratch	kharoch na	rAg Rayeb	kraS'	nochata	khakhorek	khurOAl hocAl khArolal	kuranO
371	stick	chipkana	cipAk		S'aTata	cipek	cipAkwAl	saTele
372	kick	lath marna	lAti-aeb, lAthaR	Thokr		ThOk/ ThOkaek		
373	win	jitna	jitAb	jitna		je:toho:		
374	disappear	andekha	gopla:eb, bila:eb			lapAtaek		kumko:na:
375	name	nam	nam	na:m	nam dā'	na dewek	nam	(nam) rakhle
376	all	sab	pura	kul	sab koyi	sObOi / sObhOi	sAb (h), sAbh	sabekO
377	bad	kharab	Adhlah	bura/kaR ab	khArab	khArap	khArab	kharab
378	big	bada	pAidh	boRa	boD	bORO	bAR (hAh), bARhA	barka
379	dirty	ganda	gAnda	gonad	ga nda	gAnda	gAnda	gisTha
380	dry	sukha	sukhayel	sukha	sukal, suk khAl	sukhO	sukhAl	sukh
381	few	kum	kAnek	thoRe	ekadgo	Tukun	thwAr	yakkudi
382	full	bhara	bhArAl	pura	bhoral	bhOrti	bhArAl	goTela
383	good	a:cca	nik	Acha	niman	bes	bA:Rhia	baniya
384	knock	dhak dhakana	DhAkDhAka eb			ThokThoka:h o:		ma:rkarkirar:ten na:
385	honest	imandar	immandar		imandar	sOt	imandar	bhe lu

S.No	Gloss	Hindi	Maithili	Urdu	Bhojpuri	Kurmali Thar	Magadhi/ Magahi	Surjapuri
386	long	<i>lamba</i>	<i>lAmba</i>	<i>lAmba</i>	<i>lam, lAmma</i>	<i>dOir</i>	<i>lAmhAr</i>	<i>lamba</i>
387	many	<i>bahut</i>	<i>bAhut, ras</i>	<i>bahut</i>	<i>Dher, bAhut</i>	<i>Dher</i>	<i>bAhut, begini / begenti</i>	<i>bahut</i>
388	narrow	<i>choti</i>	<i>sAMKucit</i>	<i>choti</i>	<i>pathor</i>	<i>sOru</i>	<i>patAr</i>	<i>buchun, choTTO</i>
389	new	<i>naya</i>	<i>nAo</i>	<i>naya</i>	<i>naya</i>	<i>nawa</i>	<i>nAya</i>	<i>naya</i>
390	old	<i>purana</i>	<i>puran</i>	<i>purana</i>	<i>puran</i>	<i>purna</i>	<i>buRh, buRhA</i>	<i>buRa</i>
391	raw	<i>kachcha</i>	<i>kAcca, kão</i>	<i>kachcha</i>	<i>baharon</i>	<i>kāca</i>	<i>kac , kacA</i>	<i>kacha</i>
392	rotten	<i>sadna</i>	<i>sARAI</i>	<i>sadna</i>	<i>kharab</i>	<i>pOcOl</i>	<i>sARAI</i>	<i>saDiya</i>
393	right	<i>sahi</i>	<i>sAhi</i>	<i>sahi</i>	<i>Tik</i>	<i>sOhi</i>	<i>Thik</i>	<i>Tik, daya</i>
394	dull	<i>buddhu</i>	<i>sustA</i>	<i>buddhu</i>	<i>sust</i>	<i>bhōta</i>	<i>lArAm / korhia</i>	<i>bhaddha</i>
395	lie	<i>jhuta</i>	<i>phusi</i>	<i>jhuta</i>	<i>juT</i>	<i>micha</i>	<i>jhuT</i>	<i>jhuTTha</i>
396	sharp	<i>dharidar</i>	<i>dhArgAr</i>	<i>dharidar</i>	<i>chila, cokh</i>	<i>pajawO</i>	<i>dhArgAr</i>	<i>chil</i>
397	short	<i>chota</i>	<i>choTA</i>	<i>choTa</i>	<i>choT</i>	<i>tira</i>	<i>choT</i>	<i>kam</i>
398	some	<i>kuch</i>	<i>kichu</i>	<i>kuch</i>	<i>kuch</i>	<i>ekATi</i>	<i>kuch</i>	<i>kuch</i>
399	small	<i>chota</i>	<i>choTA</i>	<i>cho:Ta</i>	<i>choTTa</i>	<i>chuTu</i>	<i>choT</i>	<i>chOTO</i>
400	smart	<i>chatur</i>	<i>hossiyar</i>	<i>chatur</i>	<i>sundarba</i>	<i>tukhOR</i>	<i>sunAr</i>	<i>khub surat</i>
401	smooth	<i>lachila</i>	<i>cikkAn</i>	<i>lachila</i>	<i>chikon, cikkAn</i>	<i>lOrOm, cikna</i>	<i>chikAn, cikAn</i>	<i>sahi</i>
402	soft	<i>naram</i>	<i>tAnnuk</i>	<i>nArem</i>	<i>mulayam, nArAm</i>	<i>lOrOm/lutur putur</i>	<i>molayem</i>	<i>mulayam,naRam</i>
403	straight	<i>sidha</i>	<i>sojha</i>	<i>sidha</i>	<i>sojh</i>	<i>sidha sada</i>	<i>sojh / sidhe, sojhA</i>	<i>sidha</i>
404	strength	<i>jod</i>	<i>sAkti</i>	<i>mast</i>	<i>majbutwá, mAjibut</i>	<i>takOt / tagOd</i>	<i>takAt</i>	<i>takhatwar</i>
405	thick	<i>mota</i>	<i>moTA</i>	<i>moTa</i>	<i>baNīyan / ghAn</i>	<i>mOTa</i>	<i>ghAn</i>	<i>gəTTa:kArna:</i>
406	thin	<i>pAtla</i>	<i>patAr</i>	<i>pAtla</i>	<i>pathor, patAr</i>	<i>patla: aho:</i>	<i>patAr / chehAr</i>	<i>sukhna</i>
407	ugly	<i>kharab</i>	<i>kurup</i>	<i>ganda</i>	<i>padūsarat</i>	<i>hisRaha</i>	<i>khArab</i>	<i>badsurat</i>
408	wise	<i>budhiman</i>	<i>gyani</i>	<i>budhima:n</i>	<i>corchinar</i>	<i>bujrug, budhiar</i>	<i>guni</i>	<i>chalak</i>
409	virtue	<i>sachchai</i>	<i>sAdguN</i>	<i>sacheai</i>	<i>nimon</i>	<i>punya/pun</i>	<i>punyA</i>	<i>sAṭṭa:ja:r</i>

S.No	Gloss	Hindi	Maithili	Urdu	Bhojpuri	Kurmali Thar	Magadhi/ Magahi	Surjapuri
410	warm	<i>garam</i>	<i>tAppAt</i>	<i>gArem</i>	<i>su sum</i>	<i>tat</i>	<i>gArAm , usnA</i>	<i>usum usum</i>
411	weak	<i>kamjor</i>	<i>kAmjor</i>	<i>kamjor</i>	<i>kamjur, dubbAr</i>	<i>dubla/halak</i>	<i>kAmjor / AbAr</i>	<i>kamjor</i>
412	clap	<i>tali</i>	<i>thopRi</i>	<i>ta:li</i>		<i>thapRaek</i>		<i>tApdi: pAjja:na:</i>
413	wide	<i>chauda</i>	<i>khujAl</i>	<i>chauDa</i>	<i>chawDa, cĀwDa</i>	<i>aR</i>	<i>cakAr</i>	<i>chawDa</i>
414	wild	<i>jungli</i>	<i>jAMli</i>	<i>jaMli</i>	<i>lom ri</i>	<i>bOnwar</i>	<i>bAnua</i>	<i>jaMli</i>
415	east	<i>purab</i>	<i>pub</i>	<i>purab</i>	<i>purab , purubA</i>	<i>purub</i>	<i>purub</i>	<i>purab</i>
416	end	<i>anth</i>	<i>AntA</i>	<i>anth</i>	<i>antim</i>	<i>ses</i>	<i>khtAm</i>	<i>khatam</i>
417	far	<i>dur</i>	<i>dur</i>	<i>du:r</i>	<i>dur</i>	<i>dhur</i>	<i>Dur, dur</i>	<i>dur</i>
418	left side	<i>bai taraf</i>	<i>bamakāt</i>	<i>baitaref</i>	<i>bayā bahal , bawā</i>	<i>bāhi</i>	<i>baye</i>	<i>baya tarap^h</i>
419	middle	<i>bech</i>	<i>mAddhyA</i>	<i>bi:ch</i>	<i>bich</i>	<i>mOidh</i>	<i>bic</i>	<i>bichOt</i>
420	near	<i>najdik</i>	<i>lAg</i>	<i>najdik</i>	<i>niyare, nAjdik</i>	<i>pase</i>	<i>nAgic / pAjAre , pAjre / nAjik</i>	<i>bagalOt</i>
421	north	<i>utar</i>	<i>uttar disa</i>	<i>uttar</i>	<i>uttAr</i>	<i>uttOr</i>	<i>utAr</i>	<i>uttar</i>
422	out	<i>bahAr</i>	<i>bahAr</i>		<i>bahari</i>	<i>ba:ha:r</i>	<i>bahAr</i>	<i>bahar</i>
423	right hand side	<i>dahina</i>	<i>Dana hath</i>	<i>dahina</i>	<i>dahine bahal , dayā</i>	<i>bhatkhawa hath</i>	<i>dAhina</i>	<i>daya tarap^h</i>
424	south	<i>dakshin</i>	<i>dAkshin disa</i>	<i>dakS'in</i>	<i>dokin , dAkkhin</i>	<i>dOkhin</i>	<i>dAkhin</i>	<i>dakkhin</i>
425	again	<i>phir</i>	<i>phe :r^A, duba Ra :</i>	<i>phir</i>	<i>phiru, pheru</i>	<i>phor</i>	<i>do bara / phir</i>	<i>phir</i>
426	always	<i>sada</i>	<i>her^Ad Am , sAdikhAn</i>	<i>sa:da</i>	<i>hargari, sObe/sObhe hArdAm</i>		<i>hArmes, hArmesa</i>	<i>harkuna</i>
427	before	<i>pehle</i>	<i>pAh i ne :</i>	<i>pehle</i>	<i>pohile, age</i>	<i>agu</i>	<i>age / aMe, pAhile</i>	<i>agu</i>
428	daily	<i>roj</i>	<i>sO:b^A di :n</i>	<i>ro:j</i>	<i>rozana, roj</i>	<i>nitiniti</i>	<i>roj</i>	<i>haRdin</i>
429	day	<i>din</i>	<i>dī:n</i>	<i>din</i>	<i>din</i>	<i>din</i>	<i>din</i>	<i>din</i>
430	evening	<i>sam</i>	<i>sā:jh^A</i>	<i>sa:m</i>	<i>sanj , sājhe</i>	<i>sājh</i>	<i>sajh (i), sājh</i>	<i>sam</i>
431	fast/quick	<i>jaldi</i>	<i>jO:rAsŌ, turAt</i>	<i>jaldi</i>	<i>jaldi</i>	<i>jOldie</i>	<i>hali</i>	<i>jaldi</i>
432	full moon day	<i>purnima</i>	<i>nA:b^A cOndrAmā</i>	<i>purnima</i>	<i>purna wasi</i>	<i>punei</i>		<i>purnima</i>
433	late	<i>der</i>	<i>Abe : r^A</i>	<i>de:r</i>	<i>deri</i>	<i>deri</i>	<i>Der, der</i>	<i>deri</i>

S.No	Gloss	Hindi	Maithili	Urdu	Bhojpuri	Kurmali Thar	Magadhi/ Magahi	Surjapuri
434	month	<i>mahina</i>	<i>ma :s</i>	<i>mahina</i>	<i>mahina</i>	<i>mas</i>	<i>mAhina</i>	<i>mahina</i>
435	morning	<i>subah</i>	<i>bhin^AsAr</i>	<i>suba:h</i>	<i>sabere</i>	<i>bihan</i>	<i>bhor</i>	<i>byan / bihan</i>
436	night	<i>rat</i>	<i>ra:it^A</i>	<i>ra:t</i>	<i>rat</i>	<i>rait</i>	<i>rati</i>	<i>rat</i>
437	season	<i>mausam</i>	<i>ri :ṭ u, sAtrA</i>	<i>mausam</i>	<i>ritu</i>	<i>sOmOe</i>	<i>din / ritu / mosim, mAusim</i>	<i>sizan</i>
438	today	<i>aj</i>	<i>a :j</i>	<i>a:j</i>	<i>aj,aju</i>	<i>aij</i>	<i>Aj , aj</i>	<i>az</i>
439	tommorrow	<i>kal</i>	<i>kA :il</i>	<i>kal</i>	<i>kal, kalhi</i>	<i>kail</i>	<i>kalh, kal^h</i>	<i>kal</i>
440	yesterday	<i>bita hua kal</i>	<i>kA: il</i>	<i>kal</i>	<i>kaluke, kalhi</i>	<i>kail</i>	<i>kalh, kal^h</i>	<i>bitakal</i>
441	afterwards	<i>badme</i>	<i>ba :d</i>	<i>bad</i>	<i>bad</i>	<i>pachu</i>	<i>pache / badme</i>	<i>bat kare</i>
442	behind	<i>peche</i>	<i>pa: chu</i>	<i>pi:che</i>	<i>piche, pache</i>	<i>pechu/pachu</i>	<i>piche</i>	<i>pichu</i>
443	between	<i>bech</i>	<i>bi :c mē:</i>	<i>bi:c</i>	<i>bichme</i>	<i>mOidh</i>	<i>bice</i>	<i>bichot</i>
444	by	<i>duara</i>	<i>dwa :ra</i>	<i>ni:che</i>	<i>dwara</i>	<i>e</i>	<i>se</i>	<i>onu</i>
445	down	<i>nechay</i>	<i>ni :cā</i>	<i>ni:che</i>	<i>niche, nice</i>	<i>nice</i>	<i>nice</i>	<i>hichan</i>
446	for	<i>liye</i>	<i>lel</i>	<i>liye</i>	<i>kekate</i>	<i>lai</i>	<i>liye</i>	<i>tane</i>
447	from	<i>se</i>	<i>se :sĀ</i>	<i>se</i>	<i>se</i>	<i>sE</i>	<i>se</i>	<i>se</i>
448	he	<i>wah</i>	<i>A:,</i>	<i>wA</i>	<i>wá , u / i</i>	<i>Ōe</i>	<i>u</i>	<i>wOhar</i>
449	she	<i>wah</i>	<i>i:</i>	<i>wA</i>	<i>wá , u / i</i>	<i>Ōe</i>	<i>u</i>	<i>wOhar</i>
450	to him	<i>uske/uski</i>	<i>Okra</i>	<i>uski</i>	<i>wokara</i>	<i>Ōkra</i>	<i>okArake</i>	<i>wOhak</i>
451	to her	<i>uske/uski</i>	<i>Ok^Ara</i>	<i>uske</i>	<i>wokara</i>	<i>Ōkra</i>	<i>okArake</i>	<i>wOhak</i>
452	here	<i>yaha</i>	<i>eṭO :</i>	<i>yahā</i>	<i>yehija</i>	<i>hīa</i>	<i>i ha, iha</i>	<i>ichan</i>
453	his	<i>uska/uski</i>	<i>OkAr</i>	<i>uska</i>	<i>unka, okAr, ekAr</i>	<i>Ōe</i>	<i>okAr</i>	<i>wOhar</i>
454	her	<i>uska/uski</i>	<i>OkAr</i>	<i>uski</i>	<i>unka, okAr, ekAr</i>	<i>Ōe</i>	<i>okAr</i>	<i>wOhar</i>
455	how	<i>kaise</i>	<i>kena :, kona</i>	<i>kaise</i>	<i>kaise</i>	<i>kEsOn</i>	<i>kAise</i>	<i>kanhe</i>
456	i	<i>mye</i>	<i>hA :m</i>	<i>me</i>	<i>hàm , hAm</i>	<i>mOe</i>	<i>hAm</i>	<i>mi</i>
457	it/this	<i>yah</i>	<i>i :</i>	<i>ye</i>	<i>hai / i</i>	<i>iTa</i>	<i>i:, i</i>	<i>ikhan</i>

S.No	Gloss	Hindi	Maithili	Urdu	Bhojpuri	Kurmali Thar	Magadhi/Magahi	Surjapuri
458	to it/to his	iske liye	ekar	iskeliye	wokara	iTake	i, ke	
459	its/of this	iske/isko	okAr	iske/isko	ikar / ekar	iTar	iharke	iS'S'ko:wa:kke:ko:
460	like	jaise	jAisa	jaise	jaisand	sahir	uhe	jaise
461	to me	mujhe	hAmra:	mujhe	hamarake / hAmke	mOke	hAmArake, hAmArake	mOk
462	my	mera	hAmAr	mera	hamhar , hAmar	mOe	mor / hAmar	mOr
463	our	hamara	hAmAr	hamara	hamani ke	hamrar	hAmkAr	hamar
464	not	nahi	nAhi,nA:i	nahi	na	ni	nA:, nA	ni
465	so/thus	jaise/jaisa	ehidware	jaise	aise	to/ ehe	Aehla	wOhilat
466	that	waha	O:	wahā	haw / hau	uTa	u	uchan
467	to them	unko	hun ^A ka :sAbkE	unko	ohani / janake	Okhrak	u log ke, u ke	usar
468	then	tab	tOkhA:n	tab	bad me	tOkhOn	tAb / tAbri	bat kaRe
469	those	wo	O:sAb	wo	hou sab	ugila	usAbh	wOra
470	there	waha	OtA:	wahā	wohija	hā	uha	uchan
471	they	woh sab	O: sAb	woh sab	hawlog , u log	OkOk	u log	usar
472	their	woh sabka	hun ^A kAr	woh sabka	hawlog ke	Okhrar	unkAr	wOhar, , usar ghe
473	these	yah sab	i:sAb	yah sab	hoisab, i sAbh	igila/igilani	i sAbh	ila
474	to us	hame	hAm ^A ra :sAb kE	hame	hamanike, hAmmAn ke	hamrak	hAmAhike	hamchar
475	we	ham	hA :maAb,hAm	ham	hamlog, hAmmAn ke	hamra	hAmsAbh	mi / hamchar
476	what	kab	ki :	kya	ka	kahi/kina	ki, ka	kya
477	when	kab	kAkhAn	kab	kabo	kOkhOn	kAb	kodh
478	where	kaha	hAto :, kAtEi	kahā	kahāwa	kāha	kAhwa	kunihan
479	who	kaun	ke:	kaūn	kown / koun	kOn	kAun, je	ke
480	which	kaunsa	kAkAr	kaunsa	kekor, kAwAn	kOnTa	kAun / kouci	kuniyan
481	whom	kisko	kek ^A ra :	kisko	kekara se	kake	kekAr / kinkAr	kahar

S.No	Gloss	Hindi	Maithili	Urdu	Bhojpuri	Kurmali Thar	Magadhi/ Magahi	Surjapuri
482	you	tum	ahã :, tō	tum	tuM	tŌe	tu / aphe	tui, ti
483	to you	tumko	tora :	tumko	tuharake, tohĀke	tOke	tohrake	tOk
484	your	tumhara	to:h Ar	tumha:ra	tohar	tohrar	tor / tohar	tOr
485	year	warsh	sa : i ^A , bA : Rs	warS'	warish	bOrOs	sal / bAris	baras
486	and	aur	a: , A:r	aur	auru	ar	Aur	ar
487	at	mei	p Ar ^A	mei	uhã	upre	pA: R , pAr	
488	if	yadi	jAdi	yadi	agar, jo	jOdi	tA: / AgAr	agar
489	in	andar	nē:	andhar	me	bhitOr	me	mi
490	wave	lahar	tarANG ^A , tuta:r	lahar	toraM	Dheu	lA:hAr , lAhAr	rat
491	ancestor	purwaj	purbAj	purwaj	khandan	purkha	purwAj	khandan
492	brother in law	sala	diAr	sala	sala	sala	bAhnoi, sala	sala
493	brother in law(elder brother of husband)	dewAr				dewAr		pAsu:r
494	mother in law	šas		sa:li		bhOujau/bOhu		
495	mouse	chuha	musri	chuha	muS'	cuTia musa	mus	dhaRia, TheMna
496	spider	makadi	mAkRa	makaDi	mokari	makRa	mAkARi , mAkRi	makhaRa
497	beard	dari	DaRi	daRi	daRi	daRhi	daRi	daRi
498	moustache	much	mō:ch ^A	mu:c	much	muc	goph	moch
499	destroy	todna	ujaRAb, toRAb	toDna		khAtam kArke		pArupa:ṭti:kArna:
500	mirror	aina	ena	aina	ainak	arsi	si:sa , sisā	aina



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